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EDITORIAL

This NEWSLETTER covers the Conference of February 13 and 14 in Fullerton, California on the question: "Is it possible to be born again?" The Conference was held shortly after the Conference in Hawaii and the theme seemed to unfold spontaneously out of that Conference. In Hawaii the theme was about "what we know." In the lectures and discussions the idea unfolded that the "who" of "who knows" is not "me", but God, the divine Mind. The reflections on spiritual rebirth revealed the same idea from another angle. The one who is born anew is not "me," not another person, but is born of God. In that moment the individual loses the urge to confirm the human person and he becomes what he already is and always was and will be, a place where God is revealed as Omniactive Love-Intelligence. Particularly significant were the definitions Dr. Hora formulated about spiritual rebirth, conversion, reincarnation, redemption, etcera, issues about which there is considerable confusion.

The proceedings of this Conference as well as the one in Hawaii will be published in a forthcoming booklet sometime this summer. The Conference is available on audio tapes. For information see "STUDY MATERIALS."

We are happy also to announce the opening of the SCHOOL OF EXISTENTIAL METAPSYCHIATRY in Orange, California. Starting in the Fall a number of courses will be offered in a new facility in Orange, and Home Study and Correspondence courses for students living outside of the area. The courses are taught by a faculty which has been trained and supervised by Dr. Hora over the last several years. A brochure and catalog of the programs of the School will be mailed to the subscribers to the NEWSLETTER soon.

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Conference Report from Fullerton, CA

by Fern Rubin, Ph. D.

IS IT POSSIBLE TO BE BORN AGAIN?

In speaking to the issue of being born again, Dr. Hora asked, Are we thinking our own thoughts? We have the impression that we are acting and bringing certain experiences into our lives in accordance with our own thoughts. Yet, a hypnotist can give his subject a post-hypnotic suggestion and command him to believe that it is his own will he is acting upon. This subject cannot be freed of his hypnotic trance until he is helped to see that the suggested thoughts controlling him were not really his own thoughts. To be liberated from our problems, we also need an awareness of the meaning and origin of thoughts which exert their influence on us. We are living out someone else's fantasies, suggestions, personal values or wants, and if we realize this, we can wake up. We can ask ourselves: Are these my thoughts?

Metapsychiatry claims that man is not capable of producing his own thoughts, and that all our thoughts come to us from somewhere else. Thoughts have two sources; invalid thoughts come to us from the "sea of mental garbage" where ignorant humans live and move and have their being. While valid thoughts come from the "Ocean of Love-Intelligence" where enlightened man dwells. By distinguishing between existentially valid and invalid thoughts, we cease to be victims of parental fantasies and human hypnotism. "Awake thou that sleepest and rise from the dead and Christ shall give thee light" (Eph. 5:14). In this light we see that only God's thoughts constitute our being, and this realization is necessary for healings to take place.

Unenlightened life is a state of dreaming. We are living in a dream and dreaming dreams which have been suggested to us. Yet, we cannot be happy or healthy as long as we live the fantasies of others. "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God" (John 3:3). "That which is born of flesh is flesh, and that which is born of spirit is spirit" (John 3:6), and "Man that is born of woman is of few days and full of trouble" (Job 14:1).

Many religious and psychological systems have tried to improve man's lot through some form of transformation; it may be helpful to define some of these:

Reincarnation: is the materially human counterpart of being born again; it is a change from flesh to flesh. Everytime we change our mode of self-confirmatory behavior, we reincarnate ourselves into another material form; cosmetic surgery and transexualism are some that are in vogue today.

Transmigration of the Soul: This is a shift from one form of animality to another, when someone who has lived as a pussy-cat may decide to become a tiger.

Being Reborn of the Spirit: This is synonymous with enlightenment; it entails realizing the true essence and substance of life in its individual manifestation. When Buddha was reborn of the spirit, he said, "I have escaped the necessity of reincarnations forever." Enlightened man loses the universal urge of self-confirmatory ideation.

Cure: is an attempt at repairing a defective aspect of the human body or mind.

Healing: is an endeavor to restore an individual to wholeness, in terms of his mode-of-being-in-the-world.

Redemption: is an endeavor to reestablish an individual's sense of self-worth.

Salvation: is an endeavor to rescue an individual from a morally mis-directed mode-of-being.

Transfiguration: is a discernment that man is not a material form.

Conversion: is a changed perception of reality or certain aspects of reality. We can distinguish five forms of conversion: Emotional conversion which occurs when an individual becomes sentimental about something, like religion; Ideological conversion, when an individual discovers a different philosophical or theological or political doctrine than what he has previously been attached to; Cognitive conversion, occurs when someone, like an artist, begins to see some new aspects of reality and changes his way of expressing himself in his work; and Spiritual conversion occurs when someone awakens to the reality of God as manifesting itself in spiritual values, qualities and ideas.

In most forms of conversion individuals will say, I have changed, I am not what I was before; however, in spiritual conversion the individual will say, I am what I always was and always will be, I am what I am. I am a place where God's presence reveals itself as Love-Intelligence. Jesus taught spiritual transformation and pointed to the absolute necessity of spiritual enlightenment as the ultimate answer to the human condition. "Marvel not that I say unto thee, Ye must be born again" (John 3:9).

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The Song of the Seeing Being

The more we realize that seeing is the issue in life,
the more interested we are in seeing.

The more interested we are in seeing,
the more we are looking at everything for what it
has to teach us.

The more we are looking at everything for what it has
to teach us,

The more we see that we are being taught.

The more we see that we are being taught,
the more we know that we are loved.

The more we know that we are loved,
the more we see love.

The more we see love,
the more lovingly we are seeing.

The more lovingly we are seeing,
the more loving we are being.

The more loving we are being,
the more we realize that seeing is the issue in life.

The more. . . (start over)

Polly Berrien Berends

Taken from the revised edition of Whole Parent, Whole Child - Harper & Row
Due out in August 1982

THE 4 W'S OF REBIRTH

by Ann Linthorst, M.Div.

The Four W's of Metapsychiatry ask the following questions: Who am I? What am I? Where am I? and What is my Purpose? In her presentation, Ann Linthorst applied these questions to the issue of rebirth: Who is the me that needs to be reborn? What and where will I be when I am reborn? What is my motivation for seeking rebirth?

The following quotes opened the presentation:

From Horton Hears a Who by Dr. Seuss:

"After all, a person's a person, no matter how small."

From a paper by Dr. Hora:

"Most of us are convinced that we are products of our childhood experiences, but who is it who was having these experiences? The thinker and the doer interacting with other thinkers and doers. But there never was such an individual."

From II Corinthians, Lamsa translation:

"And now from henceforth, we do not know anyone in the body. Whoever, from now on is a follower of Christ is a new creation. Old things have passed away."

For those unfamiliar with Dr. Seuss books, a brief resume of Horton Hears a Who is offered:

Horton, a very kindly elephant, is taking a bath one day when he hears a little voice. He looks around but sees nothing except for a speck of dust. It occurs to him that perhaps the voice is coming from the speck of dust, as, indeed it is. He tries to make contact and hears the following response: "I know I'm too small to be seen, but I'm mayor of a town that is friendly and clean. My town is called Whoville, for I am a Who, and we Whos are all thankful and grateful to you."

Having discovered an entire town on the dust speck, Horton takes it upon himself, at great risk and personal cost, to protect the tiny Whos from various disasters because, as he often says, "A person's a person no matter how small."

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In considering the issue of being born again, it seems necessary to begin with understanding the first birth, since, if it's necessary to do it over again, there must be something the matter with the first event. The dictionary definition of "birth" is "the beginning of anything."

What is it that begins at the birth of a baby? Our culture would answer: "life." But life does not begin at birth because life does not end; it is non-corporeal, infinite, eternal. Life does not begin when a baby is born. A Who begins. Birth is the beginning of a Who, a person.

Our culture desires to reverence life and to reverence individuality. However, because it mistakenly locates life and individuality in whodom, personhood, it ends up reverencing whodom, bodyhood, material existence, life-as-separate-hunks instead of real life and real individuality. The attempt to reverence life goes astray because of a mistake in identifying what life is and where life is.

Human birth is the beginning of a who... an ego. What is an ego? It is a mistake in consciousness; it is a manifestation of the mistaken belief that life comes in separate containers, and that an individual is what he or she contains.

What's the matter with being a Who? In the Seuss book, whodom is the highest value. Horton risks life and limb to preserve Whoville because, "after all, a person's a person, no matter how small!" But being a Who is, among other things, precarious! Think of those little Whos, dependent for their very survival upon the chance benevolence of a kindly elephant! That's just how human beings, mostly, see themselves: on a little ball, spinning in space, and hoping there is a big Who out there, somewhere, a big, kindly, benevolent presence, who is watching out for us.

Both Jesus and Paul indicate that the trouble with seeing oneself as a Who is that it leaves God out of the picture. And since God is reality, that's a fairly serious thing to do. Leaving reality out of the picture is bound to be troublesome. "In Whoville ye have tribulation," for there we are cut off from the source of our being, the source of all good, from Life itself.

The mistake in consciousness which delivers us into Whodom needs to be corrected. And that's what being reborn means.

Most people think of being reborn in religious terms, which are personal terms. A person goes through an emotional experience - defined according to certain doctrinal specifications - and ends up being a better, happier, holier person.

But in Metapsychiatry, we understand rebirth to mean that the mistake in

consciousness is corrected, and that correction does not produce a better person. In rebirth, the sense of Whodom is dissolved, and we become reidentified with consciousness itself, rather than with the thoughts which obtain in consciousness. We see that we are not entities, hunks of stuff, but we are awarenesses, here to be aware of spiritual values.

What I am when I am born again is what I have always been: an awareness.

Where am I before I am reborn? I am in the world of what I misconstrue to be my thoughts and my values and my feelings - they are actually the sea of mental garbage's thoughts and values and feelings. Where am I after rebirth? I am in the world of God's thoughts and God's values, e.g., reality.

So rebirth is a moment-by-moment correcting of one's false identification, as it comes up - as one is confronted by it. Whenever one recognizes personal sense and refuses to go along with it, turning instead to a recognition of Omniactive Love-Intelligence, at that moment he or she is reborn.

This turning-away seems difficult for most of us, especially at those moments when it is most needed - moments when we are most gripped by the hypnotic spell of our Whodom. What enables it to happen?

We are all familiar with the idea that we are either driven to God by suffering or drawn by wisdom. Most of us rely on suffering to do the job. When things improve we may tend to sit around and wait for the next "lesson" to "motivate" us. But ultimately, suffering does not suffice. Turning to God to avoid suffering remains a self-dominated concern. We cannot enter the Kingdom of God for self's sake. Only for Love's sake.

For love of Love - that's the only motivation which enables us to break the grip of self-concern and turn away from Whoville, with all its pleasures and pains. We seek to be born again, both for love of manifesting the Love which is reality, and also out of love for mankind.

The suffering of mankind is really not individual, though it masquerades that way so that we will be interested in "our" suffering. The suffering of mankind is one, and the salvation of mankind is one. And so, we seek to be free of the delusion of Whoville because in becoming free, we cease to contribute to the belief which gives rise to human suffering.

Is it possible to be born again? Jesus said we "must" be born again, so it must be possible. It is necessary; there is simply no other way, individually, or collectively, to Life. It is possible to those who are mindful of the first Principle of Metapsychiatry: "Thou shalt have no other interests before the good of God, which is spiritual."

THE WOMB OF SPIRITUAL REBIRTH

by Jan Linthorst, D.Min.

In a discussion about the possibility of being born again, someone asked Dr. Hora the question: How are we to know if we are in the womb or being born again? and the answer was startling. Dr. Hora said: "The womb of being born again is called Metapsychiatry." Metapsychiatry is understood to be an agent of spiritual rebirth and its teachings open up the possibility of spiritual rebirth. Now the question is: What do we need to be re-born from? What is the rebirth process in Metapsychiatry called, and What is the new thing that is born of God?

What we need to be reborn from is simple, the human condition and our personal history. What is the matter with human existence and our personal history? Dr. Hora states that it is a fantasy. "The fleshly human person is a fantasy." Born of human parents we are the products of their fantasies and in time we have woven some of our own into this fabric of whole cloth and this is the "story of our life."

The process of rebirth, however, is not a "self-improvement program" where we change from one fantasy to another fantasy. The new birth cannot result in another, may be better or even healthier human person. It must be something altogether different and unimaginable. The rebirth process in Metapsychiatry is called re-defining. Spiritual rebirth requires us to re-define all aspects of life in terms of their spiritual equivalent. Metapsychiatry helps us with re-defining imprisoning and restricting concepts of life with a spiritual idea. All aspects of human existence have a spiritual equivalent or counterpart. Human existence points to it, in an imperfect and slanted way. We can look at a flower. To the human mind it may become an object of manipulation, to get someone to like us. However, if contemplated in its spiritual meaning, it becomes a "smile of God." Now let us look at the more troublesome aspects of human existence and see how metapsychiatry, by redefining, them helps us to be liberated from their confinements.

THE PROCESS OF REDEFINITION

For instance the body and the physical area. To the human mind they are objects of pain or pleasure. Metapsychiatry redefines the physical and says it is mental. Diseases and symptoms of the body are manifestations of misguided concerns. In the tape "The physical is mental" Dr. Hora elucidates a case of spinal arthritis in a patient who has had a lifelong habit of should-thinking and insisting on how her grandchildren should or should not behave.

Marriage and relationships are aspects of life where many people suffer.

What they really suffer from are the restricting concepts and fantasies they have about them. In the human mind there is always a tug of war going on between the two parties. One wants to feel close and the other wants to have distance. Relationships can be confining and many see Metapsychiatry re-defines relationships by widening the context from a focus on "self and others" to a focus on the "Ocean of Love-Intelligence" in which we jointly participate. Also the parent-child relationship is widened and redefined. For many this is another confining context and a trap. Parents feel victimized or abused, they try to manage an unmanageable child and feel frustrated. Parenthood is redefined from being a man children to being a model of spiritual qualities. Instead of being focused on the children, parents would be focusing on God's attributes.

A job is often viewed in a too-narrow perspective. We may feel confined to too long hours with too little pay, with drudgery. Here Metapsychiatry suggests to redefine work, job, career in terms of "higher usefulness." We can contemplate ourselves in the context of the divine Mind and see ourselves as expressions of this Mind in the area of our daily work.

One of our friends recently mentioned that she had trouble finding work. She works as a writer on a freelance basis and is dependent on magazines requesting her to write for them. For several weeks there had been no such request. During this period she began to ponder her concept of work and she endeavored to redefine it. She would no longer think of herself as a writer. She would see herself as a beneficial presence in the world. She reasoned to herself that she would be available to anything useful that would come along, and if she would never write anymore, that would be alright. From that moment on she received several calls for articles and was usefully occupied again. In a discussion about this incident the question was asked: Who do you think has more opportunity for work, a writer or a beneficial presence? Of course, there is far more work for a beneficial presence available, and if the beneficial presence happens to be a writer and a good one, it's likely that opportunities for writing will come along. But first we have to redefine the concept of our work.

ENLARGE YOUR TENT

Dr. Hora suggests that this is what the Bible means by "enlarging your tent." It is described in the Book of Isaias: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes. . . ." (Is. 54:2). So we learn to enlarge our "tent," our mental horizon from body to Spirit, from interaction to Omniaction, from should thinking to "shouldlessness" and from being a "person" to being a "place," places where God is manifested as Omniaction Love-Intelligence.

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EXPERIENCE AND REALIZATION

(presented at the Conference in Hawaii)

by Timothy J. Ryan, M.S.

The following statements from the writings of Dr. Hora illuminate realized life in juxtaposition to experiential life.

Dr. Hora has stated that "every problem we run into in life is based on judging reality by how it looks or by preconceived ideas of how it should look." He comments that the five gates of hell are nothing more than judging life by appearances. If a little sensualism feels good, a whole lot of sensualism must feel real good; if a little information seems intelligent, a whole lot of information must be really intelligent. But, just as stuffing oneself with food does not lead to health, stuffing oneself with knowledge does not lead to wisdom. Dr. Hora states that, "Liberation stems from becoming increasingly aware of what really is. When we are aware of what really is, it is impossible to be unloving. To truly love there must be a certain self-sacrifice and payment of invalid cherished assumptions and motivations."

"To know our not knowing is enlightening. For whosoever would lose his preconceived idea about himself and life, would discover freedom, joy, peace, love,"--in other words reality. "Let us face the fact," says Dr. Hora; "we are all hampered with pre-conceived ideas. We all need to be liberated from the thinking process which obstructs our awareness and interferes with true knowing. When the mind is full of love, it is empty."

Liberation from our mental prison begins in understanding the difference between reality and experiencing our thoughts about reality. "Reality," says Dr. Hora, "is that which is unlimited. Whatever is limited cannot be real. Thoughts and experiences are limited."

"Man is a spiritual being and he can only find fulfillment and realization if he is in contact with the infinite which is the context of Love-Intelligence, Infinite Mind, Creative Intelligence, God, Spirit. Experiences are just like relationships. They are both good and bad. Interestingly enough they have a downward tendency; they go from good to bad, from pleasure to pain."

"Realizations," Dr. Hora writes, "occur when reality, in its broadest sense, becomes real to us. Man yearns to be free, but he does not know what freedom is so he lashes out against limitations, thus increasing his limitedness. For whatever man becomes involved with he becomes. Reality in its broadest sense is spiritual. Realizations are spiritual. They occur in a higher modality of awareness which we call consciousness or a spiritual faculty of discernment. We do not see ourselves in terms of experiences says Dr. Hora, "but in terms of what we realize. We are a realizer: a realizer is a place where reality manifests itself."

"We need to practice being aware of spiritual values and learn to cherish and

appreciate them, not thoughts about them, but the actual values themselves." "So we might be transformed by what we know, not what we know about, but what we know." Dr. Hora states that "in proportion that we come to know these spiritual values as actual realities, rather than thoughts about reality, in that proportion do we become loving (realized)." By practicing awareness or spiritual discernment, we become liberated from a world of experience and tribulation. With this shift in context, experiential life becomes a past dream. "Problems are not so much solved as dissolved, and the outcome, is that we become more and more real. We become a beneficial presence in the world by virtue of cherishing and manifesting and constantly expressing spiritual values: love, honesty, humility, compassion, and joy. We can give it some thought, "we can contemplate it, we can meditate on it, we can pray over it, we can behold it, and we can become it. The most precise statement we can make, is to say God is the only 'I am,' I am because God is." Jesus, when he achieved this point of realization, said, "I and my Father are one" (John 10:30). 'I am in the Father and the Father in me' (John 14:11)." His sense of personal self had disappeared and from then on he lived as an emanation of Love-Intelligence." Dr. Hora concludes that "when man understands that God is the only I am of everyone he becomes 'perfect even as his Father which is in heaven is perfect' (Matthew 5:48). "Then he can suddenly see there is no existence apart from God."

STUDY MATERIALS

- Hawaii Conference, a six tape album, "Do we really know what we know, do we really see what we see?" \$50.00
- Spiritual Rebirth, a five tape album \$40.00

Note: We have adopted a policy to mail only by FIRST CLASS MAIL. Therefore include \$2. for orders up to two tapes and \$4. for orders of more tapes. CA residents add 6% sales tax.

Tape Library: Taped lectures on various aspects of Metapsychiatry by Dr. Hora are available in PRINTED FORM. Each has a table of contents provided with the manuscripts. The NEWSLETTER will publish these tables of content with each issue, as space permits.

ATTENTION #52

- 1) Existential validation
- 2) How to know whether God approves of what we are thinking
- 3) PAGL as subjective criterion of being on right track
- 4) What is meditation?
- 5) Three phases of meditation
- 6) Meditation of the 4 W's
- 7) Mind fasting
- 8) Reality vs. experience

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CURTAIN OF TIME #54

1) Curtain of time is made up of dreams (past) future (fantasy) and present (imagination). 2) Difference between present and timeless now 3) How to pray effectively for healing of past 4) Meaning 5) PAGL as sign of healing of problem 6) Phenomenological perceptivity 7) Three R's of metapsychiatry (recognition, regret and reformation) 8) Hernia 9) Healing of mistake through prayer

ADVANCED TELEPHONE SEMINAR 3/27/82 What is Wholeness?

1) Training of awareness 2) What are distractions? 3) Devil's Pitchfork 4) Secret of Forgiveness 5) Love is paying attention 6) Motivations of a knower, thinker, thief, dreamer and seeker 7) Praying for others 8) Principles 8 and 10 9) What is wholeness 10) Sinus condition

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