

**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

Without having it planned this way, the NEWSLETTER presents a number of articles on the theme of our Summer Conference at Lake Arrowhead, CA on July 15, 16 and 17th, 1983. Dr. Hora has discussed issues relating to work many times. In the past he spoke in response to questions about frustration on jobs, financial lack, career changes, and issues related to this area of human experience, where most of us spend the greater part of our lives. Heather Brodhead has applied these ideas to business-related issues such as competition, for instance. She has spelled out these ideas further in her correspondence course, which is available at the School of Existential Metapsychiatry. Robert Carasso has applied them to her need of finding new and higher paying employment. Other articles take these ideas into a wider context. Charles Gourgey sheds new light on a puzzling question, which has eluded scholars for ages, notably Paul's mysterious "thorn in the flesh." It is amazing how many of these mysteries make perfect sense in the light of Metapsychiatry. Claudette Maddox continues with her beautiful essay on consciousness, part 2.

Finally, among the announcements is the good news about the very attractive re-issue of Existential Metapsychiatry in paperback form by the PAGL Press, as well as a series of twelve mini-books containing hitherto unpublished writings by Dr. Hora. The first four are scheduled to appear in the fall of this year. PAGL Press is a new department of the Institute of Metapsychiatry established for the purpose of making available to the broader public the teachings of Metapsychiatry. We wish to maintain the integrity of the ideas and to uphold a high standard of quality in publication.

- Jan Linthorst, D.Min., Editor-in-Chief

SPIRITUAL VALUES IN THE WORKPLACE

(Taken from a Research Seminar with Dr. Hora on 12-14-82)

Student: I have a problem at work; I find I tend to get immobilized. Recently, I was asked to do a research paper for our agency. I worked on it but found that it was a dumb request. I haven't written the report yet, and I feel stuck with it.

Dr. Hora: Sometimes a little forthrightness can make life much simpler and effective.

Student: So I really need to evaluate the requests that are made of me.

Dr. Hora: Always. And, also the motivation. If someone wants to be considered a nice worker or a nice person, he can run into trouble or get paralyzed with fear, particularly if he has a problem with wanting to be liked. The desire to be liked can be a great burden because one does not dare to be forthright. This complicates life.

Student: Yes, but apparently not enough. What can I work on to overcome this?

Dr. Hora: Consider the fact that we are not here to be liked. God has not created us to enter a popularity contest. Anyone who is concerned with being liked is here for himself. That makes him corruptible. The desire to be liked is a handicap – both in a job or in family life. Let us leave that to the politicians! [laughter]

Student: In my work I find that I am concerned mostly with my salary. What is my worth in the marketplace?

Dr. Hora: About \$2.50! [laughter]

Student: Well, a co-worker is making \$100 more than I am. Recently, I received a promotion, and I expected the same amount of increase, but I didn't get it. I don't understand the feelings. Is it envy because I am more qualified than she is, and I have a degree? I would like to understand the meaning of my worth.

Dr. Hora: How do we measure the worth of a child of God? We don't! We have to work out our own salvation with God. So we don't look right and we don't

look left. We only look up and ask, “Am I a beneficial presence in the world?” Then we can work on improving our understanding and our mode of being-in-the-world as a beneficial presence. The Bible says, “Commit thy works unto the Lord, and thy thoughts shall be established.” (Proverbs 16:3) When we have learned to be here for God, the right ideas come to us. They make us very efficient and effective, and our reward will be in accordance with our usefulness. Degrees, comparisons, and measuring one’s worth belong to the marketplace. We cannot put a monetary value on a spiritual being. We can ask, “What is the quality of my love?” and “Am I a beneficial presence in the world?” The Bible says, “Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge.” (Psalm 75:6, 7) We look to God for our good, regardless of our particular position in the marketplace.

Student: Thank you, that helps a lot.

Student: I have been thinking that I should have a full-time job, but I also would like to continue with school. It may be that I could make an adequate income working part-time, but I find there is anxiety about this. There are shoulds and wants in my thoughts.

Dr. Hora: We all have a full-time job, twenty-four hours a day! We are here to manifest the qualities of God, and that is all we have to be concerned about. Then everything else falls into its proper place: the right opportunities, the right solutions, the right rewards naturally flow out of that commitment. Often the trouble is that we consider God only part-time. Sunday mornings!
[laughter]

Student: I am troubled by competition with fellow workers. There is a lot of pressure to keep pace with others. I seem to get hypnotized into thinking this is important and feel inadequate on my job. What is needed for me to be healed of competitive thinking?

Dr. Hora: The essence of competition is comparison – thinking in terms of comparison to other people. Now, we are all unique individualities in the sight of God. Everyone is here to express God in his or her own unique way. If we are in the habit of thinking the way the world thinks, then we can get uptight, always dissatisfied and unhappy. The world says you have to measure yourself in terms of money, productivity, and comparison to others according to statistical standards. But we are “in this world but not of it.” We have

different standards of usefulness. Our standards are spiritual. If we refuse to compare ourselves, and we constantly endeavor to be our best in accordance with the spiritual values we are studying, we shall find ourselves more productive and effective without having to compare ourselves with others. Let us remember that we have a different standard to live up to than the world advocates.

Student: So whenever there is any anxiety about competition, I just need to remember that I am here for God?

Dr. Hora: Yes, absolutely. And don't get seduced or mesmerized by the standards of the world.

Student: Could you speak more about spiritual standards and how we can apply them at work?

Dr. Hora: First, we have to remind ourselves that we are primarily concerned with what God wants, not with what we want or what anyone else wants. And then we ask ourselves, "What does God want?" And what is our answer?

Student: God wants to be manifested. God wants us to manifest spiritual qualities: peace, assurance, gratitude, love, intelligence, joy, etc.

Dr. Hora: Right! Then we keep that in mind all the time. The more we are willing to pay attention to this simple principle, the more harmonious our experiences will become. It works like a miracle! It is as if the whole world suddenly woke up and started having a positive attitude toward us. All things begin to work together for good when we are sincerely committed to being here for God!

THE HEALING OF COMPETITION

By Heather Brodhead, Honolulu, Hawaii

Compete, contend, win, lose! Depending on our inclinations, some of us like to confirm our very existence through contest and its results. Winning and losing are two sides of the same coin; there cannot be a winner without a loser. "In the realm of Truth," the Buddhist master said, "There is no self or other, only that which really is." Or, "There is no interaction anywhere; there is only

Omniaction everywhere.” The understanding of Omniaction allows us to abandon our contentions and rest in the knowledge that winning and losing are not real issues of life.

The real issue is understanding that there is indeed a supreme order of the universe. The order has established the prosperity and well-being of every one of its inhabitants who are aligned with its principles. There is actually no need for anyone to compete with anyone else for anyTHING or anyONE. Total abundance in all facets of living is available to each of us as expressions of the Source of all good.

The idea of competition can be a problem at work. It is helpful to see clearly how invalid the idea of competition is. Looking at the performance of a symphony offers us some clarity. The purpose of a symphony orchestra is to play beautiful music, and the purpose of the audience is to appreciate it. The instrumentalists have practiced long in order to play beautifully, according to the composer’s instructions. The conductor guides them to bring their playing together. The audience, too, has a part. It listens! We have been educated to appreciate the music, and have been trained not to distract those around us by fidgeting, making noise, etc. The purest and most joyful way for everyone present to participate in a performance is to focus his attention on the music itself. The ultimate goal is to bring everyone together in the perfect harmony of playing and appreciating the music.

So it is with life itself. There is a great symphony being played every moment throughout the universe – a silent symphony, the substance of which is spirit. Nothing is too insignificant for this symphony. We are at once the performers, the listeners, and the conductors. God is the composer. We are created by Love-Intelligence and can only find peace in the ego-less participation in the symphony. It is built into our very nature. Until we consciously bring ourselves into harmony, we will knock about chaotically, hitting the wrong notes, having our moments of glory one day and being ousted from the auditorium the next.

Whenever we are distracted from paying attention to the music, we slip back into the world of “self and other.” As the conductor, we can become willful and want to control others; as the player, we can resist the conductor’s will and begin thinking about what others are thinking about us; as the audience, we can become interested in how we feel, or in passing judgments on others.

There are many errors in this joyless state, and they are fertile ground for competitive thoughts.

In our workplace, we see the interaction in the form of competition between individuals, corporations, and groups. Competition is socially acceptable; it is the way of the world, solving the problems of an apparently limited supply, and checking greed and sloth. In the world of competition, there is a winner and a loser (survival of the fittest); but the ego cannot accept a winner other than itself. The perverse workings of the ego result in its “winning” by either winning, or losing! This means that the pleasure or the pain we experience as the result of winning or losing is what the ego needs to perpetuate itself. This is what we call self-confirmatory ideation. It is the thought process in which the ego confirms its imaginary existence. “Thou has said in thy heart, I am, and none else beside me.” (Isaiah 47:10) However, as we learn in Metapsychiatry, God is the only I AM.

When I think in terms of competition, no one should win but me! I cheer at competitors’ failures and anger at my own. Some turn to theft or bribery in the name of competition. It is helpful to refrain from thinking in terms of compete, competitor, and competition; these words require that I see myself in relation to others. It is important for us to see ourselves in relation to God. We can understand that it is all God’s business – God’s glorious symphony. God is the only I AM. As emanations of God, we live and work in harmony with all existence. We need only pay attention to this truth as expressed in the work at hand. Then we can abandon an interest in competition and say with understanding: “Thine is the kingdom and the power and the glory.”

WORKING FOR A LIVING AND LIVING FOR GOD

By Roberta Babits Carasso, Los Angeles, California

Several months ago I discovered that my present job was not paying me a living wage. I had trained many years in my field, yet Dr. Hora pointed out that it was time to work for money and live for God. Apparently, I had been working to enhance the ego. I began to search for another job in my field, but there seemed to be nothing that paid enough. People told me it was a terrible time to be looking for a job, let alone a career change, as unemployment was very high.

A career counselor suggested that I consider a career that would allow me to learn the most current ideas of business. He suggested that I consider computers. The idea, of course, was absurd! I was in the art education field and knew little of math and even less of science.

Yet, I was told to consider computer education, and, because I was an educator, perhaps I could make the transition into business in this way. I agreed to investigate the idea and sought to understand that God is in charge of my life.

Around this same time, a college catalog arrived in the mail offering a one-day seminar on computers for people who knew nothing about computers. In attempting to register, I found the course filled. And then, the night before the seminar, there was an opening and I could attend.

After the seminar, I wrote to the instructor, explaining that I was investigating the field of computer education and requested an appointment with him. I also sent along my resume. The appointment was arranged speedily and I eagerly made the 50-mile trip. When I arrived, to my surprise, I was asked to teach there. My resume had already been shown to the manager, who wanted to hire me. "A good teacher," he explained, "could learn about computers, but someone just interested in computers does not necessarily make a good teacher."

I was offered a salary that would allow my family to pay its bills, and I was to spend the next year studying and attending classes. The only drawback was the long trip each way. However, the position was close to the School of Metapsychiatry. Perhaps this would allow me to become more involved in the School, or maybe I could use the travel time to meditate. I asked God for guidance.

Seeking out God's guidance had made the crooked path of job seeking smooth so far; certainly God would know best. Everything seemed effortless. There was no decision to make; I accepted the offer.

Immediately, I was told that the travel time would be resolved, at least temporarily, since I would be studying at first near my home in Los Angeles. My first day at work was mixed with a spiritual perspective and human calculation. I prayed to see God's office, where spiritual ideas are present and

manifest everywhere. On the other hand, I thought, maybe they'll like me, and in time I could request to remain near my home. That very morning, an instructor resigned, and, before 10:00 AM, just two hours after beginning, I was asked to be part of the Los Angeles staff – 15 blocks from my home!

Everything about the job was a blessing. I was given an opportunity to study and to teach. To study is to learn one more aspect of God, and to teach is to share with others, often in ways that transcend subject matter. And I was being paid to do this! What a joyous task! At first, the subject of computers was foreign to me, and, at times, I thought I was on another planet. I continually relied on a higher intelligence to help me understand.

What has an ex-art-teacher now computer-instructor-and-spiritual-student learned from all this? First, God is in control of our lives when we let Him, and everything works harmoniously and effortlessly when God does the work. Second, when God is in control, our needs are met in ways that are unimaginable to us, in ways that defy statistics and calculation.

Computers also have lessons for us. Computers are precise, and they respond in a non-personal, non-judgmental way. A computer will do a great deal for just a little effort on our part. Computers offer the opportunity to learn precision, patience, and humility. When I bring the system up in the morning and it beeps its response, I say to the large, empty terminal room, "Thank you for the lessons that this experience has brought."

THE THORN'S MESSAGE (edited version)

By Charles S. Gourney, New York, N.Y.

I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. I know a man in Christ who, fourteen years ago, was caught up to the third heaven – whether in the body or out of the body I do not know, God knows – and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though, if I wish to boast, I shall not be a fool for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or

hears from me. And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities; for when I am weak, then I am strong. (II Corinthians 12:1-10 (RSV))

"For when I am weak, then I am strong." This is a koan. The principles of Metapsychiatry can help discern their meaning and at the same time demonstrate that Paul's struggle is our struggle.

The opening of the chapter finds Paul in a state of excitement. He has made progress along the spiritual path. He has perceived God working in his life, and he is exhilarated. He must boast; he must go on to ever greater visions and revelations of the Lord. However, in the midst of this excitement, Paul senses something immodest in all this boasting. So he will not boast "on his own behalf," but on behalf of a friend. Paul truly wishes to be humble, but he is so impressed with his own progress that he cannot keep silent. So he will boast, but only of his weaknesses. However, boasting of one's weaknesses is still boasting. To possess extraordinary weaknesses, perhaps even being the "chief" sinner in the eyes of the Lord, is indeed to claim a highly privileged position. Paul will voluntarily refrain from boasting, but if he were to boast, he would not be a fool, for he would be speaking the truth. Thus, Paul has devised a system of having it both ways at once!

Paul's euphoria does not remain un-tempered for long, for, in the midst of his celebration, he receives a "thorn in the flesh." Whatever this thorn was, it must have caused him much pain, because he besought the Lord three times for it to leave him.

What is the meaning of this thorn, and how was it invited into Paul's experience? The thorn was a "messenger of Satan." "Satan" has become associated with the devil, but the original Hebrew word simply meant "opponent," or "adversary." This "adversary" is the force that opposes

progress along the spiritual path. It is all of one's accumulated wants and not-wants whose seductive power seems to persist even after one has made a commitment to become a spiritual seeker. Paul discovered that, in spite of all his boasting, it is not so easy to turn away from dearly cherished ideas. This would remind him that whatever progress he may have made, he still had a long way to go.

Paul recognizes this meaning when he says that the thorn came to keep him "from being too elated by the abundance of revelations." His elation was not a natural state. It was an emotional response to spiritual gain, and it had to come to an end. Since Paul's elation was not necessary, the thorn was not necessary. But once he became excited, the thorn was inevitable.

Paul's initial response to the thorn is the most popular response – he tried to get rid of it. However, God in His infinite mercy did not immediately remove the thorn from Paul's experience. (What does God know about thorns anyway?) Before the thorn departed, it had a lesson to deliver that was designed for Paul's edification. And as Paul began to mature from his experience, he did not let that thorn go until it blessed him.

The lesson of the thorn was most crucial to Paul's spiritual life. It drew his attention to the divine message: "My grace is sufficient for you, for My power is made perfect in weakness." The thorn is the demon of our most persistent desires that obstruct our spiritual progress, just when we are on the verge of a breakthrough. The desert father, St. John Cassian, clarifies the nature of this struggle:

"No one ceases to be attacked by this demon until he truly believes that he will be healed and reach the heights of purity not through his own effort and labor, but through the aid and protection of God. For such a victory is beyond man's natural powers. Indeed, he who has trampled down the pleasures and provocations of the flesh is in a certain sense outside the body. Thus, no one can soar to this high and heavenly prize of holiness on his own wings and learn to imitate the angels, unless the grace of God leads him upwards from this earthly mire." (1)

After wrestling with the thorn, Paul reaches the realization that the spiritual search cannot be done. It can succeed only by recognizing and trusting the leadership of God. Realizing that he does not have this power, that he is

“weak,” allows the power of God to be “made perfect,” to become manifest in his experience. By giving up the illusion of his own autonomous control, Paul allows himself to perceive the operation of a higher Intelligence.

And so, when Paul says, “I will all the more gladly boast of my weaknesses,” he seems no longer to be boasting for himself, but for God. It is not his own power but the power of God, which he understood as appearing through Christ. He no longer fights his suffering. He is rather “content with weaknesses, insults, hardships, persecutions, and calamities,” since no matter what experiences we have, they are dreams, and underneath it all works a higher power. When I give up my false sense of power, I can see the power of infinite Love and Intelligence entering my experience. “When I am weak, then I am strong.”

Paul’s ultimate response to his thorn allowed him to continue on his spiritual pilgrimage. There is another possible response to thorns worth considering, which is despair. Often, a spiritual seeker feels like a prisoner of his or her psychological makeup. When old wants and fears still persist, the temptation is to sink into a state of lethargy and a conviction that this struggle cannot succeed. One may miss the elation of the first fruits of the spiritual quest, and long for it. But is this elation different from despair? Elation arises from the belief that one has control over one’s own progress. Despair arises from the belief that one has lost this control. Neither perceives the Intelligence to Whom all real control actually belongs. Both are concerned with oneself as a progress-maker, rather than with a genuine interest in spiritual values.

Although both are forms of suffering, it is usually only despair that is perceived as suffering. Hence, one is more likely to be driven towards wisdom by despair than by elation.

The euphoria/despair cycle is a duality that needs to be transcended. “My grace is sufficient unto you.” These words are a golden window through which one’s longed-for redemption at last becomes visible. They hold the promise that the surrender of calculative, operational thinking leads not to annihilation but to divinely inspired growth. In the light of these words, the statement, “When we are weak, then we are strong” ceases to be a contradiction. It becomes instead a profound truth, containing the power to transform perception and experience, and providing just a little more sustenance for the long journey that still lies ahead.

(1) The Philokalia, Vol, 1, trans. G.E.H. Palmer, Philip Sherrard and Kallistos Ware (London: Faber and Faber, 1979), pp. 75-76.

CONSCIOUSNESS (Part Two of four-part series)

Part Two

By Claudette Maddox, Orange, California

The Bible tells us to awaken and realize the Christ Consciousness which will illumine our life. What is Christ Consciousness? It is the knowledge that life is God.

Evolution of Consciousness: We could say there are three levels of development that go on in consciousness. Dr. Hora has described this evolution on the tape **Evolution of Knowledge**, where he uses the Sphinx as a symbol of this evolution. The Sphinx has an animal body denoting the physical, animal nature. Then there is a human head denoting psychological man – thinking, calculative man. The spiritual nature of man is symbolized by the eyes of the Sphinx. They are not focused, but seem to look into the Infinite, comprehending the entire universe, looking into the unseen non-dimensional Reality.

We see that man's basic nature evolves from a gross animal nature – from the viewpoint of man as animal in nature. From this viewpoint, man is preoccupied with the senses, the physical body, the environment, and hedonistic values. Animal people react.

The next evolution in consciousness is viewing man as human in nature. This is psychological man – thinking, manipulative. Human people calculate.

The highest evolution in consciousness is viewing man as spiritual. Spiritual man is loving and seeks to understand. Spiritual man responds moment to moment to manifest needs.

The higher the level of consciousness, the purer and more spiritual is perception. Spiritual man seeks to behold Reality in the spiritual dimension. Understanding is a higher level of consciousness. It cannot be done or willed –

only sought.

It is interesting to note that in many cultures this evolution is symbolized in many ways: for instance the totem pole where we see an animal body, a human head, and something like wings on top.

We are, then, not doers or thinkers but seers. We can learn to behold the unseen. It is "Not by might (physical), nor by power (mental), but by my Spirit, saith the Lord of hosts." (Zechariah 4:6) "I can of mine own self do nothing." (John 5:30) A spiritual being has left behind animality and an interest in personal mind power. A spiritual being seeks after God, Truth, Reality, and seeks to be governed by omniactive Love-Intelligence.

This evolution in consciousness could be likened to climbing out of a valley and ascending a mountain. As one climbs higher, one can see and be aware in an increasingly clear fashion more and more, because one is gaining distance from the animality and the humanity and beginning to see and look at things from a higher perspective. On the highest level is a spiritual being who responds with compassion and understanding and is not provoked.

PAGL PRESS ANNOUNCEMENTS

Just published is the paperback edition of Existential Metapsychiatry. It is available on the East Coast in Dr. Hora's office in New York and on the West Coast at the office of Dr. Linthorst.

A new series of Dr. Hora's writings will be published by PAGL Press beginning this fall, entitled Discourses On Metapsychiatry. Discourses is a series of twelve booklets, the first four to be published in the fall of 1983 and the others in 1984. The titles of the first four are as follows:

1. Healing Through Spiritual Understanding: The nature of spiritual healing and the dynamics of illness. Description: This book discusses man's unique capacity of spiritual discernment by which healing and wholeness are made possible.
2. A Hierarchy of Values: Clinical relevance of values, and the therapeutic implications of spiritual values. Description: An evolutionary hierarchy of values is presented in the book as well as the relevance of spiritual values for healing. The convergence of the discoveries in physics and brain-physiology with

Metapsychiatry is discussed.

3. **The Soundless Music of Life: Mental liberation from calculative and interaction thinking.** Description: Man is found to be conscious of the ageless, immortal, unchangeable life when he learns to hear the Soundless Music of Life.

4. **Seven Steps of Seeing: Reverence, Forgiveness, and Healing of Compulsions.** Description: The evolution of the ability to see and the nature of forgiveness in the healing process are discussed.