

**THE NEW YORK INSTITUTE OF METAPSYCHIATRY  
P.A.G.L. FOUNDATION – WEST COAST AFFILIATE  
Thomas Hora, M.D.  
Director**

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**Newsletter**

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**EDITORIAL**

We wish our readers a happy New Year! This issue of the Newsletter offers a varied menu: an article on meditation and three on the application of spiritual values to everyday living or business situations.

At this time, four new mini-books are being printed. Three will be ready for the conference in February and a fourth shortly thereafter. This will complete the series of twelve discourses. The material for these twelve books was gathered from classes and conferences conducted during the past four years, as with the twelve baskets of bread gathered after Jesus had fed the multitudes. The new titles are listed under the Study Materials. Their publication was made possible through a grant from the PAGL Foundation.

We would like to remind our readers to return the subscription slip and envelope as soon as possible. It is to help the Newsletter staff make corrections in the mailing list.

Furthermore we wish to remind you of the upcoming International Conference on Metapsychiatry on the theme "Healing the Hidden Herod." Those interested in attending may request a brochure to be mailed to them. Reservations for the Newporter Inn must be in by January 22.

- Jan Linthorst, D.Min., Editor

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The New York Institute of Metapsychiatry was founded in 1975 by Dr. Thomas Hora, M.D. for the study and exploration of modes of being in the world, their meanings in terms of

qualities of consciousness, cognitive processes, and how these can be altered through educational methods emphasizing prayer and meditation, spiritual values, and existentially valid metaphysical principles.

Metapsychiatry is an epistemological method of truth realization. The Newsletter is published by the Institute's affiliate in Orange, California. The PAGL Foundation is a tax-exempt, non-profit organization which sponsors the Newsletter, as well as other educational and publishing projects.

## **Spiritual**

### **EXISTENTIAL MEDIATION**

By Charles Gourgey, Ph.D.

“Create in me a clean heart, O God, and put a new and right spirit within me.” Psalm 51:11

#### **Introduction**

We usually think of meditation as a way to find peace. We pursue meditation with this goal in mind, often becoming impatient when peace does not immediately appear. If this is our attitude, then our understanding of meditation needs to mature. Not all mediation leads to peace. In fact, some forms of meditation that are most beneficial to our spiritual health are not even meant to bring us to peace, at least not in the short run.

In Metapsychiatry, we speak of three types of meditation: contemplative, existential, and spiritual. All three are based primarily on observation. In contemplative mediation, we observe our thoughts and return our attention to a specific text or principle. In existential meditation, we observe our mode of being-in-the-world and seek to understand being here for God. In spiritual meditation, we seek to realize the transcendent observer as the living Soul itself.

#### **Three types of meditation**

When fully realized, all three types of meditation end in PAGL. To understand a spiritual idea, to be here for God, to realize the living Soul, all bring peace. However, in one of these three the road to peace is particularly rough, and before reaching PAGL we may go through some times of acute distress. In existential meditation, this is quite appropriate, and perhaps inevitable.

We can see this more clearly by asking, What brings us to existential meditation in the first place? If it were possible to be here for ourselves without suffering adverse consequences, no one would ever become interested in being here for God. Only when something in our mode of being-in-the-world has brought us to the brink of catastrophe or beyond, will we become interested in existential meditation. “I have followed thy principles, O Lord; do not put me to shame.” (Psalm 119:31) When we are unable to say these words truthfully, after

our self-directed mode of being-in-the-world has brought us to shame, we will turn to existential mediation for help.

### **Existential meditation**

In existential meditation, we seek to realign ourselves with the principles of valid living. This requires us to examine precisely where we have fallen short. Existential meditation begins with our contemplating our “mode of being-in-the-world.” This term refers to the totality of our interests, values, and motivations, and the ways they express themselves in our behavior. Existential meditation therefore begins in an honest confrontation with ourselves. What thoughts or interests would we most like to keep hidden from the world? What thoughts would we most like to keep hidden from ourselves? What secret fantasies would humiliate us if others knew about them? Questions like these confront us in existential meditation, and if we are honest with ourselves we cannot first meet them with a peaceful response. Existential meditation begins with a blow to our personal self-esteem, as we become willing to see in ourselves that which we find distasteful.

### **Devious ego**

A word of caution is necessary. The ego is so devious that it can use to its advantage even our attempts to see its ugly side. What we must first keep in mind is never to blame ourselves if what we see inside ourselves displeases us. The impurities in our mode of being-in-the-world are only ignorance, and ignorance is not our own creation. Ignorance is merely error, and error requires not punishment but correction. Self-blame is not a sign of humility, but a form of vanity.

If we must not blame ourselves for what we discover in existential meditation, neither must we use it as an excuse for discouragement or self-pity. The discoveries of existential meditation are often quite painful, and we can misuse this pain as a narcotic by feeling sorry for ourselves. We can even aggrandize ourselves by ruminating over our faults and turning existential meditation in to a confession of sins. Taken in moderation, a little self-disgust is quite healthy, but if we find ourselves morbidly dwelling on it we are not meditating, but bragging.

Confronting our mode of being-in-the-world is only half the task of existential meditation. If we can look at our mode of being-in-the-world without searching for excuses or false comfort, we are ready to seek to be here for God. What is it we are seeking?

### **To will one thing**

To be here for God is to exist with purity of motivation. In Kierkegaard’s words, “purity of heart is to will one thing.” When we are being here for ourselves, we may pretend to want what is Godly, but all the while we are calculating the outcome of events in terms of its benefit to us. We ask, Will it be good for me? Will I come out ahead? Will it make me look good? Will it make someone else look better? We ask such questions when we are being here for ourselves, and even when we are being here for others. Even when we are trying

to be helpful, unless our attention is centered on God we cannot help wondering how what we are doing will enhance our own position in life.

When we are here for God, the questions we ask ourselves are much different. The first question we ask is, What is my motivation? Am I really interested in what I profess to be interested in, or in something else? Where does my treasure really lie? We may question further: What is God interested in? What will glorify him in this moment? Can I be loving enough to rejoice in the success of others, as long as it glorifies God? Can I be intelligent enough to see that God, not myself, is the only issue?

### **Questions as koans**

If we are honest with ourselves, there will be times when we find these questions difficult to answer. In such moments let us treat these questions as koans, contemplating them until they begin to transform us. Our inner teacher is always waiting to teach us to be loving and devoted to God. Asking ourselves hard questions can dislodge us from our false sense of security, so that we can be open to this teaching.

When most deeply realized, existential meditation becomes a prayer. We approach God with a humble spirit, asking for the purification of our consciousness and the correction of our motives. If our prayer is sincere, God will surely answer it – it is precisely the prayer he is waiting to hear.

Existential meditation purifies our consciousness of self-serving thoughts, giving us a clean heart and a new and right spirit. In the deepest levels of existential meditation, we enter into a communion with God. We know him to be present with us, since we are interested in his presence more than in personal gain. Being here for God is a willingness to see God instead of our own personal concerns. If we can make this preference genuinely, we will receive the greatest benefit of existential meditation: the knowledge that being here for God is being here with God.

### **Spiritual meditation**

When we begin to know this communion with God, we cross the threshold from existential to spiritual meditation. We begin to know the living Soul itself. Existential meditation is a necessary transition between contemplative and spiritual meditation. We can contemplate spiritual texts for the rest of our lives and it will give us some measure of comfort, but until we go through the excruciating self-examination that existential meditation requires we will never fully know ourselves as living Souls. Left unexamined, our own self-deception will prevent us from seeing the truth of our being.

### **Great reward**

Existential meditation tends to be the “forgotten” meditation. We may love to contemplate spiritual ideas and to think of the living Soul, but confronting our mode of being-in-the-world is hardly a pleasant prospect. In existential meditation, we are not here to give

ourselves a good time, or to indulge in spiritual comforts. If we are truly committed to the spiritual path, we will be willing to submit to the harsh self-questioning that existential meditation asks of us. This is painful at first, but if we persist, the reward is truly great: the peace of knowing we are in tune with the divine consciousness, and that being here for God means that God is ever here with us.

## **Application**

### **PATIENCE IS STRONGER THAN FEAR**

By Annette Gourgey

“But if we hope for what we do not see, we wait for it with patience.” (Romans 8:25)

#### **Introduction**

On a recent visit to an eye doctor for a routine checkup, I was told that my eye pressure was abnormally high and that I would have to return for further tests to see whether I had the beginnings of glaucoma or a loss of vision. This suggestion frightened me terribly. I tried to meditate on the idea that sight is spiritual, but I could not allay my fears. The second test indicated an even higher level of pressure. The doctor informed me that although I had no eye damage, the risk might be great enough to warrant treatment, and he urged me to see a specialist.

#### **The meaning of this experience**

As I sought to understand the meaning of this experience, the thought came that it symbolized the many ways in which I habitually “pressure” myself to accomplish ego-determined goals. But though I could see a parallel between my mode of being-in-the-world and my apparent physical condition, I was still so overcome by the fear of blindness that I could not help seeing this condition as real, a terrible threat whose power would not disappear.

I sought help and was told that I needed to understand that the physical is mental, and that God does not create disease. I could see how I had been trying to use spiritual principles to control the outcome of the tests, only affirming that the physical is real. It became clear that I had no other choice but to turn completely to God, in stillness, and to listen to his guidance, without determining in advance what the outcome should be.

#### **No peace for the wicked**

As the day of my appointment with the specialist approached, I turned to every spiritual source I could find on the unreality of disease and the fact that I am as God created me, whole and perfect. But though I found these spiritual truths comforting, I was unable to find a peace that could overcome my fears. I still wanted the symptoms to be healed, and did not yet understand myself to be a pure expression of God. On the day of my

appointment, I felt disappointed that although I saw the value of these healing ideas, I still could not understand them well enough to lose the fear. But as I prayed about this, I recalled the passage, "Trust in the Lord with all thine heart, and lean not to thine own understanding," (Proverbs 3:5) and I realized that I did not have to understand right away. I had only to trust in God – to turn my attention fully to the truth, in patience born of faith, to know that it was available and that someday I would understand it. I faced the fact that I did not understand yet – but I had statements of the truth, as well as testimonies of healing, from sources I trusted. I then saw the principles as the inevitable conclusion of everything I had been studying. Regardless of what the test said, I was still God's child, whole and perfect, and God would be present during the examination, knowing this truth even if I did not. Afterward he would still be present, available to help me with whatever lessons I had yet to learn. Even beforehand, I could be grateful that these principles had been given to me and that I had a place to turn for true healing. I could be patient with my slowness to understand because I knew there was something of value for me to learn. So, I was still scared, but I was ready to face whatever came.

When the examination was finally performed, not only did all the tests come out normal, but I was even told that my nearsightedness had decreased! Since then I have noticed an improvement in my vision, as well as the disappearance of symptoms of eyestrain which were not even related to the present problem. Perhaps I had at last come to "see" something!

### **Realization started flowing**

Realizations started flowing. I began to see how many ways I had been clinging to the belief that the physical is real, in the form of minor physical problems. It was very embarrassing to realize that, in complaining about various symptoms such as eyestrain, I had gone to the first doctor, in effect asking for something to be found wrong. My visit to the specialist was the first time I ever went to a doctor with any awareness that God could be present. I could observe the test, knowing that it was only an empty ritual. I also began to realize that either I trust God and see that he is in control of my life, or I do not. There is no middle ground. I cannot see God in control of some parts of my life but not of others, e.g., the mental but not the physical, the new job but not the nearsightedness. I saw that I had a "compartmentalized" view of my life, seeing God in control of some situations but not of others. I saw the need for greater commitment, and more honesty with myself about looking at the meaning of every issue.

Next, I found that in seeking to be healed of the idea of physical illness, I began to understand what it means to be a living Soul. I had been seeking to understand that I am as God created me, whole and free of disease. From this it followed: If God created me, then how could I be anything other than his likeness – spiritual, whole, and perfect? Suddenly I began to "see" the face I had before my parents were born: if God created me, there is no way I could have a nature different from my source. Sickness, sin, deprivation – these cannot be me because God cannot create what he is not. I felt free from the "shell" of physical ailments and personality limitations. These were not the real me – and I was filled with joy.

## **Meaning of patience**

But the most valuable lesson of this experience was that I learned the spiritual meaning of patience. As I reflected on the experience, I saw that the hardest part was not even the prospect of physical illness or permanent impairment, but the uncertainty. I had to face the fact that I could not understand the truth right away and could not immediately be comforted by it. I could not use the principles to produce a good experience; in spite of all my efforts to do so, I did not even begin to reach PAGL. I just had to accept not knowing when I would understand or what would happen in the meantime. This was acutely painful. But when I faced this, surprising things began to happen. First, when clarity began to come, it was as if God gave it to me: I could neither produce it nor figure it out, but when I stopped trying, it came as a gift. Second, even after these lessons, I still observe that I hold on to the belief in physical being – but with a difference: I no longer have the urge to judge these thoughts or to “fix” them right away with spiritual affirmations, which offer only a pretense of understanding. Instead, I can let them be with patience and compassion, knowing that someday I will fully realize the truth and will no longer cling to self-confirmatory experiences. I am more willing to tolerate the uncertainty of not knowing. Spiritual truth is not a “quick fix”; I no longer demand to feel good right away. Sometimes we must accept the fact that we do not understand, and live with that uncertainty for as long as it takes us to learn whatever we need to learn. Only in this way can we leave room to receive God’s message. This was a real lesson in humility.

## **No fear for a lesson**

How grateful we can be that the problems of life provide us with lessons that bring us closer to the truth. God, in his infinite goodness, gives us spiritual gifts far greater than the price we have paid in suffering. When we understand this, we need never be afraid of a lesson, but can even rejoice in it.

## **Daily Life**

### **EACH DAY, EVERY DAY**

By Jay Gray

At a course held at the Institute of Metapsychiatry, several questions were asked about what is needed to see ourselves and others as spiritual qualities rather than as persons. It seems as though this would require some mystical power, a third eye, or perhaps some profound enlightenment “experience” – something we don’t have. This is not true.

The story of a student who had forgotten her bank card in an automatic teller machine and had it returned to the bank by a stranger was offered as an illustration of honest loving kindness being manifest in the world. These qualities are evident to us every day in simple, clear ways. Spiritual qualities are not hidden behind a veil.

“We all have the faculty to discern spiritual qualities in the world. We can see honesty; we can see integrity; we can see love, goodness, joy, peace, harmony, intelligence, and so forth. None of these things have form; none of these things can be imagined; none of these things are tangible; and yet, they can be seen.” (Hora, *Beyond the Dream*, p. 174; *Forgiveness*, p. 24)

As spiritual beings, we are endowed with a spiritual faculty which allows us to bear witness to these blessings. Every day, everyone sees some good. It is not something we have to go out and do. It is not something we even ask how to do. Just as hearing, seeing, eating, sleeping are natural functions of the physical man, kindness, gentleness, beauty, and love are also natural to life on earth. People with whom we live and work express these spiritual qualities in various ways daily. We begin to see that these “ordinary,” seemingly mundane events in our lives are really expressions of divine Love. “I will see the goodness of the Lord in the land of the living.” (Psalm 27:13)

“Seeing is often used as a synonym for understanding and understanding is clearly a spiritual faculty of consciousness. There is a mode of seeing which transcends anatomical structure and physiology of optics . . . God sees and man partakes in that seeing. Our faculties are not our faculties but are individual expressions of the faculties of God.” (Hora, *Beyond the Dream*, p. 149-151)

Beholding may be a more clarifying word than seeing because it helps remind us that the ability to recognize spiritual qualities is a God-given faculty. We see/ behold someone being considerate, kind, or gentle. We see/ behold beauty expressed through nature and through one another. Every time we see/ behold these qualities being manifest in the world, it is as if we receive a building block with which to build an awareness of spiritual reality.

None of us are totally blind to spiritual qualities. We witness expressions of them daily. Our blindness is not so much one of failure to see, but failure to “give credit” – to recognize that this perception is God working daily in our lives. When our recognition includes God, it carries with it a little gratitude. Gratitude brings with it a little joy. Block by block and row by row (see Isaiah 28:10), recognition of these small and simple expressions of divine Love begins to expand our awareness of the kingdom of God. These building blocks of gratitude and joy, gifts in themselves, build for us the City of God. “Be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing and her people a joy.” (Isaiah 65:18)

Spiritual qualities are not hidden but are evident to us daily. While we hear a kind word with our ears or see beauty or a loving gesture (the return of the bank card, for example) with our eyes, it is the spiritual faculty of beholding which translates these worldly experiences back into meanings which are spiritual blessings. Every day is packed full of these blessings. We only need the slightest interest in being grateful for them to discover just how much our cup runneth over. Rather than wait for some deep and profound insight, some monumental “breakthrough” of spiritual significance, we can busy our consciousness acknowledging that Good which is already evident in our lives. The more we recognize, see, behold, the more there will be to recognize; and soon the days of our lives will be built on



spiritual precepts, line upon line. And, “with increased understanding (seeing), there is growing commitment, and with growing commitment, there is growing understanding.” (Hora, Beyond the Dream, p. 270)

## **Observed**

### **DIALOGUE**

**Teacher:** You have to see clearly the difference between inspired wisdom and book knowledge, between knowing about something and knowing something.

**Student:** So the answer to my next question is to study Metapsychiatry. So I won't even ask it.

**Teacher:** You are jumping to conclusions.

**Student:** All right. What is needed to know the difference between inspired wisdom and book knowledge?

**Teacher:** The study of Metapsychiatry!

**Student:** Thank you.

## **Business**

### **COMMUNICATION AND ORDER**

By Bruce Kerievsky

In the workplace, it sometimes seems difficult to discern the availability, or to manifest the qualities, of Love-Intelligence. The tendency is to see people interacting, striving for self-promotion, and often barely concerned with the purposes of the enterprises that employ them. Metapsychiatry, however, can help us to become aware of the underlying values which inspire and sustain the organizations at which we work so that our days might be spent more meaningfully.

The service orientation toward work enables us to outgrow narrowly materialistic or interpersonal perspectives. We are rewarded for the quality and quantity of service that we are able to provide to our employers and clientele. As our understanding of Love-Intelligence increases, so does our capacity for reflecting those qualities, for appreciating them in others, and for being a beneficial and productivity-enhancing worker. The manifestation of intelligence and love in the work environment is most clearly observed by the presence of order and communication.

Orderliness, unless it is compulsive or authoritarian, is indicative of intelligence in action. Orderliness simplifies our situation by delivering us from apparent chaos and complexity.

Order is never imposed; it is always revealed or discovered. The inspired ideas that allow us to find effective, efficient, and effort-reducing ways of accomplishing our tasks can only be understood as gifts from God. The consciousness that is attentive to the needs of the moment in the work environment is able to receive and value suggestions which produce better products, deliver more reliable service, and promote greater organizational harmony.

For an idea to fully manifest its value, however, it is required that the idea be communicated. Metapsychiatry teaches us that it is love that communicates. It is generosity of spirit that allows an individual who has become aware of a good idea, or a better understanding of the issues at hand, to share those inspired thoughts with others. When such expression is effective, it reveals the presence of mutually high regard between the communicator and the audience. We are all familiar with “individuals of superior intelligence” whose basic insecurity (i.e. belief in personal mindpower) or low regard for others prevents them from beneficially communicating their understanding to others. (Interestingly, Japanese corporations, which enthusiastically solicit and utilize suggestions from employees at all levels on how to improve their operations, appear to have far surpassed the United States manufacturing organizations which demonstrate little interest in the ideas of line workers.)

We cannot but marvel at the accomplishments of our technological era, the seemingly ever-accelerating rate of scientific progress. Yet the “intelligence” apparently crystallized or embodied in the wondrous products developed by modern science, for example, seems to be one providing decidedly mixed blessings. Consider nuclear energy, jet travel, computerized bureaucracies, Chemical pollution, etc. We also observe an abundance of mass-media “communication” flooding us with information, using problems and calamities as the lure for our attention.

It was Kahlil Gibran who observed that “work is love made visible.” The question was once (long ago) posed to a metapsychiatric group: who has the better life, the first violinist or the second violinist? The answer obtained by the ensuing dialogue was that whoever was the most loving individual enjoyed a better existence. Analogous to the joyously wood-chopping, water-carrying Zen monks, it is the attitude that one brings to one’s work that determines the quality of one’s life, rather than what one receives from it.