

COMPASSION
The Emergence of Spiritual Maturity

Thomas Hora, M.D.

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INTRODUCTION

Thomas Hora, M.D., (1914 — 1995), was a psychiatrist with a passion for seeking spiritual understanding. His search led him to study philosophy as well as psychology and the wisdom of world religions. Most important to him were the spiritual teachings of Jesus Christ, which became the cornerstone of his practice which he called Metapsychiatry. Metapsychiatry offers a unique method of healing which blends psychological insights with metaphysical truths about who and what we really are.

The appeal of Metapsychiatry is broad and deep and transcends denominations. Dr. Hora's patients and students included Catholics, Protestants, Jews, Buddhists, and non-religious individuals. Some of these individuals went on to become counselors and teachers themselves.

From 1983 to 1987 a group of them* led by Jan Linthorst, D. Min., distilled the essence of this wisdom on 12 vital subjects and published them as a series of booklets. This is one of them. The others, as well as books and tapes of Dr. Hora, are available through the PAGL Foundation. PAGL is an acronym for Peace, Assurance, Gratitude, and Love, qualities of being which are accompanied by blessing and healings. The presence of PAGL in consciousness, Dr. Hora taught, is evidence of the existence of God and can be seen as a way by which to measure individual spiritual progress.

Dr. Hora's genius was, first, to help individuals see their problems in terms of invalid values, beliefs, and modes of living; and, then, to help them

see their lives in the context of God, and to learn to replace troublesome, unhealthy values with valid ones. Only then, he taught, could problems dissolve and PAGL take their place. Each booklet in this series gives a different glimpse of this process.

THE ELEVEN PRINCIPLES OF METAPSYCHIATRY

1. Thou shalt have no other interests before the good of God, which is spiritual blessedness.
2. Take no thought for what should be or what should not be; seek ye first to know the good of God, which already is.
3. There is no interaction anywhere, there is only Omniaction everywhere.
4. Yes is good, but no is also good.
5. God helps those who let Him.
6. If you know what, you know how.
7. Nothing comes into experience uninvited.
8. Problems are lessons designed for our edification.
9. Reality cannot be experienced or imagined; it can, however, be realized.
10. The understanding of what really is, abolishes all that seems to be.
11. Do not show your pearls to unreceptive minds, for they will demean them.

— Thomas Hora

*Ann Linthorst, Joan Taylor, Joan Rubadeau and Gloria Spurgeon

COMPASSION

What is compassion? We define it as “understanding the lack of understanding.” The compassionate individual does not get provoked or impatient. He does not recriminate, judge, condemn, or react personally to other individuals' various misconceptions about life or issues. He is a model of spiritual maturity, a radiancy of Love-Intelligence, clarifying whatever darkness comes before him. He does not demand that another individual get well. He respects an individual's right to be sick or to make no progress at all.

We seldom suffer from other people. We suffer from what we want and what we don't want. We have to examine conscientiously our secret thoughts about others. Is there something we want or is there something we don't want? This must be dropped. If another individual has certain problems, that is his or her business. If we find those problems painful or troublesome, it may indicate that we want something. We cannot want anything from another. We are not here to get something, but to manifest something. If we learn to be here for God, we will be able to view another with compassion **<p 2>** and there will be no problems. God is the source of all good, wisdom and love. Compassion frees us from entanglements.

THE CONTEXT OF GOD

In order to be a good parent or a helpful therapist or a beneficial friend or spouse, we must be able to see the other individual in the context of God. God is our existential Reality. If we see people apart from God, as autonomous, personal entities, then no

matter what we say or how we say it, we will always build up self-confirmatory tendencies in them. When we give credit to someone, we are encouraging him or her to be proud. When we criticize someone, we are encouraging him or her to be ashamed. To be proud or to be ashamed is the same. To be vain or to be embarrassed is the same. To be ambitious or lazy or fearful is the same. But in the context of God, when we praise someone, then we are saying, “God loves you. You are God's beloved expression. God is manifesting His intelligence and power in you.”

The capacity for compassion is a great blessing and indicates a high level of spiritual maturity. It gives us freedom from reacting. The more we have this faculty, the less we tend to **<p 3>** react to people. Instead, we are able to respond intelligently and, in some ways beneficially. Without this faculty of compassion, we are at the mercy of our emotional reactions, with the tendency to be defensive, aggressive, judgmental, condemnatory, intimidating and intimidated.

Someone asked, “Would you call compassion a power?” It is not a power, it is not a personal attribute. Many well-meaning religious people, having been educated in the desirability of compassion and nonjudgmentalism — “Judge not that ye be not judged” — try not to be condemnatory. This is a difficult task. One tries to behave in a compassionate way. This, however, does not work. What happens is that we repress our emotional reactions in order to hold up certain images of “Christian conduct.” Repressed emotions transmute themselves into physical symptoms. It is

dangerous to pretend to be compassionate if we are not — even if we mean well — because we haven't as yet reached that level of spiritual maturity. Compassion is not behavior. It is a faculty of awareness. It is perfectly all right to be appreciated and to appreciate. A beneficial presence in the world is appreciated. People are grateful to God that he exists. The word “appreciation” means **<p 4>** to be aware of the value of something. This is different from liking someone or wanting to be liked. Liking someone is an entirely subjective emotion, and it comes about if someone makes us feel good. Certain foods make us feel good, and then we like them. Liking what makes us feel good is a self-confirmatory way of looking at things. But appreciation — the awareness of the value of someone — is beneficial. Appreciation can enhance a healthy sense of self-esteem.

RIGHT SEEING

In Metapsychiatry, there is a meditation called “The Prayer of Right Seeing,” which is as follows: “Everything and everyone is here for God, whether they know it or not.” That is Reality. Normally, we don't see things that way. It is rather common to think that everything and everyone is here for us. In this dimension we can be selfish or unselfish. On other occasions we have spoken of three modes of being-in-the-world. These are:

1. Being here for ourselves, which seems completely natural to the unenlightened mind.
2. Being here for others, which is the religious or humanistic mode of being.

3. Being here for God, which results from transformation of character through growth **<p 5>** and spiritual development. It is a transcendent perspective. In order to understand compassion, we need to understand spiritual maturation.

STAGES OF MATURATION

We can distinguish eight levels of maturity:

- (1) Organismic, when the human body is fully developed.
- (2) Psychosexual, when the procreative faculties are developed with a capacity for human affection.
- (3) Psychosocial, when an individual becomes a useful member of society.
- (4) Ethical, when an individual develops a sense of fair play.
- (5) Moral, when an individual develops an appreciation of the ten commandments.
- (6) Religious maturity is attained when the formal worshipping of God becomes sincerely appreciated.
- (7) Existential maturity is a stage where one becomes committed to being here for God. Such an individual is a beneficial presence in the world.
- (8) Spiritual maturity is the realization of the Living Soul.

The process of spiritual maturation entails, among other things, the outgrowing of the galloping **<p 6>** evils of the “four horsemen.” The four horsemen are: envy, jealousy, rivalry, malice. Envy is a desire to have what someone else has. Jealousy

is a desire to be what someone else is. Rivalry is a desire to be better than someone else. Malice is ill will.

HOW MATURE IS OUR GOD?

The first crime ever committed is described in the Bible in the story of Cain and Abel. This is a story of jealousy and rivalry resulting in murder. Here we have an immature god making comparisons between two brothers and favoring one over the other. This kind of parenting often leads to tragedy. The irony of this story is that the very god which instigated the rivalry between the siblings winds up blaming and punishing the jealous brother, who is both a malefactor and a victim of his own immaturity. Immature people have immature gods. There is a saying that nations have the kinds of government they deserve.

We may very well ask, How can God be immature? From time immemorial up until today, man has been suffering from his immature and invalid concepts of God. The Bible is a record of man's evolving, maturing idea of God. It moves **<p 7>** from a vengeful, intimidating warlord, to a legal authority, to a judge, an Oriental ruler, a punitive agency, a merit system operating on the basis of reward and punishment, a moral disciplinarian, finally to the loving Father of Jesus Christ and the divine Love of the apostle John. In Metapsychiatry, God is understood to be the cosmic principle of Love-Intelligence. Man, who is an image and likeness of God, has a tendency to turn the tables on God and make Him over in his own image. Thus, immature man conceives of immature

gods. One of the most prevalent ideas about God is that God is here for man. Man wants to find a way to “get a handle” on God through prayer, incantations, sacrifices, and ceremonies. Man wants to influence God and get God to serve him. This kind of effort to tell God what He “should” do is practiced either in solitude or collectively in congregations. Metapsychiatry states that God is not here for man, but man is here for God. Everything in the universe has the purpose of manifesting the glory of the Creator. We say that everything and everyone is here for God, whether they know it or not. To some people this is a shocking and revolutionary idea, not unlike the discovery that the sun does not revolve around the earth, **<p 8>** but the earth revolves around the sun. Thus we come to see that spiritual maturity is not attainable unless we are given a mature and existentially valid concept of God. What do we mean by an existentially valid concept of God? It is a concept of God which makes it possible for man to overcome the four horsemen and to grow into an authentic beneficial presence in the world.

THE SYMBOL OF THE CROSS

The process of maturation can be studied with the help of the cross as a symbol. The cross consists of a vertical bar and a horizontal bar. Without the vertical bar there is only the horizontal bar. The horizontal bar symbolizes the conditions under which agnostic (Godless) man lives. He only knows human relationships, where the basic issues are envy, jealousy, rivalry and malice. These motives can be conscious or unconscious, but they are always present and playing a dynamic role in all

aspects of life, even in so-called love relationships. In the horizontal dimension of life, love is mostly a cover-up for envy, jealousy, rivalry and malice. Generosity is mostly bribery and manipulation. Admiration and praise are also <p 9> disguised forms of envy and jealousy. Here, teaching is a desire for mental domination which prevents learning. Information is misinformation. Giving is getting. Everything has an ulterior motive. Self-confirmatory ideation is ubiquitous. The apostle Paul put it very succinctly: "The good that I would, I do not; but the evil which I would not, that I do" (Romans 7:19).

THE DELILAH COMPLEX

The biblical story of Samson and Delilah is rather instructive. Samson is described as a beautiful and intelligent man of great power and attractiveness. His qualities aroused a great deal of admiration, envy, jealousy, rivalry and, finally, malice. Delilah, who was very much taken by him, discovered that all his power and attractiveness was located in his hair. It is safe to interpret this as Delilah envying the power of Samson's seeming personal mind. Therefore, she proceeded to seduce him and rob him of his power. Envy always aims at destroying whatever someone else has.

We can say that it is not uncommon to find a Delilah complex in women and also in men, where envy is consciously or unconsciously <p 10> covered up as admiration and even sexual attraction. Such unconscious duplicity often results in tragic consequences to all who participate in it. Delilah's envy not only wanted to deprive Samson of his

beauty, power and mind, but she wanted to do it in such a way that Samson would not be aware, could not see what was happening to him. So he was attacked in his sleep and he was also rendered blind. When he became aware of what had been done to him, his rage was so overwhelming that he brought disaster on himself and everyone else around him.

EXISTENTIAL COMMITMENT

When the horizontal bar is combined with the vertical bar, we have the cross. The cross is an instrument of torture. It symbolizes the agony of religious man who tries to live in two dimensions at the same time. He tries to have a vertical relationship with God and, at the same time, continue his psychological relationships with his fellow man. His human inclinations toward envy, jealousy, rivalry and malice are in constant conflict with the moral demands of his religion. He is making an effort to be a man for others (i.e., a beneficent person), but inevitably winds up being here for himself. Hypocrisy is inevitable. <p 11>

When the horizontal bar is removed, we have only a vertical bar. This vertical bar is a symbol of man's orientation towards God. In this phase of development man is committed to being here for God. This is not a religious commitment but an existential one. Here the individual has progressed beyond religiosity into an actualization of being a beneficial presence in the world by manifesting divine Love-Intelligence as a primary issue of life. "Commit thy ways unto the Lord, so shalt thou be established. Commit thy works unto the Lord, and thy thoughts shall be established" (Proverbs 16:3).

In this phase of development man becomes increasingly healthy and blessed, and tends to prosper harmoniously in all his affairs. He lives effortlessly, efficiently and effectively.

In the final phase of spiritual maturation, even the vertical bar disappears and we have a realization of at-one-ment with God. There is a discovery of the Living Soul, which was never born and never dies, which is “hid with Christ in God,” or, as the Zen masters speak of it, “a realization of the Unborn.” The Living Soul is a **<p 12>** non-dimensional entity of awareness within infinite Mind, or divine Consciousness. In Hebrews 7:3 we read, “Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God.” When the Living Soul is realized, the sense of personhood disappears and with it all the human mockeries.

This freedom from personal sense brings about a compassionate state of mind.

LETTING BE

There is only one beneficial attitude or quality of mind, and that is compassion. As mentioned before, we have defined it as understanding the lack of understanding. We neither condone nor condemn ignorance. We do not blame or castigate ourselves for not being fully enlightened yet, or for catching ourselves with unloving thoughts, self-confirmatory tendencies, or even in self-confirmatory acts. We just recognize, regret, release and reorient ourselves with compassion. In the work of Metapsychiatry, our approach to people is primarily that of compassion and letting be. Compassion makes

healing possible because condemnation, disapproval, arguing, pressuring and trying to change **<p 13>** people — including ourselves — is counterproductive.

For instance, a woman has a husband who is drinking. She is desperately trying to make him stop drinking. She castigates him and disapproves of his drinking, but the harder she tries to stop him, the more the man drinks. She asks, “Should I be indifferent to his drinking?” Certainly she doesn't have to be indifferent, but she needs to view it as a problem and understand that the more she disapproves of something, the worse it will get. One must neither approve nor disapprove, but see it as a basic problem of ignorance. The best way to enlighten others is to be models of spiritual maturity. We are teaching not with our words but with our lives. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matthew 5:16). That is also important in raising children. It does not help to preach to them. The values we truly cherish speak for themselves. We endeavor to be influential without influencing.

ACTION VERSUS ACTIVITY

Sometimes people have the idea that if one is “letting be,” that means one is not doing **<p 14>** anything and nothing ever gets done. This is a controversy about the issue of passivity versus activity. “Being” has nothing to do with passivity or activity. A beneficial presence is in no way passive, but neither is he aggressive. He is harmoniously, intelligently, creatively responsive to the demands

of life. What then is the difference between activity and action? Activity is operational. Action is responsive. It is not we who act, but Love-Intelligence. It is not activity, it is action — the action of creative intelligence expressing itself through an individual consciousness. There is only one action, that of Love-Intelligence. Love-Intelligence expresses itself in creative action in the universe and through our consciousness. Action is a harmonious, intelligent response — an unfolding process of God's good expressing itself in the universe. A beneficial presence is not a passive individual who doesn't move, who just sits like a spiritual robot and radiates Love-Intelligence out of himself. The nature of this action is different from that of a beneficent person. A beneficent person has an operational approach to life. He is someone who thinks that there is something to be “done” and proceeds to do it according to his own calculative judgments, preconceptions, and decisions. The beneficent **<p 15>** person is an operator. His activities are rooted in the calculating mind. A beneficial presence is a responder. He responds to manifest needs upon promptings from divine Intelligence. One is a human activity, the other is a divinely inspired response. The first is always artificial and it is good and bad. The other is always creative, loving, intelligent — and always appropriate. Many a beneficent person's “do-gooderism” results in more problems than solutions. His calculations are seldom appropriate to the situation. We have all seen such “do-gooders.” In the endeavor to do good, they create problems. St. Paul's saying: “The good that I would I do not; but

the evil which I would not, that I do,” sums up the dilemma of the beneficent person.

It is of great therapeutic importance to learn compassion. Compassion has great calming and healing value, especially for people who are agitated and in a crisis. Now what is compassion and in what way must it be distinguished from sympathy, empathy, and pity? It is not helpful to feel sorry for anyone. We do not sympathize with problems. We do not empathize with feelings. For instance, it is often customary to say, “I know just how you feel.” This is not really helpful. It just encourages subjectivity **<p 16>** and preoccupation with oneself.

An encounter with a compassionate individual has great therapeutic impact. It is a rare experience to meet someone who doesn't judge, who doesn't seek to find fault or condemn. Usually, wherever we turn, people are in the habit of judging, criticizing, evaluating, bombarding us with personal questions, and assuming that we are guilty until proven innocent. This is the way of the world, and therefore any encounter in the spirit of true compassion can be — and often is — a healing experience.

NONCONDITIONAL LOVE VERSUS UNCONDITIONAL LOVE

Only God is capable of unconditional love. God can love unconditionally because God is infinite mercy. God knows only spiritual good. But we humans cannot love unconditionally because we are vulnerable to pain. The best we can hope for is nonconditional love, which means we don't ask people to return our love. We don't set conditions

for them under which we shall be loving. “I will love you if...” Enlightened man loves nonconditionally, which we have defined as the love of being loving, with “no strings attached.”

<p 17> Most of the time we only love people who are nice to us, who are friendly towards us, who are white or black or have blond hair or are male or female or whatever. That's conditional love. If someone is hostile, we cannot remain loving. Human life is made up of different conditions, and our capacity to be loving is dictated by whether or not we like the conditions. But enlightened man loves the loving quality of consciousness, and this enables him to transcend conditions. This is called nonconditional love.

Jesus did not have much sympathy for the views of the Pharisees, and though he expressed it forcefully, he nevertheless loved them nonconditionally. The Pharisees were rejecting him and persecuting him and arguing against his teachings, and they were hostile towards him. But we can say his love remained nonconditional. “Father, forgive them for they know not what they do.” This is a supreme example of compassion.

We can be satisfied to manage in this life with nonconditional love. For instance, we have to be able to love people who hate us, or who are provocative toward us, or people who envy us, or are jealous, or people who compete with us, or who do not respect us or accept us. It is possible to love nonconditionally for God's sake. **<p 18>**

The secret to this kind of love is compassion. Apparently, Jesus could love all kinds of people

nonconditionally, for he was capable of compassion. An interesting thing to consider is the fact that in Buddhism not much is spoken of love, but a great deal is mentioned about compassion. Buddha himself is spoken of as the Great Compassionate One. We do not hear Buddhists say that Buddha loved the world. They say Buddha had compassion for the world. What is the difference between love and compassion? If we have the capacity for compassion, that is a great gift of God. We can transcend the ignorant attitudes and expressions of the world. We are aware of provocation, intimidation, seduction, hatred, anger, jealousy, rivalry and malice, but we are not reacting to these ignorant attitudes. We transcend them. We have compassion for the individual and we can forgive him because we have outgrown the habit of blaming. Nonconditional love and freedom from the habit of blaming can lead to compassion. That is the way of the Buddha. The emphasis is more on compassion than on love. The word “love” is often misunderstood and tends to give rise to manifold fantasies and distortions of perception. **<p 19>**

THE CHRIST CONSCIOUSNESS

The compassionate healer lives in a state of seeming “spiritual schizophrenia.” Whenever he is confronted with some provocation or hostility or unfair treatment, he can say to himself silently, “The Christ in me is aware of this, but is not affected by it.” The Bible recommends this when it says: “I live; yet not I, but Christ liveth in me” (Gal. 2:20). There is this seeming “schizophrenia” — on the one hand there seems to be the “me” of personhood, and on the other hand there is the

Christly sense of self-identity. So the Christ has to take over our lives; and whenever we are challenged in some way, we can remind ourselves, before reacting: “The Christ in me is aware of this, but is not reacting to it.”

When we say a beneficial presence responds, we mean that there might be a slight inner reaction in him, but not strong enough to get him to react or to have physiological evidence of it. He may be aware of something, some discomfort, but it is not a problem. He quickly transcends it. It helps to be reminded that the Christ within us is not provoked, is not touched **<p 20>** by this. The Christ within us has infinite compassion, understanding, and forgiveness. We can remind ourselves that there seems to be two of us. One is the human person, which is a fantasy, and the other is the Christ consciousness, the potential of infinite Love-Intelligence and the actuality of it, which can be realized or unrealized. We are always working to realize it to the utmost possible extent.

COMPASSION FOR ONESELF

There is a difference between repressing a thought and suppressing a thought. When we are trying to hide a thought from ourselves, it is called repression. When we are trying to hide it from others, it is called suppression. If we seek to transcend it, we forgive ourselves for it. We have compassion for ourselves and we say, “Well, I may have these feelings and I may have these thoughts, but I don't have to be involved with them because there is something higher and better for me to pay attention to.” This is forgiveness. We could call it

compassion towards oneself. This is important, because unless we have compassion towards ourselves, how will we ever have compassion for others? We can reach a point where it becomes clear to us that **<p 21>** our sick thoughts are no part of our true being.

This is an educational process, bringing the individual out of the darkness of his beliefs about himself and into the light of realization of what man really is. Man is an image and likeness of God. He is not a self-existent, self-propelled unit of machinery operating on his own batteries. We are emanating from the divine Mind and are governed, energized, and prompted by a higher intelligence. We respond to life's situations in a creative, intelligent and loving way. The more we understand Reality — the truth of being — the more light is reaching our consciousness, and this light abolishes the darkness of our cherished assumptions. Therefore, it is the light of truth which brings about what appears to be a change. Actually, nothing has to change. Only darkness has to be dispelled by the light of truth. We cannot change anyone and we cannot change ourselves. But we can gradually become interested in and turn to the light, and this light abolishes the darkness of a sense of personhood and the calculative mind.

Then we see the underlying preexistent truth of an individual as a divine consciousness of Love-Intelligence emerging. And it appears that a great change has taken place — which we call transformation or healing — but actually nothing **<p 22>** has changed. That which was hidden has become visible. Enlightenment comes when we are

totally imbued with the eleven principles of Metapsychiatry, understand them deeply, and appreciate them. In the world, we preach Metapsychiatry mostly nonverbally. Nonverbal preaching results in existential communication of spiritual values and qualities. It is recorded that the most famous sermon ever preached was the “flower sermon,” where Buddha stood silently before a large crowd and held up a flower.

What is the right motive for our study? The right motive for our study is healing and liberation, seeking to be redeemed from the limitations of the human condition. Jesus said: “I am come that they may have life, and that they might have it more abundantly” (John 10:10). What kind of abundant life did Jesus have in mind? The abundant life that is full of blessings, in which the limitations of the human condition have been outgrown, where there is no more envy, jealousy, rivalry, malice, pride, ambition, or vanity. All of those human foibles — and especially self-confirmatory tendencies — have been left behind, and we attain a great sense of freedom called the “glorious liberty of **<p 23>** the children of God.” By being liberated from human inclinations, we become beneficial presences in the world and everyone around us benefits from our progress.

PRESENCE VERSUS PERSONALITY

Nothing that can be experienced, or has form, or is formless, can possibly be real. Reality is spiritual and the building blocks of Reality are spiritual values. When spiritual values are awakened in us sufficiently to determine our character, then we are

conscious spiritual beings whose lives are characterized by spiritual qualities. Such an individual becomes a beneficial presence in the world because he is an image and likeness of God. He is a focal point of harmony and healing.

Students often ask what a beneficial presence is. It is often confused with personality. From a psychoanalytic viewpoint, there are many forms of personality which can be considered socially attractive, or desirable, or more or less emotionally, or genitally mature than others. A beneficial presence is not a person and he doesn't have a personality. A beneficial presence manifests spiritual qualities in his being.

The word “presence” is a very important one **<p 24>** because it abolishes the concept of person. Most people are accustomed to thinking about personhood. The concept of presence points towards a quality of consciousness rather than a personality. In Metapsychiatry we have discovered that there really is no such thing as a person. This is very shocking to hear. People cannot understand how we can be so radical as to claim that there is no such thing as a person. As we get used to thinking of ourselves as presences, then we have immediately transcended conventional psychology and we see ourselves as qualities of consciousness.

Let us consider a leaf. Do you think there is such a thing as a leaf? Actually there is no such thing as a leaf even though we see millions of them on trees. The moment we separate a leaf from a tree, is it a leaf? No, it is trash. There are maple leaves and oak leaves and ash leaves and dogwood leaves, etc. A leaf is only a leaf as long as it is an integral part of

the tree. The concept of personhood claims that man is an individual person, without God. He is autonomous and completely separated from God, entirely on his own and self-existent. That's what personhood implies. But just as there cannot exist a leaf apart from the tree, so man cannot exist if he is separated from God. He is not man. He is <p 25> something artificial, something that is already in the process of decaying. "And the leaves of the tree were for the healing of the nations" (Rev. 22:2).

A beneficial presence is a representative of God's qualities. It is an aspect of infinite divine consciousness. This presence is manifesting Love-Intelligence. We can think of the sun and the rays of the sun. Every ray of the sun represents all the qualities of the sun — radiancy, warmth, activity, power, intelligence, creative influence. We are this representative aspect, a manifestation of God. Our presence reveals God's infinite presence in the world.

SOLITARINESS

Metapsychiatry recognizes a mode of being-in-the-world which we call solitariness. A solitary individual is a beneficial presence in the world, and he is neither involved nor uninvolved with other individuals. He is not moving towards people or against people or away from people. He is standing as an individual manifestation of God's presence in the world. A good example of this kind of solitariness is the biblical figure of Daniel. If we read the book of Daniel, we see that he was a presence at the royal court and he <p 26> was untouched by all the intrigues and animality around

him. He was not involved with them, but neither did he hide from them. He stood upright, and was a beneficial presence when everything around him was corrupt and falling apart. He remained untouched by the events around him and gave us a very good example of a solitary individual, who is a beneficial presence in the world. What is it that motivates us to participate in a situation as a beneficial presence? The first thing is love. The second is a sense of being appreciated. The third is having some models of spiritual freedom around us to emulate.

A solitary individual is not caught up in dualistic anxiety about being in or being out, being liked and accepted or not — all this is nonsense to him. It doesn't disturb him. He never thinks in those terms. He has a glorious sense of freedom. As the Bible says: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). There is no fear of isolation or loneliness because it is recognized that loneliness is a desire for closeness. Isolation is a desire for acceptance. All these things are tormenting people who do not understand solitariness, which is based on conscious at-onement <p 27> with divine Reality. Solitariness is glorious freedom. A solitary individual is not a loner, but neither is he anxious about acceptance, non-acceptance, closeness or distance. He is always a beneficial presence in the world, whether people like him or don't like him, approve of him or disapprove of him. He is not concerned with these things. A solitary individual is one who is aware that he is here for God. He beholds himself as a certain presence around which all things work

together for good. He becomes a focal point of harmony, peace and healing, in the midst of turmoil. That's what God wants us to be. If we love it, we shall be it.

BEHOLDING

When we go beyond sensory and extrasensory perception, we come to a realm of Reality where we find spiritual discernment — or beholding. Spiritual discernment is a divine gift which enables man to see, to appreciate and to distinguish spiritual values, spiritual qualities, and spiritual ideas in the world. We cannot see love and beauty and harmony and truth with our eyes. We cannot smell them. We cannot taste them. We cannot intuit them. We cannot feel them. Yet, we are capable of beholding the **<p 28>** infinite presence of God everywhere in the universe. When that faculty has been awakened within us, we become beholders. We are spontaneously seeing evidence of God's presence all around us and within us. A beholder is a spontaneously beneficial presence in the world, and all good things tend to happen around him without his having to intend it. Unenlightened life is characterized by a great deal of intentionality. We want and we don't want. A beholder doesn't intend anything. He is just glowing with the constant awareness of Love-Intelligence, filling the universe with its omnipresence. The Bible puts it this way: "All things work together for good to them that love God" (Romans 8:28). Such an individual is an example of spiritual blessedness. Here, personal minds are not in conflict with each other because it is recognized that God is the only Mind and the source of all intelligence in the universe.

TYPES OF STUDENTS

If someone is studying Metapsychiatry with the sincere desire to be redeemed and become a beneficial presence in the world — not in order to influence people but in order to be here for God and to love unconditionally — then he **<p 29>** will be making rapid progress and he will be healed and transformed and become a beneficial presence.

If students are not making progress, this is an indication that they have a secret desire to use Metapsychiatry in other ways. I knew a man who became very enthusiastic about Metapsychiatry and proceeded to try and convert his wife, who was not interested. He was pressuring her to study it and like it, somewhat like parents who pressure their children to eat spinach. The more insistent he was, the more she came to hate it. Unsolicited solicitude is tyranny and trespassing. Another enthusiastic student of Metapsychiatry became increasingly obnoxious to his fellow students because he used his knowledge to flaunt a superior intellect.

Experience has taught us to distinguish six types of students of Metapsychiatry.

1. The knower, who wants to be known as knowing.
2. The thinker, who wants to hone his personal mind.
3. The thief, who gathers information in order to possess it.
4. The dreamer, who is pleasure-oriented.

5. The hitchhiker, who only “goes along for the ride.”

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6. The sincere seeker after the truth, who seeks redemption and attainment of the faculty of compassion.

We need a great deal of integrity in studying Metapsychiatry. There is a temptation to be operational and to secretly hope that if we learn Metapsychiatry, we will be able to do something to other people, change them or influence them. However, anyone who has this ambition will soon run into disappointment, especially with members of his family, because they will be the first ones he will try to influence. That's not what Metapsychiatry is all about.

THE BODHISATTVA

As a spiritualized consciousness, one becomes authentic and one becomes an instrument of God. The whole world is crying out for redemption and every individual who reaches certain levels of enlightenment becomes a focal point around whom these redemptive processes can take place. In Buddhism, it is expressed by the concept of the “bodhisattva,” which is an individual who has reached such a degree of enlightenment that he could ascend at will but, out of a great sense of compassion for suffering humanity, he chooses to stay in the world and <p 31> become a beneficial presence there. Every true beneficial presence can be considered something of a bodhisattva.

In order to learn spiritual discernment, we have to learn to understand the difference between thoughts coming from the “sea of mental garbage” and thoughts which come to us from the “ocean of Love-Intelligence.” We can learn to distinguish between these thoughts. We are not thinkers. We are just aware of thoughts. If we are not spiritually sophisticated, then we are just victims of thoughts all the time — thoughts that come from the radio, the television, the newspapers, neighbors — from everywhere in the world, thoughts come and victimize us. We are constantly being victimized by invalid thoughts, and we cannot tell the difference between valid thoughts and invalid thoughts unless we have learned to develop the faculty of spiritual discernment. Everyone is really an innocent victim of miseducation.

A frequent problem with spiritual students is the fear that they may be withdrawing from the world. They try to avoid the garbage thoughts coming at them by not reading newspapers, by not watching television or not going to the movies. We can be healed of these fears by simply seeing that we are concerned with what <p 32> the world is doing to us. When we become beneficial presences, we will be asking another question, namely, “Of what impact is my presence in the world? How can my enlightened thought be a leaven for good in the world?” We will stop thinking about what others are doing to us and start observing what God is doing to others through our presence. We are not a target for the world to throw garbage at us. We are beneficial presences in the world, radiances which are redeeming the world. This way we shall not be afraid to read the papers. As a matter of fact,

reading the papers can be a way to pray for the world. While we are reading, we can say; “This is not valid and that is not true,” etc. It is important to know that we are not targets, but beneficial presences. This is God's purpose for us.

We have to grow as far as possible throughout our lives. We have to outgrow the world. We are not attached to anything in this world. A beneficial presence is not attached, or clinging to anything in the past or in the present or in the future. He lives in the timeless now of divine Reality, and yet he is a blessing to all who are near and around him. “In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (John 16:33).

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THE BODHISATTVA’S WORK

The question has been asked, What is the work of a beneficial presence? This question was answered by Buddha. When he became enlightened he also helped others around him to become enlightened. He said, “I am withdrawing into Nirvana. I will disappear from this world, but you have a choice whether to remove yourselves into Nirvana or stay in the world and work for the salvation of mankind.” That's the bodhisattva's mission. Some enlightened people stay around and work for the salvation of mankind — for the relief of suffering, for the redemption of individuals from ignorance. A bodhisattva is an enlightened, realized consciousness who is devoted to helping the world to elevate itself to higher levels of consciousness. He is in the world as a model of a compassionate

being. He is free of self-confirmatory ideation, and is a blessing wherever he happens to be.

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