

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

When this issue of the Newsletter arrives in the mail, the mini-book, Forgiveness, which has been out of print for several months, will be available again. It can be purchased from Dr. Hora in New York and from the PAGL Press in Orange, California.

This issue contains excerpts from a research seminar on the “Illusion of Change.” A complete tape of the dialogue with Dr. Hora is available. An article about receptivity is presented by Ann Linthorst as an introduction to the research seminar on “Getting and Receiving.” A tape of the dialogue with Dr. Hora on this subject is also available. Finally, Joan Rubadeau reports on the Master Class series which is now concluded for the year 1984-85 and will resume in the fall.

We wish you all a happy summer.

- Jan Linthorst, D.Min., Editor

WELCOMING CHANGE, MOVING ON

The monthly research seminar was held on April 27, 1985 at the Institute of Metapsychiatry in Orange. The subject was “The Illusion of change.” Following is Dr. Linthorst’s presentation and a short excerpt from the telephone seminar with Dr. Hora.

Motto: “Surely goodness and mercy shall follow me (flow to me) all the days of my life.”
(Psalm 23)

1. Two stories about change (one about a Rabbi in Beverly Hills, California, and one about a lady Reverend in La Jolla, California) were recently featured in the news media. Each of these individuals announced that he/she was leaving their congregations. The Rabbi seeks “a new challenge.” Though successful in his present ministry, he doesn’t want to repeat his everyday routine. The other seemed to crumble under pressure of the work she built up through great personal effort.

2. We can look for reasons, motives, or meanings. The reasons may be pressure or boredom in the current work. The motive is that both individuals seem to seek something better. The

meaning is not as easy to discern. Both are highly motivated individuals seeking the highest and the best in life. They lead us to consider what life is all about and what the higher purpose of life might be. Without that clear idea, we are left with a stockpile of assumptions, especially popular ones like, “The main thing in life is to do what you want to do.” “Do your own thing,” etc.

3. In Metapsychiatric research, we have discovered the difference between modes of being which are existentially valid or invalid. In other words, we have discovered the difference between ideas which make one healthy and ideas which make one sick. There are many mistaken ideas about the purpose of life. They keep us floundering and dissatisfied. For instance, if it is our idea that we should be doing what we want to do in this life, we don’t stand a chance. We may not even know what we really want, and if we do, it may not seem within reach. Certainly, it is a divinely bestowed birthright that we live a completely fulfilled life. That is, a life in which all our talents, our potentialities, are fully realized, in which we can be creative and free, enjoying both meaningful work, love and the goodness of family life. We are entitled to a life that is interesting, rewarding, and ultimately satisfying.

4. How do we find such a life? We find such a life in God. Even though the above individuals are ministers, as far as we know neither seemed to mention God as part of their consideration. What does God have to do with a fulfilled life? It is in the context of God that we gain an understanding of what our purpose in life is and find who we are. In these stories, we see that both individuals see themselves as the movers of their lives. In the context of God, we see that God is the mover of our lives. It appears that the above individuals see themselves as do-ers. In the context of God, we see that God is the do-er. And more essentially, in the context of God, infinite Mind, we learn to see that the essence of life is “ideas.” Life is a flow of inspired, intelligent, loving, ideas, flowing from God to his manifestation, man.

5. In order to welcome change, and move on to a more fulfilling life, we need:

a. To discover the secret of inspired living. That there is such a thing as a constant flow of creative and loving ideas which give substance, meaning, and interest to existence.

b. We find that the source is divine Mind. Jesus speaks of it as “a well of living waters,” as “the Father who sheweth the Son,” and as “the Father has life in Himself and giveth to the Son.” It means to “become available to the source of wisdom and seek to let it inspire us with the right ideas needed for effective living.” (Hora)

c. We clear the barriers to the flow by discerning calculative and operational tendencies. These are forms of thinking that are uninspired and lead to experiencing pressures and boredom cited above. We learn to “allow inspired wisdom to obtain in consciousness and govern us.” (Hora)

d. We learn humility which is the wisdom to know that we are of ourselves not the do-ers, the shakers, and the movers of our times.

e. We learn to be receptive by no longer seeking to do our own will, but by being attentive to what God wants. Dr. Hora speaks of getting “in the habit of listening instead of calculating and speculating.”

f. We need to discover our at-onement with the Source. “I and my Father are one.” “It is possible to continually live from this center.” (Hora)

6. Living the inspired life, we see no abrupt and disruptive changes, but harmonious unfoldment. The surroundings of one’s situation become the protective mold in which the new unfoldments are nurtured, and we are moving from good to better, more interesting, expansive participation in life. There is no stagnation but creative participation in the unfolding good of God resulting in harmonious prospering.

EXCERPT FROM THE DIALOGUE WITH DR. HORA

Jan: We have a large gathering here this morning and we have been discussing the issues of changing and of changes in life and wanting and not wanting to change. We have discussed two examples of individuals who desired changes in their lives.

We are now considering the idea that we are entitled to have a fulfilling life and that we need to understand what it is, and in what context we can find it.

Student: I was wondering what the meaning is of the resistance to change or is there such a phenomenon as the resistance to change?

Dr. Hora: You have to first deal with the question, “What do we mean by change?” Actually, nothing has to change. Only Reality has to be discerned. Everything is already perfect. God has created a perfect universe and everything in it is already all right. Whenever someone says he is going to change, or he is changing, he is just telling us that he is moving from one fantasy to another. “I am quitting this fantasy and I am going to be involved with another fantasy.” This, of course, is nowhere.

Student: What about biological changes – like a woman changing biologically at a certain age?

Dr. Hora: Is a woman a biological person? Are you a biological person?

Student: No.

Dr. Hora: You just seem to be, but in reality you are a spiritual being, a Living Soul, “hid with Christ in God,” never born and never dying and always at the standpoint of perfection.

Student: What does it mean that there is physical discomfort connected with change? Does it have individual meaning?

Dr. Hora: Yes, discomfort is an experience. Experiences are fantasies. There are pleasurable fantasies and there are painful fantasies. It is still just fantasy.

Student: The unwillingness to change is just clinging to the present fantasy?

Dr. Hora: Yes. Resistance is also fantasy. There is only ignorance or knowledge of the Truth, either one or the other. We are either ignorant or we are cognizant of the Truth. “Ye shall know the Truth, and the Truth shall set you free” from all your fantasies. We must come to know Reality. Freedom is the ability to be in touch with Reality and to focus attention on real issues.

Student: We were talking earlier about inspired living. There is a constant flow of ideas coming to us from God and we are able to obtain such ideas in consciousness. There is never a dull moment in our lives. There is always changing and unfolding. There seems to be change taking place all the time.

Dr. Hora: No change is ever taking place. There is a continuous unfoldment of awareness of divine Reality and it may impress us as change, but it is not really change. It is the dawning of the light. “God said, ‘Let there be light,’ and there was light.” When we get up in the morning before sunrise, the landscape looks different than a few hours later. It doesn’t mean that the landscape has changed. Nothing has changed. We see more. Nothing changes ever. God has already created a complete universe, but we are able to see very little of it. Our faculties of awareness are evolving through the ages.

Student: When we are preoccupied with resisting what seems to be change or insisting on what doesn’t seem to be changing, then freedom from this comes from seeing that the whole concept of change is an illusion. Is that correct?

Dr. Hora: Yes. The sea is constantly changing and yet it is always the same. There is a French saying: “*Plus ça change, plus c’est la même chose.*” (The more something changes, the more it is the same.)

Student: I was thinking about how stuck we all are at different times in the insistence for change. It seems to be important that something change or something not change, and I thought, “How do we ever dissolve that strong sense that something must change or something must not change?” Then when you said that nothing changes, if we could see that all the changes in the world are really nothing, we could lose interest in that whole issue.

Dr. Hora: Right. We would begin to see more and more of God’s perfect universe. The issue is expanding awareness. Sometimes people who come for individual sessions say, ‘Do you want me to accept this?’ Or they say, ‘You want me to believe in God?’ I say, “God forbid!” We have to explain that there is nothing to accept and there is nothing to believe. This is of no value whatsoever. As a matter of fact, it interferes with the unfoldment of awareness.

Whenever someone studies Metapsychiatry, it is important for him to know what the issue

is. The issue is seeing – nothing else – seeing more and more of divine Reality. Then there will be no time wasted on foolish preoccupations and fantasies about what we are doing. We are not changing anyone. We are not asking anyone to agree with us or disagree, or accept or reject, or believe or disbelieve. None of these foolish things enter into the study of Metapsychiatry.

Student: What can help us keep focused? I am thinking when you are involved in daily living, the human need to be successful and have goals seems so great. What can help us with the focus that seeing is really needed?

Dr. Hora: If we begin to be interested in seeing more and more of divine Reality, we will discover that our life becomes more harmonious. We become more effective and efficient. Everything is more effortless and simplified because a lot of the nonsense has fallen away from our consciousness and we function in more intelligent ways.

IS IT MORE BLESSED TO RECEIVE THAN TO GET

By Ann Linthorst, M.Div.

This turnabout on the familiar Biblical quotation, “It is more blessed to give than to receive,” (Acts 20:31) is more than just a play on words. The meaning of it was explored in a recent Research Seminar with Dr. Hora on the issue of receptivity.

The meaning of the title is clarified by a quote from the new mini-book, *Compassion*, in which Dr. Hora writes: “In the horizontal dimension of life, love is mostly a cover-up for envy, jealousy, rivalry, and malice. Generosity is mostly bribery and manipulation . . . Giving is getting. Everything has an ulterior motive. Self-confirmatory ideation is ubiquitous.”

In human affairs, then, “giving” is not as good as it looks. It is, first of all, self-confirmatory, promoting the illusion that, as persons, we have something to give other, less fortunate persons. Whereas, in fact, “every good gift and every perfect gift is from above, and cometh down from the Father of lights . . .” (James 1:17) Secondly, people “give” in order to get. As Dr. Hora says: “Giving is getting.” But receiving is something else altogether.

What is the difference between receiving and getting?” Dr. Hora commented: “Getting is an ego function, while receiving is spiritual. We are not ‘go-getters’ in this world, but we are blessed receivers of God’s good. In our studies in Metapsychiatry we are learning to be receptive to the good of God, which is freely given, and is called ‘grace.’ Getting has an aggressive connotation, and it is operational. Essentially, it is an ego function.”

The mental process involved in a concern with getting begins with “I want . . .” That starting-point immediately negates our capacity to receive. We may be able to get what we want, but we can never receive it. We can only receive what God wants. Wanting and receptivity are mutually exclusive.

For example, supposed someone wants recognition at work. Two things will happen. First

of all, he will become acutely aware of every instance in which the desired recognition is not forthcoming. Secondly, co-workers will feel personally pressured to give him recognition and will consequently try to avoid his presence whenever possible. Moreover, the individual's attention will, all the while, be on the seeming interaction rather than on his work, and the work will suffer. So, the more he wants recognition and the harder he tries to get it, the more unrecognized he will feel.

What would be necessary for an individual to receive recognition for his work? He would need to love his work!

This gives us a hint as to how we can become more receptive to the good of God. It is very simple. The more we love it, the more we receive it. To love spiritual values is to look for them, more and more. And, Dr. Hora says, "We see what we are interested in."

This points to another difference between getting and receiving. Getting keeps consciousness focused on the particulars of personal experience. We want very specific things. We are concerned with the details of our experiences.

Receptivity, however, being spiritual, pertains to Life as spiritual reality, as spiritual substance, rather than life as personal experiences. Dr. Hora said: "Unenlightened man (thinks of) life as experiences. In Metapsychiatry, we are learning about a different kind of life, which we call 'soul existence' rather than 'sense existence.' To unenlightened man, sensory experiences constitute life. Enlightened man sees life as soul existence, and he transcends sensory experiences and ego gratifications. He realizes the beauty of spiritual reality . . . Nature isn't beautiful. Nature manifests the beauty and intelligence of the creative Principle of the universe. "To them that have eyes to see . . ."

Receiving the good of God is seeing the harmony, order, intelligence, love, beauty – in short, the good – of reality. Receiving, then, is an epistemological event, a knowing, a realization in consciousness. Anything the ego does, even trying to realize, can only block that realization. Trying to get realization puts us back on the level of trying to get experiences that we think will be pleasurable, and whatever we may get then, it certainly won't be an understanding of reality!

The first principle of Metapsychiatry constitutes the principle of receptivity. "Thou shalt have no other interests before the good of God, which is spiritual." Loving spiritual values, even loving concepts about spiritual good, is the only thing which will invite the knowing which is, itself, the receiving of the good.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord (the consciousness of spiritual good) all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." (Psalm 27:4)

MASTER CLASS: A REPORT

By Joan Rubadeau, M.A.

The Master Class series for the school year 1984-85 ended with the May meeting. The subject of that meeting was “the Therapist as a Guide to Intelligent Living.” To begin the discussion, Ann Linthorst, teacher of the Master Class, reported on a newspaper article in which a current service is being offered to people seeking a therapist. It is modeled after the video dating services which involve prospective “dates” preparing video tapes of themselves in which they talk about their likes, dislikes, preferences in partners, etc. In this service, therapists sit before the video camera and discuss themselves in the hopes of attracting new partners.

It was pointed out that from an existential standpoint, such a practice is not really helpful. It amounts to marketing oneself to clients and trying to attract them through personality appeal, or judging by appearance. This reinforces an interpersonal bias and the belief that life is a matter of choosing what feels good.

“How we see ourselves and our work determines everything. If we think we are managers of pathology that will determine what kind of clients will seek us out and what happens in treatment. It’s okay to be a pathology-manager. Such workers are needed too. But an existential counselor, a metapsychiatric teacher, is not a pathology-manager but a guide to intelligent living.

Metapsychiatry is a tool for learning intelligent living. We are alerted to thought patterns which are valid, e.g., intelligent – or invalid, e.g., unintelligent. We clarify in manifold ways the difference between phenomenal or experiential life and spiritual reality. We have a number of hierarchies which give us the means of evaluating our levels of perceptivity and maturity, so that we can get a better idea of where we are and where our clients are “coming from.” And, most important of all, we have the concept of **self-confirmatory ideation**, which gives us an insight into all human proclivities in supremely clarifying ways. If we do not yet see Metapsychiatry as a fountainhead of intelligent ideas which point us in the direction of intelligent living, then we need to work with a counselor on our own issues until we have learned how Metapsychiatry speaks to, clarifies, and heals them. We cannot go with our clients beyond our own level of understanding. How we deal with our own issues determines how we deal with our clients! But we can also learn that what is helpful to our clients is helpful to ourselves as well.”

Following is a short excerpt from the telephone conference:

Ann: We have been discussing the topic “The Therapist as a Guide to Intelligent Living.” The subject arose out of our observations that often students mistakenly see Metapsychiatry as a belief system. At times we wonder what to do if a client is not interested in God. “Can I talk about God if my client is not interested in spiritual issues?” Or if they are afraid that this “belief system” will be in conflict with their “belief system.” We tried to clarify that Metapsychiatric concepts are simply tools for learning to live intelligently and understanding life. When we understand life, then we don’t run into problems with belief systems. As therapists, we are simply guides to intelligent living. Do you have any comments about this issue?

Dr. Hora: It is very important to make clear to people that Metapsychiatry is not a belief system. Anyone who comes to us is not required to believe anything, nor is he required to agree with anything or to disagree or accept or like it or not like it. It helps to clearly define to people what Metapsychiatry really is. It is a method of coming to understand Reality. That's all there is to it.

If we are talking to a more educated person, we can say it is an epistemological method of truth realization. Do we all understand what is meant by an epistemological method?

Ann: Perhaps you can clarify it.

Dr. Hora: Epistemology is the study of the nature of knowledge. We have devised a certain method whereby the knowledge which we gain about Reality can be existentially validated. It is possible for anyone interested to really come to know Reality. He doesn't have to believe it or accept it or agree with it. He will either see it or he will not see it. We call it an epistemological method because we use certain clarifying ways, which we call the hermeneutic method of clarification. This enables us to come to know what Reality is, rather than just to know about it, to actually realize it and become aware of it. Ours is a unique system of education where we help people to really know what they are all about.

We are not an ideology, we are not a religion, and we are not anything else that people may imagine. It is important to discern a client's expectations and to clarify to them what we are and what we are not. Then the work will be much easier. If we neglect to do that, we find, much to our surprise, that after many months of work, the patient secretly believes that we are a cult or something like that. They live in fear and suspicion about what is going to happen to them. We must always discern this misconception and endeavor to shed light on what they are thinking.

Student: It seems to me it's virtually a universal temptation to be interested in some type of belief even among those who outwardly are expressing interest in studying Metapsychiatry. Would you agree with that?

Dr. Hora: If people are not correctly informed, they tend to believe or disbelieve. That is a naïve and superficial kind of thinking. Of course, people would like to believe, but if we allow them to believe what we say, they will always doubt it because it is not possible to believe without doubting. "Lord, I believe. Help thou mine unbelief," says the man in the Bible.

Student: Belief, then, is self-confirmatory. Any belief, a belief in psychology, a belief in religion . . .

Dr. Hora: Believing is comfortable. It doesn't require much attention, much work. If we say, "I believe what he says," that isn't going to get us anywhere. There is another danger, namely that the therapist may become a believer in Metapsychiatry. Such a therapist would be quite ineffectual. If we are believers, we have an urge to convince people that we are

right and to urge them to agree with us. This is the dynamism of the evangelistic phenomenon. Evangelists and political ideologists have a compulsive urge to convince people that they are right. It reassures them that what they believe is the truth. Believing is a troublesome mental position which can result in becoming a preacher or a despotic teacher. We must guard against believing anything. We neither believe nor disbelieve. We neither accept nor reject, agree nor disagree, like nor dislike. We seek to understand what really is and that is what Metapsychiatry is all about.

The Master Class meets once a month at the School of Existential Metapsychiatry in Orange. Professionals from different disciplines are invited. The participants include ministers, counselors, nurses, social workers, personnel managers, psychiatrists, etc. Individuals who work in any capacity with others will find the class appropriate and relevant to their needs.

The work of the Master Class has been to discuss current psychological issues and ideas about health and healing and contrast them with the metapsychiatric view of the same issues. It has been an invaluable aid to the attending professionals. What seems striking to the participants is the simplicity and clarity that Metapsychiatry brings to the seemingly complex and knotty problems of clinical practice. It is agreed that familiarity with Metapsychiatry is a great blessing in any kind of work, but particularly in the helping professions. Some of the issues dealt with this year were: eating disorders, transference problems, midlife crisis, mental despotism, and others.

The class meets monthly, September through May. Interested students may telephone the School early in September for details.

THE FIFTH PRINCIPLE: A MEDITATION

Compiled by Joan Rubadeau, M.A. from the Bible and the works of Dr. Hora

God helps those who let Him.

I. "I, the Lord have called thee in righteousness and will hold thine hand and will help thee . . . (Isiah 42:6)

Only intelligence and love and understanding that God is Omniactive Love-Intelligence will help us . . .

II. "Thou shalt have no other gods before me." (Exodus 20:5)

God only asks one thing – our complete attention.

III. "Blessed are the eyes which see the things that ye see." (Luke 10:23)

The power to heal is in the Truth and the way the Truth reaches human consciousness is through being seen.

IV. "Take fast hold of instruction; let her not go; keep her; for she is thy life." (Proverbs 5:13)

God is an "IS" system and the way we are benefited by it is by understanding it.

V. "Seek you me and ye shall live." (Amos 5:4)

When we find there is something we want, we reorient our attention to the good of God.

VI. "Not as I will but as thou wilt . . ." (Matthew 26:39)

Jesus completely surrendered himself to Love-Intelligence.

VII. "Except the Lord build the house, they labor in vain that build it." (Psalm 127:1)

We don't take action. Understanding takes action.