

**THE NEW YORK INSTITUTE OF METAPSYCHIATRY
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EDITORIAL

The May Newsletter (No. 4) coincides with the Olympic Games in Los Angeles. It brings to mind Paul's admonition: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that you may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we are incorruptible." (I Corinthians. 9:24-25) The media will present us with impressive feats "they which run" to obtain a corruptible crown. This Newsletter, however, deals with another issue that modern day Olympics present to us, as well as our crowded city: safety and protection in a seemingly dangerous world. Other features include a biblical study and a lesson with starting a PAGL group: also, a meditation and an announcement on receiving these meditations regularly.

**MY ADDRESS IS THE 91ST PSALM
Safety and Security in a Seemingly Dangerous World**

By Ann Linthorst, M.Div.

It seems as if we are individual units of life which are separate from and vulnerable to other separate units of life. Charles Gourgey writes, "It is true that one body can be hurt by another body, but this would not be a source of anxiety unless we perceived it as an attack. It is not so much another person's body that we fear, but his thoughts. The perception of attack is based on the belief that another individual can knowingly intend to do us harm, and that his thought has the power to affect us in some way." (From Conference Paper, February. 1984)

Dr. Hora says, "Fear is never of what really is but of what one thinks is. Man is frightened by his assumptions . . ." (Quest., p. 147) Fears about our personal safety, then, are thoughts about other people's thoughts. Thus, it can be seen that fear is a mental issue. It can never be solved by behavioral or situational solutions: learning karate, getting a gun, moving to a "safer" place, etc.

In Metapsychiatry, we say, "Nothing comes into experience uninvited." How do we invite

bad experiences? We might think of it as OVERLAPPING DREAMS. We cannot even come into contact experientially with someone else unless our dream overlaps significantly with theirs. By overlapping dreams we mean shared mental contents. Thus, not only is fear a mental issue, but safety is also a mental issue.

The spiritual counterfact to fear is ASSURANCE. The spiritual counterfact to danger is consciousness of OMNIACTIVE LOVE-INTELLIGENCE. Assurance comes from the realization of omniactive Love-Intelligence as the “secret place of the Most High” described in Psalm 91. When consciousness is aware of spiritual reality, an individual is protected from harm. The Bible reports “miraculous” escapes by Jesus from situations of danger. In Luke 4:28-30, we read how Jesus was dragged by an angry crowd to the edge of a cliff, from which they intended to hurl him. “But he passing through the midst of them went on his way.” John 8:59 tells of Jesus being threatened with stoning in the temple. But again, he “went out of the temple, going through the midst of them, and so passed by.” Commenting on these passages, Dr. Hora said that the personal mind can only see the personal. Had Jesus reacted personally, he would have been in danger. But an individual whose consciousness is free through a realization of omniactive Love-Intelligence is invisible to those cherishing personal sense. “Perfect love casteth out fear” because, says Dr. Hora, “Love . . . is fully absorbed in the seeing of what really is in the present. Love is not concerned with self and other, with feeling good or feeling bad, with being safe or unsafe . . . It is concerned only with understanding and responding.” Charles Gougey writes, “If we think that someone bears a thought of ill will towards us, we defend ourselves. What inevitably results is that the other person feels attacked, and will respond accordingly . . . It is important to understand that TO ATTACK AND TO DEFEND ARE ONE AND THE SAME . . . (But) in fact, there is no such thing as attack and defense. There is only the realization of love, or the ignorance of love, which is fear . . . Once I understand that there is no attack, but only a call for love, I can only respond lovingly – and I am then healed of my own fear. It is therefore the people who . . . frighten us the most who have the most to teach us about love.” (p. 11)

We have much, much more to lose by defensiveness than to gain. The only safety there is in a conscious realization of spiritual Love. “And he shall give his angels charge over thee / To keep thee in all thy ways.” Angels are inspired thoughts, the good of God in consciousness.

SECURITY AND SAFETY

Telephone Seminar with Dr. Hora 4-28-84

Ann: We have been trying to understand what the secret place is. We understood first that both fear and danger are mental issues. The new idea was introduced, that we invite things into our experience when we have overlapping dreams. When our mental content is shared with someone else’s, then we can have experiential contact with them. There is a spiritual counterfact to fear and that is assurance, and the spiritual counterfact to danger is Omniactive Love-Intelligence. Assurance is the realization of Omniactive Love-Intelligence as the truth of one’s own situation. This is “the secret place of the most high” described in

Psalm 91. We shall let people ask questions now about this issue.

Student: I am aware that the fears and negative thoughts that I have bring the possibility of bad experiences into my life. What is the meaning of having a fear of your own negative thoughts or a fear of something happening to you because you are being negative? And what is the solution to this fear?

Dr. Hora: When you begin to be afraid of your own thoughts, that means that you have become a student of Metapsychiatry [laughter] and you deserve to be congratulated! Nothing is more dangerous than our thoughts. When the Bible speaks about “dwelling in the secret place of the most high,” Metapsychiatry speaks about dwelling above the firmament in the ocean of Love-Intelligence. Now what does that mean in practical terms? It means that we have come to understand that valid thoughts flow into consciousness from the divine Mind. When we are attentive to inspired wisdom, we are safe and things work together for good. There is a sense of peace, assurance, gratitude, and love. As for negative thoughts, it is helpful to know that we are not helpless victims of negative thoughts, even though the world is full of them. If we read the papers, watch television, listen to the news, we are constantly bombarded by frightening, seductive, and provocative thoughts coming at us from the sea of mental garbage. But if we are a student of Metapsychiatry, we can reject these thoughts and constantly turn our attention to the source of valid, intelligent, and constructive ideas. We lose interest in entertaining negative thoughts, even if they are offered to us by scientific and political authorities. We have a principle that says, “Nothing comes into experience uninvited.” Do you know this principle? So we are careful not to entertain negative thoughts, no matter who is suggesting them, no matter by what route they come into our awareness. We reject them on the basis that they are not from God. Therefore, we don’t have to entertain them and, as a consequence, we are spared unpleasant experiences.

Student: I am endeavoring to monitor my thoughts and counter them with spiritual truths. However, lately, my dreams have been very disturbing and violent. This may mean that I am still valuing violence. Could you help me understand if it is possible to continue to counter these thoughts in dreams?

Dr. Hora: The question can be asked, what is it that makes us so interested in negative or in sexual, violent, and unpleasant dreams and thoughts? As you know, dreams are thoughts in pictorial form coming into consciousness in sleep. The fact is that there is, in general, a strange attraction toward violent and fearful thoughts. People go to horror movies and pay money to be frightened out of their wits, and they seem to enjoy this. Isn’t it interesting that there is a tendency in man to be fascinated by evil in any form?

Student: I know that I myself have that tendency, so I have thought of it. I’ll go to see a movie and think, “That was really sick,” and then I’ll go to see another one just like it. [laughter]

Dr. Hora: What do you think is the meaning of this fascination?

Student: Could it be self-confirmatory, excitement?

Dr. Hora: Absolutely. There is self-confirmatory value in excitement. Metapsychiatry teaches that self-confirmation is self-destruction, self-destruction is self-confirmation. Once we understand that, as we progress in our studies we shall gradually lose interest in all self-confirmatory thoughts regardless of their source and grow in appreciation of existentially valid ideas coming from the divine Mind. In the 91st Psalm, there is a passage that says, “because thou hast made the Lord, which is my refuge, even the most high, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” What does this mean?

Student: If we are aware of divine Love-Intelligence as the place where we live and have our being that we would understand that it would be impossible for anything to hurt us.

Dr. Hora: That’s right. Now some people think that the 91st Psalm is just childish fantasy and there is really no way to be secure. It is therefore important to understand what the Bible means by dwelling place. What does this mean?

Student: Consciousness.

Dr. Hora: Right! Where our attention is focused, that is our dwelling place. What we dwell on, that’s what we dwell in. So we are learning to maintain a constant conscious awareness of God’s infinite presence as a source of intelligent ideas. And when consciousness is filled with the awareness of the presence of God as a basis of ultimate reality then there is PAGL. And indeed we are spared many unpleasant and frightening experiences which are so common in unenlightened life.

Student: You said that the only way we can go into an unsafe situation is if we look within ourselves and know that we have overcome the adversary. How might we be assured of this?

Dr. Hora: We have to learn to monitor our thoughts all the time. And also be aware of our dreams and reach a point where we are not being tormented by undesirable thoughts. Even if we are bombarded with such information through the media, we can remain unimpressed by it and nothing can divert our attention from God’s presence.

Student: And if I am diverted, but am called back to the truth, is that overcoming the adversary?

Dr. Hora: Yes. The Bible puts it very nicely: “in returning and rest shall be thy strength.”

OFF TO AN UN-PAGL START . . . AND A HAPPY ENDING!

By Ruth Robins

I was eager to start a PAGL group in my community and, after writing course materials and

guidelines, I sent out a flyer announcing the opening session. The response was encouraging.

As the first session drew near, I found myself growing anxious. Did I understand enough? Would I be able to answer questions? I had been at ease about starting the group, but now that it was about to begin, thoughts of inadequacy seemed to plague me. I blamed my nervousness on the fact that one of the town's clergymen had asked to attend. Speaking about God with clergymen could be a problem. I had learned to avoid the subject, but I could not avoid it now. The first PAGL session is all about learning to see God and man in the right context.

Anticipating a problem, and fearful of making a poor impression, I became victimized by self-confirmatory thinking. The session did not go well. Try as I would, I could not seem to get anyone to ask questions, even to speak, except for brief exchanges. Both times, heads bobbed in agreement with the clergyman's views and the "discussion" ended. Even a reference to putting "new wine into old bottles" did not bring forth any questions. I was grateful to have a tape of Dr. Hora's ready to play; the group listened. Conducting a group almost entirely by tape seemed awkward and seemed to contribute to my lack of ease. There had been no PAGL for me that session; I was relieved when the hour was up.

Afterward, it was embarrassing to think that I had made a fool of myself. Miserable all evening, I could not sleep that night. Like Jacob, I wrestled with the angel until, finally, in the wee hours of the morning it dawned on me that I could ask to understand the "foes of my own household."

Love-Intelligence would teach me what I needed to understand. Turning to the two intelligent questions, I asked the meaning of this experience. Slowly, I began to see that I had wanted to be a somebody, a special somebody. I had wanted to make a good impression in my town as a "successful" and "inspired" teacher, and a "knower" of what really is. This was embarrassing to see, but it was a great relief to recognize it as ignorance. Soon I was laughing at the paradox: the more I was determined to impress others, the more insecurity and lack I experienced, "in exact proportion to the thoughts held in consciousness."

Regretting the misdirected mode of being-in-the-world, I turned to the second intelligent question and prayed to behold what really is. Just the right teachings of Jesus came to my awareness: "I can of mine own self do nothing," (John 10:30) and "... the Father that dwelleth in me, he doeth the works," (John 14:10) and "I and my Father are one." (John 10:30) That is my real identity. As I contemplated being at-one with my Father, PAGL descended like a heavenly dove, healing me of a mistaken sense of identity.

Dr. Hora reminded me that I am not here for myself or for others, not even for Metapsychiatry, but for God. And gently, with a smile, he said, "God is the one who leads, and not Ruth. Be still and know that I am God – not you." By the week's end several individuals had telephoned to say they were interested in the course and would return. I was watchful not to fall into the temptation of taking credit. However, it was comforting to

hear.

JOSEPH AND HIS BROTHERS:

A Story of Envy and Spiritual Maturing

By Joan Rubadeau, M.A.

Genesis 37:

3. Now Israel loved Joseph more than all of his children because he was the son of his old age and he made him a coat of many colors.

4. And when his brethren saw that their father loved him more than all his brethren they hated him and could not speak peaceably unto him.

23. And it came to pass when Joseph was come to his brethren that they stript Joseph out of his coat, his coat of many colors that was on him.

24. And they took him and cast him into a pit: and the pit was empty, there was no water in it. (Joseph was sold as a slave into the house of an Egyptian officer and the family back in Israel began to suffer hard times because of a widespread famine.)

Genesis 39:

2. And the Lord was with Joseph and he was a prosperous man; and he was in the house of his master the Egyptian.

3. And his master saw that the Lord was with him and that the Lord made all that he did to prosper in his hand.

4. And Joseph found grace in his sight and he served him and he made him overseer over his house and all that he had he put into his hand.

5. And it came to pass from the time that he had made him overseer in his house and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house and in the field.

In Metapsychiatry, we are learning to see beyond cause and effect and sin and punishment to the meaning of problems. When we look carefully at this story, it seems especially relevant to the subject of envy.

Israel, the father, loves Joseph more than all his other children, we are told. Israel, in comparing his children and favoring Joseph, seems to cherish the notion that love is personal and fosters envy and the desire for admiration in his family. It is then inevitable that his children also compare and then envy each other and especially the favored one.

Joseph, on the other hand, experiences pride in himself and the desire to be admired. Admiration is disguised envy. In desiring admiration, Joseph was inviting envy and became the victim of the continuing interest of all of his family in these ignorant ideas.

Dr. Hora has said, "Envy is a very painful condition and people try to gratify their envy in many ways. The more we gratify our envy, the more envious we become. It is progressive in nature. We define envy as wanting to have what someone else has, whether possession or physical attribute or talent, or mental capacity. The healing remedy is to grow into spiritual maturity." Envy is the natural outgrowth of the mistake of comparing and seeing life from the immature level of personism and interaction. Our attention belongs on God, not on each other, and, when we let it stray to each other wondering, "What's he got that I haven't got?" we invite painful experiences. Israel and his children were not to blame for the events which followed. They were merely ignorant of the true character of existence. The famine which troubled Israel's family was not a punishment for their misdeeds any more than Joseph being sold as a slave was a punishment. It was the manifestation of the continuing presence of the mistaken idea that we are all units of self-sustaining life. Some of us seem to get what we want through our own efforts and to our own credit, and others do not seem to get what they want. Famine was a symbolic manifestation of this idea in consciousness.

Joseph was sold as a slave but we are told that the "Lord was with him." In other words, he grew in the awareness of God's presence and of the Source of this goodness and love, in spite of his situation. His consciousness was refining and maturing. Elsewhere the Bible tells us that "God draws nigh to us when we draw nigh to Him." Joseph had become a beneficial presence – "The blessing of the Lord was upon all he (the master) had." The Egyptian house was blessed by the presence of Joseph.

One student of Metapsychiatry recently had a lesson in the pains of comparing and envying. She tells it this way: she had gone to the office to complete a task that promised to be fruitful in many ways. It was interesting and joyful work and she was enthusiastic about completing the task. About the middle of the day, she noticed a headache beginning. It steadily got worse until she was forced to put aside the work and consider the meaning. It came to mind that the boss had gone for a vacation weekend shortly before, leaving an important task in the hands of the other workers to be finished before leaving that day. The meaning of the headache seemed to be resentment at his departure and his expectation that the work be completed by others. What was really surprising about this angry thought was that she herself was not asked to do the work. She was free to pursue her own task, but the headache continued and the joy was gone from her work. Dr. Hora has often said that the loss of joy is a sign that one is hypnotized. Further consideration revealed that the angry thought was not an isolated one, but part of an idea that has been present in her family. In the past, it had been pointed out to her that resentment towards men had plagued her life and she had seen it in her mother's thought also. The resentment stemmed from the perception that men enjoyed an advantage in the world compared to women. They were more powerful than women and freer and much less burdened by responsibility. Men did what they wanted to do and women did the "dirty" work. They did what had to be done.

Prayerful consideration of the question, “What is what really is?” brought some clarity to the issue. She saw that as long as we compare ourselves with others, whether in terms of our work, or, as with Joseph and his brothers, in terms of a favored status, we are bound to suffer. Neither men nor women enjoy any real advantage. The living Soul has no gender because God has no gender. No one is really favored over anyone else, because we are each unique individuals. There is no basis for comparison between the children of God. As Dr. Hora has said, “It makes no sense to envy anyone because we all have the potential within us for complete fulfillment. Everyone is here for God. Everyone finds his fulfillment by expressing and manifesting the divine character in his own unique way.” Of course, the headache was gone shortly and the work completed, but the real blessing was not the relief from the headache. It was the discovery of an old and pervasive mistaken view of life.

There is no real advantage to being man or woman, big or small, doctor or accountant, master or slave, only in that it becomes a vehicle to seeing and realizing that we are all children of God, unique and blessed. As Dr. Hora has said, “We are not what we do. We do what we are.” The more perfectly we understand this, the more our lives will bloom, effortlessly, efficiently and effectively, and the more we will become immune to the four horsemen and the troubles they bring. “. . . and the blessing of the Lord was upon all that he had in the house and in the field.”

HARMONIOUS PROSPERING

Harmonious prospering is a quality of being. It is joyous, free, peaceful, assured, loving. The good life is to be found in the land of PAGL.

I

“I am come that they might have life and that they might have it more abundantly.” (John 10:10)

Spiritual qualities are the true riches and constitute the abundant life Jesus was speaking about.

II

“Seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you.” (Matthew 6:33)

If our idea of the good life is existentially valid, then everything that belongs to that good life will be available to us without any stress or struggle.

III

“And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in season; his leaf also shall not wither and whatsoever he doeth shall prosper.” (Psalm 1:3)

A living soul is infinitely blessed with the abundant life.

IV

“No good thing will he withhold from them that walk uprightly.” (Psalm 84:11)

If you are here for God, then all needs are met abundantly.

V

“And we know that all things work together for good to them that love God, to them who are called according to his purpose.” (Romans 8:28)

What we seek is not equality, not success, not failure, not competition, not rivalry, but harmonious prospering in life based on enlightened understanding of our true identity.

VI

“This is life eternal that they might know thee, the only true God.” (John 17:3)

The continuous transformation of consciousness leads to harmonious prospering. Harmonious prospering is the fruit of increasingly spiritualized consciousness.

VII

“They are not of the world even as I am not of the world.” (John 17:16)

Our interests are primarily spiritual and qualitative. If we seek to be God-oriented in life, we become interested in seeing qualities.

THE PURIFYING POWER OF PAGL

By Roberta Carasso, PhD.

And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. (Isaiah 42:16)

Two problems were brought up at a recent group session. The first problem: after a day filled with the joy of PAGL and evident healing, a student turned on his newly connected cable TV to discover that it had been hooked up to a channel dedicated to pornography. He watched the lengthy program entranced, becoming more and more seduced by the story. The next day, he was drained, weakened by a depression and humiliated when he realized that by diverting his attention, he had lost PAGL. The second student also began by stating that she too had had a very lovely PAGL all day. In fact, she recalled singing hymns to

herself as she went about the day's work. What seemed like a minor request brought her to her boss's office, at which point he seemed to accuse her unjustly. In a moment of complete surprise, she realized that she was becoming embroiled in an interpersonal dispute and, although she momentarily turned away and besought God for guidance, the tears welled up and PAGL seemed to vanish.

What do these two stories have in common? While both incidents have specific meaning to each student – the first was the discovery that he was envious of the seeming sexual pleasures of others and the second that she wanted her boss to appreciate her value – there was a commonality. True, both students wanted something and both students succumbed to the beckonings of the ego, but the issue that each shared is that both were ambushed by an ego-confirmation right on the heels of a very beautiful PAGL. That is, their great peace, joy, assurance, enthusiasm, gratitude, and love seemed to be eradicated at one fell swoop by a sudden turn of events. How can this be explained?

It would be helpful to begin by understanding the process by which PAGL heals. The passage from Isaiah does this nicely. Primarily, we are all aware that PAGL is a state of consciousness realized, as its name suggests, in peace, assurance, gratitude, and love. And, while we naturally accept this good that PAGL brings, we neglect to consider that PAGL's usefulness comes from its forcing ignorance to surface, as sediment from the depth of a stagnant pool whose water has been agitated, or something once hidden exposed by a light ("I will make darkness light before them.")

Consequently, we need to consider that there are two aspects of PAGL's healing – the bringing of light and the exposure of ignorance, or that which is abolishing what seems to be. In each student's story both aspects of PAGL were present. The students had been receptive to what God wants, and they had opened themselves up to that good. That opening, initially filled with PAGL joy, soon began to be occupied with a particular ignorant thought that needed healing.

The finding of the porno movie and the argument with the boss were results of PAGL at work. PAGL allowed the coming into awareness of that which needs to be healed. Truth does not need to be healed. Ignorance is PAGL's prey. In the process of shedding light, PAGL exposes ignorance and routs it out. This allows the blind to see new unseen directions and makes that which was crooked straight. The man had the opportunity to see that there is nothing to envy. PAGL is incomparably superior to fleeting sexual gratification. He could also see that PAGL is available for every spiritual being, including the actors in the film. The woman could see that PAGL allows her to understand the error of wanting. This would bless the woman and bless the boss, and is the "unseen direction" of which Isaiah spoke.

What is the lesson then? PAGL is the most precious state in which we can be. PAGL is a divine state-of-being. It is a gift of grace from God to man. And, because it is of God, it has healing power. PAGL allows us to see darkness while still being in the light. And, even while darkness is revealed, we are not forsaken. The light of PAGL never really fades. The lesson in these two stories, then, is that when we are blessed with God's gift of PAGL, we observe gratitude and caution. An ignorant thought needing to be healed is often ready to be

exposed. Frequently, the problems designed for our edification take us by surprise. And so, when we realize PAGL, we are mindful of what follows. Gratefully we realize that subsequent events (the unknown way, the straightening of the crooked path and the light exposing darkness) hold the key to much needed learning.