

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

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Director**

Newsletter

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EDITORIAL

This issue of the Newsletter reports on our semiannual Conference at Lake Arrowhead which took place on July 25, 26, and 27th. The conference was a wonderful event. Many inspiring papers and dialogues were presented. The setting was the beautiful lake and the surrounding mountains. The papers and dialogues are available on tapes and in transcript form, as listed on the page of study materials.

Here we include a short excerpt from the telephone seminar with Dr. Hora on Transcendent Regard, a paper by Ann Linthorst from a workshop she conducted under the title "Meditation for the Undisciplined." Further, we include a presentation by Bill and Fern Rubin from a workshop entitled "Spiritual Values in Business and Finance." And last, but not least, a meditation by Joan Rubadeau on Transcendent Regard.

The yearly International Conference will be held February 20, 21, 22, and 23, 1987 at the Newporter Inn in Newport Beach, California.

- Jan Linthorst, D.Min., Editor

EXCERPT FROM TELEPHONE SEMINAR WITH DR. HORA HELD ON JULY 27TH, 1986

Student: Could you please explain what you mean by transcendent regard?

Dr. Hora: In order to be able to view others with transcendent regard, we have to thoroughly understand what a non-dimensional individual is. Could you say what it is?

Student: Seeing the qualities in people rather than the characteristics?

Dr. Hora: That's right.

Student: It would seem I would have to see the qualities in myself before I could even consider being aware of qualities in others.

Dr. Hora: That is correct and it is in line with the biblical admonition which says: "Love thy neighbor as thyself." This means, if you know who you are, you will know who your

neighbor is. Such regard will be not only positive but transcendent. You will know that you are a spiritual being and you are made of love and intelligence instead of flesh and blood. Then you will see your neighbor the same way. That may make a tremendous difference even in your neighborhood.

Student: We are seeking to learn that God is the only I am, and that there is no “who” – no person. I have had a continuing puzzle with the concepts we learn in Metapsychiatry: the steward of consciousness and the transcendent observer and the beholder. All these seem to point to some “who” – just a different kind of a “who.” Could you clarify that for me please?

Dr. Hora: Within the context of infinite Love-Intelligence everyone is a unique, non-dimensional entity which has faculties of spiritual discernment. You have to realize that within the context of Love-Intelligence, there are infinite varieties and an infinite number of entities. Each one is a unique entity manifesting the same God in a unique and different way. Your identity is in the image and likeness of God. Non-dimensional man dwells forever, eternally in the ocean of Love-Intelligence, and he manifests the ideas flowing into consciousness from this ocean of Love-Intelligence. These ideas are wisdom and love. They are existentially valid and they comprise the real individual. Reality is spiritual and the real man is made of wisdom and love.

Student: During the conference, we have talked about how the transcendent observer has transcendent regard. Is that what is aware of non-dimensional man?

Dr. Hora: Yes.

Student: The personal mind is what is aware of lack and limitation. We also talked about some kind of maturing process where one moves toward transcendent regard. Who does the maturing? Does the personal mind become the transcendent observer?

Dr. Hora: No. Consciousness is expanding toward the ability of spiritual discernment and beholding. There are dormant faculties in us, and with study, prayer, and meditation, our consciousness is expanding and maturing spiritually and awakening to the ability to see reality in the context of God. The Bible says, “Awake thou that sleepest, arise from the dead, and Christ shall give thee light.” What kind of light will Christ give us? The light of enlightenment. What is the light of enlightenment? It is a fully mature, expanded capacity of consciousness.

Student: I have a question about masculinity and femininity. What is the healing of this idea that we are men and women?

Dr. Hora: When you speak of men and women, isn't it true that you see anatomy and clothes and hair and physical characteristics? In other words, men and women conjure up some three dimensional forms. God didn't make men and women. God has made male and female qualities. They are spiritual qualities. On the human scene in the phenomenal world, these qualities seem to be split up and there are men and women. But this is not spiritual

creation. It is the dualistic appearance world that we call the phenomenal world. The male and female are also spiritual and non-dimensional. They are non-dimensional realities created by God. Transcendent regard helps us to rise above what meets the eye and discern reality in terms of qualities rather than forms or formlessness.

Ann: You made a comment right at the beginning that began a train of thought which I would like to explore a little with you. You talked about seeing your neighbor as yourself and you said that it would be good for the neighborhood. It made me aware that I had been thinking of transcendent regard in a rather isolated sense of either a certain way of seeing myself or a certain way of seeing another. When you said it was good for the neighborhood, I began to get a sense that it is a whole state of consciousness that encompasses and constitutes one's whole world.

Dr. Hora: Of course. It is communicated in our favorite term – beneficial presence in the world. If one has reached a point of having learned to become a beneficial presence, that individual is a blessing to the whole world because an enlightened consciousness is infinite. Enlightened man lives in infinity. It is not limited geographically. The whole world becomes the neighborhood and every individual who has reached the level of a beneficial presence is a blessing to the world. If there were more of such individuals, the whole world could be redeemed. There would be spiritual blessedness everywhere.

Ann: Part of what makes a beneficial presence a blessing in the world is that in that state of transcendent regard, everything that you see or think about is seen in this blessed way, and that is beneficial to the whole world.

Student: I know that you have spoken before about living in a spiritual perspective being effortless and yet it seems to me that it takes a lot of effort to resist the downward drag of everything around us. I am wondering if you could clarify that for me?

Dr. Hora: Certainly. It is very simple. All these things are only effortless to the extent that we are interested in them. Whatever we are really interested in is effortless, efficient, and effective. The problem is that we are not radically sincere and we are kidding ourselves often. Our interest tends to be rather shallow. That is why we are studying and facing up to ourselves. We are willing to be embarrassed when we discover that we have been insincere or deceiving ourselves and thereby we become increasingly more and more truthful and forthright and fearless. That way, we are learning to be wholeheartedly interested in living the life which the first principle recommends, living in the context of God under all circumstances consciously.

Student: I have been noticing a human characteristic in myself. I have always been watching or hoping for a change in my human life. I recall being much younger, in my 20s, and seeing all my invalid thoughts. As I become older, in my 40s, I notice that the same thoughts are there. It is as if my thoughts have stayed exactly the same, and yet there is a change. Otherwise, I wouldn't be here. I would like to understand more where to look for the change. I am aware of a change, but it is very elusive.

Dr. Hora: The essence of the change is in your interests.

Student: Oh, I see. Even though the thoughts and wants and human desires are still there. It doesn't mean anything.

Dr. Hora: Of course not! They are nothing, if the good of God (PAGL) is of primary interest.

MEDITATION FOR THE UNDISCIPLINED

By Ann Linthorst, M.Div.

We are fortunate to have, in Metapsychiatry, an understanding of meditation which is different from many others and which makes it available even to the undisciplined.

In the mini-book, *Can Meditation be Done?*, Dr. Hora says:

“Meditation is a wholehearted attentiveness to what God wants . . . Meditation is not an activity – it is an action of the soul. ‘My soul doth magnify the Lord.’ (Luke 1:46)

“. . . meditation opens our awareness to the reality and nature of God . . .” (p. 2, 3)

Dr. Hora has always demonstrated the principle, “If you know what, you know how,” and has persisted in defining meditation rather than telling us how to do it. Even so, I find that many students cling to a rather vague concept of meditation which comes more out of TM or Zen thinking than out of Metapsychiatry. That idea is basically a non-content type of meditation – sitting quietly, probably with eyes closed, and attempting through some means to quiet the human mind. Questions then arise about what to do when thoughts intrude, etc. The aim of this sort of meditation also remains somewhat vague: to become quiet, relaxed, etc. Thus, we see that the motive for this sort of meditation is actually to get something for oneself.

Dr. Hora states in the meditation mini-book:

“Most people . . . approach the issue of meditation with the idea of getting something for themselves. They seek to get something out of it. This sounds . . . sensible. Man assumes that God is here to satisfy his personal desire. Unfortunately, this is not so. God is not a servant of man – man is an image and likeness of God . . . God created man to manifest His qualities in the world. Meditation is a way of recommitting oneself to that task.” (p. 2)

So, though there's nothing the matter with learning to relax, that is not meditation and not the goal of meditation. And, as you know, in Metapsychiatry, we try to be clear about what we are doing and what our motives are.

Sometimes I think we don't fully appreciate the value of Metapsychiatry's teaching about meditation. **THERE IS NOTHING WE HAVE TO DO!** There is no chore, no drudgery. There is no room for should-thinking with regard to meditation. If we are interested in meditation –

and nobody is telling us that we should be interested! – we can understand what it is, and that understanding brings it about.

Dr. Hora says, “Meditation is a wholehearted attentiveness to what God wants.” Now, we know that the phrase “what God wants” is used in juxtaposition to the phrase “what I want.” It is meant to jolt us into an awareness that the context of our living is larger than personal wants. We do not meditate, it says, because we want something for ourselves.

But then, having had our attention directed to God rather than self, we are moved to ask, “But what does God want?” And we know that, in Metapsychiatry, God is “an IS system”; God doesn’t want anything in the literal sense. God IS the truth of reality. So, we find that meditation has been redefined as “a wholehearted attentiveness to what God is.” As Dr. Hora goes on to say, “Meditation opens our awareness to the reality and nature of God.”

Meditation, then, is a mental stance or orientation of interest. As students of Metapsychiatry, we are offered ideas about things: beautiful, clarifying, interesting ideas. Interesting ideas interest us; beautiful ideas are beautiful to contemplate; clarifying ideas make things clear. Meditation, we could say, is simply our mental involvement with these ideas, and with all aspects and ideas of the divine Mind.

As I thought about meditation, I became aware that, for me, this involvement may best be described as a mental “savoring” of truth. “Savoring” is a way of describing contemplation in qualitative terms: it is not just paying attention, but relishing, delighting in, enjoying that to which one is attentive.

The Psalmist says, “Oh, taste and see that the Lord is good.” (Psalm 34:8) This might be called the motto of this sort of meditation. I’ve always liked that verse, perhaps because the word “taste” is so tangible. When we want to say that something intangible is very real to us, we sometimes will say, “I can almost taste it!” So, the verse suggests that the goodness of spiritual reality is so tangible that we can taste it. We can savor it. Indeed, when Dr. Hora says that meditation “is an action of the soul,” he is pointing out that spiritual sense loves to see spiritually. Mary’s words, “My soul doth magnify the Lord,” can be understood to mean, “My consciousness celebrates spiritual existence.”

Meditation, says Dr. Hora, “opens our awareness to the reality and nature of God.” And, the soul – that which we really are – loves to see and savor the reality and nature of God. In fact, that’s what the living Soul IS – it is the awareness and love of the qualities which make up spiritual Life.

The sense of difficulty or resistance that may accompany ideas of meditation or study as forms of behavior, activities which we think we should do as persons, is entirely absent from true meditation, because it is not the personal self or personal sense which does it. Personal sense does not and cannot savor anything spiritual. As I will mention in my paper tomorrow, my favorite bumper sticker right now is the one which says, “Never try to teach a pig to sing. It wastes your time, and it annoys the pig.” That rang true to me particularly of the times I have tried to make myself sit and count my breathing or repeat a mantra!

With all best intentions, to me it always proved annoying! There was a “management” sense to it which was, at best, boring and at worst, unpleasant! But in Metapsychiatry, we don’t have to try to shape up the so-called “human mind”: still it, dissolve it, wrestle with it. Instead, we begin from the understanding that the action of soul which we call meditation is already going on in consciousness, and we let ourselves notice, with delight, what is going on from its standpoint.

Let’s take an example and practice it together and then see what questions or comments you have.

Let’s start with a biblical statement. The Psalms are wonderful for meditative work because of their poetic nature and images. One sentence from Psalm 46 is probably familiar to all of you: “Be still and know that I am God.” This is a wonderful sentence to contemplate. It will often pop into mind at a time when I am feeling harassed or “noisy” or responsible, or at a time when I am surveying a very peaceful scene. That is really existential meditation: the spiritual truth coming spontaneously to mind in response to what is going on in consciousness at the moment. That is more likely to happen if you have “savored” such a statement before.

Suppose we sit down, and this sentence comes to mind. “Be still . . .” Often just saying those words begins to quiet us down. “Be still . . .” And then you start contemplating those words: you allow all your ideas about and your associations to the words to come to mind. “Be still . . .” what a decisiveness about it. It is a command: Be still. Who is commanding? God. Omniactive Love-Intelligence says, Be still. To whom or what? to everything other Himself. The whole world of personal sense, to all my hassles, all my thoughts . . . be still! I don’t have to manage my life, myself, my thoughts . . . God is in charge . . . be still. And you relish “Be still” and the ideas that surface and the sense of comfort and confidence and relief and stillness.

And then thought turns to the next phrase: “. . . and know.” “To know . . . to really know . . . being still is knowing . . . there’s nothing to do . . . the Mind that is God knows . . . and that knowing stills . . . and I just sit here and bask in the stillness and the knowledge . . . ‘And you shall know the truth, and the truth shall make you free.’ In the stillness of God’s knowing, I am free . . .”

When there are no further thoughts about knowing, when you find yourself quiet and peaceful, then the final phrase comes to mind: “that I am God.” “I am is the only I am,” says Dr. Hora.” “Every ‘I am’ is really the one I am, there is no separate self-existence, nothing apart from that one perfect Life, that one energy of spiritual good which is the truth of every seeming ‘person, place, or thing.’ And so your contemplation goes on until there is a sense of completion, of your having feasted on the good and being satisfied.”

Savoring can go on anywhere, anytime. In the beginning, one may consciously start it up whenever one notices that personal sense is obtaining in consciousness. But eventually, it becomes second nature, and the standpoint of the one Mind is spontaneously adopted moment-by-moment. Recently, I noticed, very gratefully, that in response to media reports

of very tragic situations, like a child stricken with a dreadful disease, something different was happening in consciousness. Instead of becoming captivated with the horror, there would be a wave of rejection: "What a dreadful picture, what an outrageous picture!" And this would be followed by a surge of the sense of the absolute benevolence of all Being and a thought like, 'Never, in the whole of Being, has there been any Life but the Life that is Love.'

The more we savor the good, the more assertive it becomes in consciousness, becoming, then, the SAVIOR of consciousness from the dreadful pictures of the sea of mental garbage.

The savoring process is greatly facilitated by what we might term "a rich, mental menu." That is, the more we read and study scripture and spiritual literature, the more associations we have to any truthful statement.

YOUR BUSINESS IS NONE OF YOUR BUSINESS

By Fern and Bill Rubin

What does it mean to say, "Your business is not your business."? Besides being a catchy title for a workshop, it confronts the common belief that we all have a separate mind of our own which we can use to conduct business and make our finances sound. We can tell the "good" minds from the "bad" minds, whether by how much money they have or how little they have to work and still have the good things in life (which are material possessions and doing what they want.)

Using the values of this world, we judge in this simplistic way, by appearances and relying on finite figures and quantities. The world says, "your business is your business." If your business succeeds, you are to take credit for having a good business head, and, if it fails, you take the blame. Your work, your finances define you. Business is a self-confirming endeavor that promotes "ME," as smart or foolish, a failure or a success, an important somebody or just an insignificant nobody, having power or being powerless to do what you want with YOUR life.

In Metapsychiatry, we are learning that our business is not to be here for ourselves and it is not to be here for others. It is to be here for God. We are here to manifest Love-Intelligence, abundance, and infinite resources. Whether it appears that we work for a boss, or a company, or ourselves, we are all in business. Our business is all of the issues of consciousness. This is our only rightful business to attend to. Being in business means paying attention to the issues and concerns that come into consciousness.

One of the basic issues of business is purifying our motives. The willingness to examine our motives concerning our work, money, business concerns, investments can reveal to us an opportunity to heal our invalid mode of being in the world. Right motives are demonstrated in spiritual blessings and harmonious prospering (with emphasis on harmony). Wrong or invalid motives result in financial difficulties, struggles with a sense of lack and limitation, problems and fearful concerns that rob us of PAGL.

Dr. Hora has spoken recently about the meaning of fear with which many people are invaded when they are faced with money matters or even the smallest decisions in business or their work:

“Whenever people are fearful and worried or troubled, it is always a sign that their awareness and understanding of God is lacking in some way. They have not yet attained a direct understanding of Omnipresence. When we are fearful, our consciousness tends to collapse around an issue, like money or some person, place, project, or symptom. Whenever we are preoccupied with something finite, something limited or dimensional, our consciousness has collapsed and God is not there. We cannot be aware of God, Love-Intelligence, the one Mind, unless our mental horizon is wide open. The way to be in touch with God is to open up our mental horizon to infinity because you can only find God in infinity, not in the finite. Infinite Mind, Love-Intelligence: that is Omnipresence. In that infinite openness, there is God, the harmonizing principle of the Universe, and all problems disappear.” (Seal Beach Group, 5/4/86)

Working with spiritual principles in business means turning to God – the one Mind, infinite Love-Intelligence, infinite resourcefulness – for guidance and answers. As comforting as this sounds to us as spiritual students, in our day-to-day work we tend to agonize over letting go of any decision or choice. Even when situations are completely beyond our control, we struggle to control them. We tend to think over and dwell obsessively on minute details. Every change brings out our fantasies about success and failure. The ego takes every opportunity to dominate consciousness with its concerns. These fears are evidence of impure motives. If Love-Intelligence is in infinity, and we are rooted in some limited personal motive determined by wants and fears, then we are working outside of the realm of love and intelligence. It is no wonder that we run into trouble. But we can use these fears to examine our motives. Invalid motives can be revealed to us. In the recognition of a self-oriented motive, we can be freed of fear and limitation and be healed. Our business can be motivated by the right motive which is being here for God.

Following is a meditation compiled by Joan Rubadeau M.A. from the Bible and the works of Dr. Thomas Hora:

TRANSCENDENT REGARD

Transcendent regard is the ability to view life and people from a higher standpoint.

1. “How precious are thy thoughts unto me, O God! how great is the sum of them.” (Psalm 139:17)

In transcendence, we rise and expand our conscious awareness to include God, the Source of all energy, wisdom, love, power, freedom, and creativity.

2. Whereas I was blind, now I see.” (John 9:25)

Once we see the mental nature of the personal, fleshly mind, we have reached the point of transcendence.

3. "When I became a man, I put away childish things." (I Corinthians 13:11)

Transcendence means rising above self-confirmatory thinking.

4. "Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." (Isaiah 33:17)

The higher viewpoint broadens our perspective beyond the interpersonal context to the transpersonal.

5. "Ye are not under the law but under grace." (Romans 6:14)

Once we attain a transcendent perspective on reality, everything changes.

6. "Let this mind be in you which was also in Christ Jesus." (Philippians 2:5)

Enlightened man is not a schemer or manipulator; he is not engaged in calculative thinking. He relies entirely on inspired wisdom and love.

7. "Thou shalt love thy neighbor as thyself." (Matthew 22:39)

Only God's thoughts constitute our true selfhood.