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DIRECTOR

NEWSLETTER

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EDITORIAL

This NEWSLETTER contains excerpts from the midterm Conference on Metapsychiatry, which took place on September 4th and 5th in the new School of Existential Metapsychiatry in Orange, California. The theme of the conference was: Education, Healing, and the Non-dimensional Realm.

We are grateful to announce that the School of Metapsychiatry got off to a good beginning with a vigorous enrollment for the fall semester. The positive response of the academic community is evidenced in the planned acceptance of our School for training of candidates for MA and PhD degrees. Details are mentioned under Study Opportunities.

Finally, along with the other study materials, we are happy to present the verbatim record of the Hawaiian and Fullerton conferences in book form.

We are grateful to our readers for their contributions, both for articles and donations sent to the Newsletter

EDUCATION IN METAPSYCHIATRY

By Jan Linthorst, D.Min.

What education in Metapsychiatry proposes to offer is something of lasting value and universal interest. We may stand back and survey the general area of education in our culture in its broadest scope.

As Dr. Hora points out, most of this education is a giving of information. In our country education is governed by the philosophy of pragmatism. Education has become a mere skeleton of practical skills. In a Newsweek article, recently, a professor of French Literature observed that there is now no visible future in literature or history. An American student from Nigeria observed that he does not learn to savor the mystery, rather he quickly learns pre-packaged ideas and ready-made phrases. He is learning to turn them into a quick profit. Americans, he said, market half-baked ideas masquerading as science. As a result, children, as well as young adults, have lost interest in education and, instead, are interested in degrees and accomplishments.

Having served several years on the admissions committee of a graduate school of psychology proved this to be true. The students, mostly adults changing careers in midlife, applied to the school, but seldom

for knowledge, mostly to get a Ph.D. and the financial advantages that come with such a degree. This attitude is also applied to life's problems. A student of Metapsychiatry mentioned that she had been sick and announced this by saying, "I flunked!" It seems that we see life as a performance, and we would rather deal with the challenges than learn from our problems.

Metapsychiatry offers an education which is not aimed at accomplishments but on existential validation. What is existential learning? It is learning in the school of life; learning the laws and principles of existence in a way which would result in an improved life. In other words, it transforms us. The end result is not accomplishment, but healthy, intelligent, wholesome, and harmonious existence. Dr. Hora states that education in Metapsychiatry is existential and, consequently, it aims at transformation rather than information. This means that this education offers a knowledge which gives us an entirely different outlook on things and an entirely different value system.

Here, the subject matter is not the material universe. It is not human behavior, as psychology would have it. It is in the spiritual realm. It is the study of man and the universe in the context of God. Where conventional education studies man in the context of the physical universe and in the context of interpersonal relations, Existential Metapsychiatry studies man in a spiritual context. The student of Metapsychiatry learns to see himself as a spiritual being.

In a recent class discussion, Dr. Hora defined spiritual reality as non-dimensional reality, consisting of non-dimensional qualities. A spiritual being manifests these non-dimensional qualities of God, The Creator. A school which offers such a program becomes infinitely interesting; its subjects are surprisingly refreshing and of lasting value. Moreover, by the very study of spiritual reality, we grow to be more and more healthy, more effective and fulfilled.

When the School of Metapsychiatry was conceived, a curriculum spontaneously presented itself. It consists of three areas:

First, the study of the contrast between valid values and invalid values. This is the cornerstone of the educational program. In this category we study the evolutionary hierarchy of values. We study the "sea of mental gargabe," the polluted noosphere and, in contrast to this, we study spiritual values and qualities and learn to appreciate them. The School has undertaken a project of documentation of cultural values, and the courses on Meditation and the Scriptures lead students to an appreciation of spiritual reality.

Second, the School program studies the human condition. This area is coordinated by Ann Linthorst and is called Family Life Studies. It seeks to know the ideas transmitted from parents to children and the ways of liberation from parental fantasies. Here we find topics such as: marital conflicts, parent-child relationships, marriage as a spiritual journey, family ties, and spiritual rebirth.

In the third area, we explore the transition process from the human realm to the spiritual. This is the area of counseling, healing, and therapy. Issues of spiritual discernment, phenomenological analysis, and awareness training are researched. These studies are led by Dr. Hora and myself. A new course has been added on "Interviewing Skills and the Healing Dialogue," to be taught by Tim Ryan.

The entire School program is aimed at helping us rise above humanity to express spirituality. It guides the student in the direction of valid modes of being-in-the-world. Courses have their cut-off points, but learning continues as long as we live. The School offers us a preparatory stage leading to the habit of life-long learning, i.e. spiritual growth.

NON-DIMENSIONAL REALITY

(Report on the Conference held on Sept.
4th and 5th in Orange, Ca.)

By Fern Rubin, M.S.

In recent lectures, Dr. Hora has described spiritual reality as non-dimensional. For us to contemplate Divine Reality as non-dimensional, in contrast to the dimensional appearance world, is somewhat mind-boggling. We seem to be living in a world of measurable things, time-space experiences, and yet our human existence is made up mostly of fantasies, images, and thoughts about what our lives "should" be, what our parents hoped or feared our lives "would" be, etc. Our task, now, is to come to know non-dimensional reality through re-education and healing.

Student: How does one recognize non-dimensional reality?

Dr. Hora: Consciousness can be trained towards this recognition. We recognize it in contradistinction to everything that has dimensions. The famous Taoist sages taught their students to recognize non-dimensional reality by pointing out to them that the space in a cup is what makes the cup possible. Without the space in the cup there could be no cup. The space within a cup, or dish, or vase, makes it what it is. Thus, we have to train ourselves to understand that that which has no dimensions is fundamental reality. Does that help you a little?

Student: Yes. Yet fear seems to have no dimension either. When we are fearful, or angry, or think of any of the invalid thoughts, these also seem dimensionless.

Dr. Hora: Valid thoughts are non-dimensional. Non-dimensionality is our metapsychiatric term for spirit. Real substance, non-dimensional reality is neither form nor formlessness. We are learning to see the unseen. "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Corinthians 4:18).

Now we have here a biblical koan. How can we look upon the things which are unseen? We can learn to see the unseen in contradistinction to the dimensional. This is important because we are learning to see God. God is non-dimensional reality, all pervasive, omnipresent, omniactive, Love-Intelligence.

Student: Is fear non-dimensional? Or anxiety, jealousy or hate?

Dr. Hora: Fear, hate, the emotions, are actually dimensional because they are epiphenomena of organismic processes. They take form in physiological changes. When one is afraid, then this has the dimension of trembling, or paleness, or a rise in blood pressure, etc. Emotions appear to be non-dimensional but this is counterfeit, and in fact, they are only formlessness. They take on dimensionality as phenomena; they are not the same as spiritual values. For instance, Love-Intelligence or PAGL (Peace, Assurance, Gratitude, Love) will not express itself in disturbances of the organism.

Student: Thoughts, then, are dimensional?

Dr. Hora: Thoughts come to us from two sources. The thoughts which reach our awareness from the "sea of mental garbage" are dimensional thoughts. Only inspired wisdom and inspired ideas coming from Divine Consciousness are non-dimensional.

Student: Then a thought could be either one?

Dr. Hora: That's right, depending on its source and depending on its validity.

Student: Thank you, Dr. Hora.

Dr. Hora: You're welcome.

Student: You say that fear has dimension since it has effect to make us tremble. Yet, if peace comes into consciousness, it also has an effect--that of healing. This seems to be a phenomenon also. What is the difference?

Dr. Hora: That is not a phenomenon. That is a noumenon--God manifesting his presence in us. Phenomena are garbage thoughts appearing as form and formlessness. Noumena are divine ideas appearing in consciousness as blessings.

Student: So a blessing is non-dimensional?

Dr. Hora: Of course. Healing, to the unenlightened way of thinking, seems to be a change taking place in the dimensional sphere of experience. For instance, if someone has a stomach ulcer, the X-ray may show the ulcer, but when it is healed, the X-ray shows no ulcer. What happened there is that something that seemed to be there now isn't. Can you see that? The noumenon doesn't change anything. It just reveals the underlying perfection which was always there.

Student: Yes, what is being healed, then, is the perception which obscures the non-dimensional. The non-dimensional is not measurable; it is the discernment of who we are, what our life is really. This is what a healing is.

Dr. Hora: Yes, that's right. This is very important because if you have a physical problem, for instance, and this physical problem is an appearance of an inharmonious dimensionality, something seems deformed. A form has taken on an undesirable form, right? So we get mesmerized and we are constantly thinking that this form should take on the right kind of form. And the more we are involved in correcting the undesirable form into a desirable form, the less possibility there is of a healing. Healing is not a change in dimension; healing reveals the pre-existence of perfection. Nothing really needs to be changed except our ability to see the perfection of Divine Creation. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48).

Student: We speak of Divine Reality having an unfoldment; this seems to be dimensional.

Dr. Hora: God has created a perfect universe and everything in it is very good. When a healing takes place, or when we grow in our ability to discern non-dimensional reality, we begin to see that right where certain problems seem to be, there is just perfection. It gives us the impression that a healing has taken place. But nothing needs to be healed except our ability to see, which is an unfolding process in consciousness, like removing a veil in order to see better; we see an aspect of perfect creation.

Student: So the unfoldment is going on in us, in our consciousness. Thank you!

Dr. Hora: You're welcome.

Student: I have a question about your reference to the space and the cup. Are we the cup or are we the space?

Dr. Hora: We are the "space."

Student: Could you clarify this a little?

Dr. Hora: Well, what is man? Is man a physical organism, or is he a consciousness?

Student: Consciousness.

Dr. Hora: We are individual consciousnesses, but we think we are the cup! (Laughter)

Student: And the consciousness appears in a cup?

Dr. Hora: It looks like it, but actually it isn't so. The cup is in consciousness!

EXISTENTIAL UN-EDUCATION

By Ann Linthorst, M. Div.

"Now we have received not the spirit of the world, but the spirit that is from God, that we may understand the gifts which are (freely) given to us by God. For the things which we discuss are not dependent on the knowledge of words and man's wisdom, but on the teaching of the Spirit; thus explaining spiritual things to the spiritually minded" (I Cor. 2:12-13, Lamsa trans.).

The School of Existential Metapsychiatry is the 7-UP of the educational world. 7-UP offers an "uncola;" we offer an "un-education." Even though the School must conform to certain worldly standards as an institution, our basic concern is the opposite of what the world considers to be an education... We are interested in helping people lose something, not gain or get or achieve something. The goal is the taking-away of mental contents, not the addition of something more to the mental storehouse.

In order to appreciate the value of un-education, it is necessary to understand what the human situation is. An individual is consciousness, that's all: An individual unit of awareness. We seem to be persons in bodies, but that is only an appearance. The meaning of that appearance is that individual consciousness is dominated by certain mental images, personal images, and the body and life experiences of that so-called person are simply the projected forms of the mental images which dominate consciousness. Think of a movie: the person and his personal drama are the movie up on the screen. Dr. Hora says: "The whole person is a symbolic structure counterfeiting the real man."

But, then, what is "the real man?" What is consciousness conscious of when and if it is not dominated by mental images? Nothing--and everything. What there is besides thought/images--or rather, what there really is instead of thought/images--is WHAT REALLY IS: spiritual reality, non-dimensional reality, God. What consciousness is aware of when it is not distracted by thoughts-and-pictures is what was there all the time: spirit, perfect Life, the Whole. A complete--and completely-undistracted-awareness of reality leads to ascension. Momentary, partial glimpses of what lies beyond the images and fantasies lead to a thinning-out of the pictures and a lessening or disappearance of aspects of the picture which do not reflect the true nature of Life. On the experiential level, then, the fruit of spiritual realization is a healing of disease, resolution of discord, the increasing enhancement of wholesome, abundant living.

But, unfortunately, we have this image problem. Where do the images come from? Well, where do babies come from? We think of babies as the products of the mingling of the physicality of males and females, but in Metapsychiatry we learn that the physical is really mental. So what really happens is that the mental images of a male and a female combine to form a new mental image. Thus, the basic images which obtain in consciousness are there simply

by virtue of what obtained in parental consciousness.

Dr. Hora said recently: "People are living out their parent's fantasies without being aware of it--that these are not their own thoughts. They think that they really want these things and they have accepted (them)--the (parents') fantasies. And they have an irresistable urge to fulfill what mother was fantasizing..or father. And so, most people are not really living..they were handed a dream... ..And even the beautiful fantasies must end in disaster because they are unreal."

There is a crucial point, here, which needs to be very clear because it is not the way thing seem to be. The point is that the problems of human beings--even the seeming interaction problems with one's parents which psychoanalysis sees as being so formative of human identity--are not really interaction problems, they are IDEATION problems. And the ideation which is problematic is transferred from parental consciousness to child consciousness simply by virtue of that being the nature of the parent-child tie.

As persons, then, we will never have any authentic individuality. As persons we will always be our parents' product, as they are their parents' products. But it is not really even a family issue. It is an existential, universal issue. As persons we can never be anybody but Henry or Henrietta Hunk; Wilbur or Winifred Who. As persons, everybody's life experiences are nothing but variations on the theme of life-apart-from God. As persons, we are offspring of the universal misperception of reality. And no matter how educated we become, or what degrees or credentials we acquire, as persons we will always be puppets of the mental images which obtain in consciousness. We live by their dictates; we are incessantly busy about their business.

But there is hope for real Life for all of us. We may become un-educated; we may lose, to some degree, the fantasies which live us. At least, we may lose the chronic, irresistable urge to confirm and gratify these images. It is possible. How can it happen? Dr. Hora has described it as a process involving 3 R's: recognition, regret and reorientation. For the purposes of our discussion, I will replace the term "regret" with the term "release." Un-education is a process of recognition, release and reorientation.

To get some idea of what is involved, you might think of the following scene: you are strolling in the woods, lost in contemplation of the scenery. You stoop down to pick up a twig; a movement in your hand leads you to look again, and you see that you have not picked up a twig, you have picked up a snake! What do you do? Drop it! Then what do you do? You get out of there! You recognize your mistake, drop it and run! A very simple process; one that happens automatically, once you recognize the snake for what it is.

The key lies in clear recognition. And this is where un-education focuses. We've been mis-educated to believe that all sorts of poisonous, ugly, troublesome snakes are good....or interesting..

or important. Existential un-education endeavors to awaken the faculty of spiritual discernment in consciousness, for this faculty constitutes our unique being as spiritual beings. It is the capacity to be conscious of what lies beyond the mental images and their tangible forms. By awakening this faculty--by awakening an interest in spiritual values--the process of un-education is begun.

So, actually, we begin with reorientation. That's what un-education starts with. It is a circular movement: Out of a desire for reorientation comes an awakening to spiritual values which enables us to recognize and release the unreal, invalid attachments, and this, in turn, leads to further reorientation. The faculty of spiritual discernment leads us both to recognize the "snakes in the grass" for what they are, and to realize Life in terms of the "gifts which are freely given to us by God."

When PAGL is valued above all, then when the old dictates come: "You must have a man/woman to be happy...you must be important/rich/appreciated...you must please everybody" etc., we recognize the old dictates for what they are: phoney baloney. And that recognition enables us to have some degree of dominion over the old dictates, and to turn away from them to a contemplation of the gifts which are freely given to us of God.

The secret of a clear recognition of the things which block our awareness of spiritual good is what Dr. Hora terms "radical sincerity." A radical commitment to spiritual values carries with it a radical willingness to become aware of the self-image issues which have secretly dominated our concern. This is especially important for spiritual students in relation to their spiritual quest, for if we are not very alert and honest with ourselves, our spiritual concerns get captured by the old images which dominate consciousness, and we get off the track.

For example, an image which dictates: "You gotta make it big, be important, be SOMEBODY" will dictate: "You gotta be important in Metapsychiatry," and that individual will constantly seek to be reassured about his "advanced" status and will feel in constant competition with other students. The image which dictates: "If you are a good girl or boy and please people, they will reward you," will dictate: "Please your therapist and he or she will appreciate you, recognize you, maybe even reward you with enlightenment!" That individual will end up feeling frustrated, unappreciated, resentful, ready to give up because "it doesn't work."

We need to recognize ego concerns for what they are and to see that they have absolutely no place on the spiritual path. When you find yourself with any thoughts, whatsoever, about your SELF in relation to other people on the spiritual path, LOOK AGAIN! You're mentally holding a snake, and it will corrupt your highest aspirations. Drop it and get out of there! If you confirm the mental issues which live you, you will never see God.

Existential un-education endeavors to awaken us to the fact that

WE ARE NOT OUR MENTAL IMAGES, AND THEIR BUSINESS IS NOT OUR BUSINESS!
We are uniquely blessed, being individual awarenenses, with the wondrous faculty of spiritual discernment, a faculty which, if allowed to operate, delivers us from all evil and leads us into real Life, real Good!

LEARNING THROUGH DIALOGUE

By Marjory Barker, M.A.

In Metapsychiatry, the way a question is asked is very important. During group sessions and conferences there are various types of dialogue that occur in response to a student's question. For instance, a question can be asked in a simple, clear-cut manner; this type of dialogue facilitates an open communication from God to man. The following is an example:

Student: Is being aware of our ignorance as important as being aware of what really is?

Dr. Hora: Yes, because our faculty of understanding requires the dialectic of substance and shadow, reality and unreality. That's how consciousness becomes aware of the truth. Darkness has a purpose; it makes it possible for us to be aware of the light. Error makes it possible to be aware of the truth. This is the dialectic of realization.

Student: The idea, then, is to hold in juxtaposition what is and what seems to be. So how does beholding fit in here?

Dr. Hora: Beholding is a special faculty of discernment, which is spiritual, and we receive that faculty from the Divine Mind when we are ready for it.

Student: By grace alone?

Dr. Hora: Yes. It is the ability to see what is true.

Student: And that is beyond spiritual discernment?

Dr. Hora: Yes, spiritual discernment is the faculty to discern the difference between spiritual values, social values and psychology. It makes it possible for us to know the difference between, let's say, intuition and inspiration. Not many people realize that. There is much confusion about this issue. This has been dealt with in the lecture on "Seven Steps of Seeing."

Student: Another idea I am wondering about is that once, through awareness training, we become aware of Divine Mind, is that the end of the training needed?

Dr. Hora: It is the Divine Mind which awakens within us the faculty of spiritual discernment and beholding, and that is part of awareness.

We can be aware of God's Infinite Presence through a special faculty, which we call beholding.

Student: Is that different from the faculty of spiritual discernment?

Dr. Hora: It's a shade higher, more total. Beholding is an awareness of the context of infinity; spiritual discernment is still within the context of the finite.

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Then there is the dialogue that manifests anxiety through over-talking. The question is unclear and overstated; thus the response is simply a general statement directed to the issue. For example:

Student: You know, I find myself in the midst of critical thinking and judgementalism. Even in my conversations in the last few weeks I observed my talking to others--what they aren't; what they are; there is cattiness. The idea of cattiness is constantly being brought into my experience. I find this and think something radical is needed, or--to stop abruptly. But I can't be in the context of realizing that everything is in the context of God, even though I can observe this.

Dr. Hora: Yes, well, that's what awareness training can help you to achieve--to broaden your horizon.

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Then there is the dialogue that becomes a monologue or a statement rather than a question. The response is respectful and forthright but little exploration of the issues can occur:

Student: I have a couple of questions. While discussing receptivity, I have discovered that everything in my life is working so well and I find this interesting, as many things have occurred that have been unusual. So, what I am discerning is that there are no hidden secrets, or meanings, everything is already there.

Dr. Hora: What is there?

Student: Nothing. This is also fascinating. I went on a trip and had another unusual experience. It's been very unbelievable, so I am just going to accept what is, as it has really changed me. So I enjoy life a lot.

Dr. Hora: I am glad to hear that you're happy.

Student: Yes, it's a new discovery and yet funny at the same time. Do you know what I mean?

Dr. Hora: Vaguely.

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A dialogue in Metapsychiatry can be a learning process; individuals participate in an exchange of ideas. An existential dialogue is far more than sharing opinions, feelings, gossip or simply chatting. In his paper, Epistemology of Love, Dr. Hora states:

"..For ordinarily when man talks he is mostly concerned with making himself feel good; and when he keeps quiet he is not really quiet, he talks to himself silently. His mind dwells not so much on the truth of what really is, as on the manifold ways of making himself feel good and avoid feeling bad."

In Metapsychiatry a dialogue offers an alternative to self-confirmatory conversation, by providing a method of expressing and questioning ideas that can lead to the discovery of truth. The three examples given above indicate three levels of interest: the first, manifests an interest in seeking and discovering truth and clarity; as each idea is expressed, the student listens attentively and, thereby, is ready to ask further questions, seeking greater understanding and healing. The second dialogue is based on the mistaken idea of looking for what should be and what should not be. Anxiety is evident; it hides and limits the openness in communication needed in order to discover what really is and explore the issues in a meaningful way. In the third dialogue, the interest is one of self-gratification, and self-confirmation.

In order to be receptive in a dialogue, one must be able to pay attention. This requires the sacrificing of certain mental content; to pay attention one must give up certain thoughts, and cherished assumptions. At any moment, a dialogue can change from a soliloquy or a desire to show off knowledge, or a should thought, to a genuine healing dialogue of a seeker, simply by **shifting from** the interest in gratification, to becoming interested in paying attention in order to understand.. Only when we become genuine seekers can we really make progress toward the discovery of truth and a realization of what really is.

STUDY OPPORTUNITIES

Students at the School of Metapsychiatry may receive credit towards a Masters degree and/or Doctorate in Psychology through International College. International College is approved A-2 status which meets requirements for licensure in Marriage, Family, Child Counseling and Clinical Psychology.

The School is also approved for Federally Insured Student Loans. For more information please contact Tim Ryan, Ph.D. at the School.

A PAGL group based in Newport Beach, CA. is led by Phyllis Larzalere. Meetings on Wednesdays, 9:30 - 11 AM. For more information call (714) 673-4603 or write to Phyllis Larzalere, 212 Via Orvieto, Newport Beach, CA. 92663.

STUDY MATERIALS

✓ EXISTENTIAL KNOWLEDGE AND SPIRITUAL REBIRTH: Proceedings of the Conference in Hawaii and Fullerton held in February, 1982. This book contains lectures and workshops with Dr. Hora, Jan and Ann Linthorst, and is now available for \$15.00.

✓ EUDCATION AND HEALING: A set of three tapes from the recent conference held on September 4th and 5th, 1982. "Education, Healing, and the Non-Dimensional Realm." Available for \$25.00. (\$15.00 for Conference participants).

✓ METAPSYCHIATRY: THE QUEST FOR WHOLENESS: A Critical Assessment of Values in the Educational and Therapeutic Healing Process. A doctoral dissertation by Timothy Ryan, Ph.D. \$25.00. Calif. residents add 6% tax, postage and handling.

✓ ABOUT MY FATHER'S BUSINESS: A Metapsychiatric Viewpoint on the Scriptures by Joan Rubadeau, M.A. \$12.00. California residents add 6% tax and handling. Make checks payable to Joan Rubadeau at the School of Metapsychiatry.

DIALOGUES IN METAPSYCHIATRY ON TAPE: Narrated by David Edman. \$10.00 (Four chapters). California residents add 6% and \$1 for postage and handling.

All above materials are available c/o Dr. Jan Linthorst,
School of Existential Metapsychiatry, 2854 N. Santiago Blvd.
Suite 100. Orange, CA. 92667.