

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

Newsletter

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EDITORIAL

This issue of the Newsletter presents an excerpt of a seminar with Dr. Hora which was nicknamed “The Automotive Clinic.” It shows that spiritual ideas are most practical and Metapsychiatry addresses even the most mundane issues as well as the ultimate and profound. Charles Gourgey deals with the issue of fear with usual clarity.

The next issue of the Newsletter is being prepared by Bruce Kerievsky and Charles Gourgey. Bruce welcomes any help anyone may wish to offer.

Another expression of the work is distinguished by Jay Gray opening his practice of spiritual guidance and teaching at the Institute in Orange. We welcome Jay, his lovely wife Patty, and their children to the West Coast and Orange. Jay graduated this year from the six week intensive study program in Orange. Anyone interested in contacting Jay can reach him at the Institute. Jay also prepared this issue of the Newsletter.

- Jan Linthorst, D.Min., Editor

ARTICLES IN THIS ISSUE

MIND POWER – Dialogue, excerpt from a seminar on March 28, 1987, by Dr. Hora
THE HEALING OF FEAR – Article by Charles Gourgey, Ph.D.

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 Newsletter is published every other month (six times per year). The Newsletter is now being printed in Virginia and the next issue will therefore be mailed from Wordsprint, Wytheville, Virginia.

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Dialogue

MIND POWER

Excerpt from a seminar with Dr. Hora on 3/28/87

Dr. Hora: Any individual whose consciousness is filled with love and joy seems to favorably affect even the material environment around him. Someone told me that one morning as she tried to start her car, she was in a bad mood and filled with angry thoughts. The car didn't start, and it seemed to be defective in some way. The next day she approached the car in a better consciousness and it started right up. There was nothing wrong with the car.

Student: How is this different from magical thinking? Because one might think they have some kind of mind power, but that isn't the way of seeing it, is it?

Dr. Hora: That's not what Metapsychiatry teaches.

Jan: Would you explain, Dr. Hora, what Metapsychiatry teaches?

Dr. Hora: There was nothing wrong with that car, but the experience of the car was determined by the quality of consciousness. When the car was approached with a more wholesome consciousness, then flawlessness could reveal itself. Magical thinking would say thought has fixed the car. If one has good thoughts, then the broken down car would get fixed. But that is not what we are saying. We are not talking about the condition of the car, but about the quality of experiencing the car. Is that clear?

Student: Yes. So objects, cars, etc., are just representations of our experience.

Dr. Hora: No, what we are dealing with is our experience. We are not dealing with cars. We are not fixing cars. We seek to understand what determines our experiences.

Student: Dr. Hora, I've been experiencing car problems for the last 15 years. Recently the timing bolt broke on my car and I had my car towed in. My favorite mechanic repaired it for me and then, approximately two months later, the bolt actually fell out. I had it towed again and repaired again and then I was driving to work and the bolt broke again. I took it back to the gas station and the mechanic threw up his hands. I have been considering buying a new car and then I got a letter in the mail from General Motors saying that this was a problem that was indigenous to this particular car. The letter offered to repair it for nothing, plus reimburse me for any repairs up to that point.

This morning, the "check engine" light came on as I was driving over here. I just totally

freaked out when this happened. I see the car as my means of getting wherever I think I need to get. Talking this morning about flawlessness and the quality of our experiencing life or cars, I need some further clarification on this whole situation.

Dr. Hora: In our talk I have discerned a minor detail which may be of importance. I heard you say “my favorite mechanic fixed my car for me.” Did you hear that?

Student: Yes.

Dr. Hora: Now, what is the meaning of this kind of talk?

Student: It is personalism.

Dr. Hora: That’s right. What is a car?

Student: You know, now I’m not sure.

Dr. Hora: A car is a means of transportation, and that’s all it is. And the moment it becomes something else, we are asking for trouble.

Student: How would I understand how I’m seeing the car?

Dr. Hora: You revealed it as something very personal, something that is here for you, like your mechanic, your “favorite mechanic.” Whenever we see that things are here for us rather than for God, our reasoning is invalid and we are likely to have frustrating experiences. In this case, both the mechanic and the car were seen in a self-confirmatory light. In Metapsychiatry, we consider difficulties in life as connected with self-confirmatory ideation.

If we are emotionally disturbed, angry, or frightened and distracted, then we cannot see the true condition of the car. But if we are in PAGL consciousness, then we can see everything we need to see in order for our experiences to be harmonious and satisfactory. I heard of a man who ordered a motorcycle from Japan. The motorcycle arrived in a crate. When he opened the crate, the first thing that met his eye was a sign on a slip of paper which said, “Before assembling motorcycle, obtain peace of mind.”

THE HEALING OF FEAR

By Charles Gourgey, Ph.D.

To whom will you flee for help? (Isaiah 10:3)

Fear is the greatest obstacle to spiritual progress. It stimulates doubt and breaks our confidence in God. Fear’s message is that God does not exist, that experiences determine our fate, and that the spiritual teaching we study are no more than fables we invent to help ourselves cope with life. When we are fearful, this is probably what we believe. Fear can

erode our commitment to the spiritual path, but quite paradoxically, it can give us a tremendous opportunity for spiritual growth. If we know how to respond to it, fear can become a door to enlightenment.

“You will seek me and find me, if you seek me with all your heart.” (Jeremiah 29:13) If we seek God and still fear, we are not seeking him with all our heart. Fear reveals a basic error we make in our search, which can ruin our efforts to discover God: even if we think we are sincere seekers, we look for salvation in our experience.

We say that suffering turns us to God, but when we suffer, is it really God to whom we turn? Even while praying fervently, will we allow ourselves to become peaceful before we know exactly what will happen to us? If we visit the doctor waiting for his reassuring words to quiet our fears, we are not turning to God by relying on the doctor. If we lose one job and live in panic until we find another, we are not turning to God but relying on the job. Whenever we are anxious about our life, or about our body, what we shall eat, or what we shall put on, we are not turning to God. We are looking for salvation in our experience.

If we expect our experiences to heal our fears, then even if God were to shout an answer to our prayers we would not hear him; we will be too preoccupied trying to see how our experiences will turn out. This universal human habit guarantees us a life of fear, since experiences are never consistently reassuring. We may receive a clean bill of health one day, only to start worrying all over again the next time a symptom flares up.

When a crisis meets us we can turn for help in one of two directions: we can turn to our experiences, or we can turn to God. We can look for a human voice to give us reassurance, and we may find one, but no human words can make us stop fearing for very long. When we realize that any person to whom we might turn for help, even a doctor, lawyer, or employment counselor, is most likely just as confused as we are, we can stop looking for solace in a human voice, and seek instead the voice of God.

Where do we find God? The Bible tells us we cannot find God in experience, but in the *“still small voice.”* We can hear God’s voice only in solitary quietness, when we are completely silent. What does God’s voice sound like? God speaks to us in quiet moments of peace. We need do absolutely nothing to produce these moments; they are always available to us. They are always present whenever we are silent.

If our peace is always present, how can we understand our repeated failures to realize it? So often it seems that there is something special we must do to establish our PAGL. We look for the right prayer or the right meditation technique, and usually come up with nothing. At such times we fail to understand that *our minds naturally gravitate toward peace.* The natural state of our consciousness is PAGL; peace is always present when we are silent and still. When we sit by ourselves in noiseless meditation, straining to listen to God but finding only an empty nothingness, we are not truly silent. Our mouths may be closed, but our minds are crawling with wants and doubts and fears. In true silence God is always present, since true silence is his home.

Our minds naturally gravitate toward peace, but often we reject the very peace we seek out of a desire for certainty. We want evidence we can see and feel, and no moment of quiet peace will give this to us. We remain anxious about the fearful situation, as if worrying alone could control the outcome. We may try to control it by imagining what we would do if the worst possible thing happened, building images in our minds that scare us even more. Our attempts to control fear through personal mental effort only make the fear worse.

When we find ourselves jumping from one frustration to another in our search for certainty, it is natural to wonder how we can possibly quiet our minds enough to behold the peace of God. The desire for certainty is itself the source of the static that clutters our consciousness when we are trying to be silent. Until we address this desire, it is therefore futile to ask how we can quiet ourselves. The wish for certainty is self-confirmatory. We want to know that the self we think we are will not be destroyed, that it will survive and prosper. God will never grant a self-confirmatory desire. If God gave us the certainty we pray for, we would never learn anything. Content just to have what we want, we would continue our dreamlike existence, never suspecting that life may have a purpose beyond the gratification of our desires.

God does not give us certainty, but he does give us *assurance*. Certainty is the knowledge of how our experiences will turn out. Assurance is the sense that no matter how our experiences turn out, God is present in our lives. Certainty takes us away from God, but assurance brings us to God. We will know assurance when we become sincerely willing to live without certainty. All we need to live without certainty is to value the moment of peace more than the evidence of our experience. We can then accept the peaceful moment without demanding experiential evidence to justify it. We can be truly silent, and allow the still small voice to speak.

When we drop the demand for certainty we allow ourselves to remain in peace. Peace will always come to a consciousness that is silent. At first we are afraid to trust this peace, since it does not immediately reveal our fate. It becomes much easier to trust it when we realize that it is the very voice of God.

The first verse of *Psalms 91* may be translated in two ways, which are, ironically, equally faithful to the original Hebrew: "*He who dwells in the secret place of the most High shall abide under the shadow of the Almighty,*" or, "*The most High dwells in darkness; the Almighty abides in shadow.*" If we understand God's moment of assuring peace we will see that these two versions, which seem radically different, mean exactly the same thing. The secret place of the most High, the place in consciousness where God dwells, is the dark quiet place in which we neither know nor are concerned about events yet to come. When we can accept our lack of knowledge about the course our lives will take, as well as our total ignorance of what is real and good, we seem to dwell in darkness, but we have actually found God's secret place. As dark as this place may seem, once we know that God abides here with us, we will be in no hurry to leave.

Must God's secret place be so dark? In the beginning, yes. By showing us that our experiences have no answers and by asking us to pay attention only to silence, God wants

to teach us something very special. By receiving us in the quiet moment in spite of all our fears, God shows us that something other than our own attempts to control our experiences is influencing our lives. God's peaceful answer to our receptive silence tells us that our fears are not the final word. It tells us that if we can wait long enough and patiently enough we will be transformed, and will see this transformation even in our experience, although it is not for us to specify the form it will take or the time it will occur. Our part is only to trust not in our experience, but in the seemingly irrational moment of peace that lies within the heart of fear.

The moment, which seems so irrational, originates in a **Mind** much greater than our own. Sometimes it seems to speak to us in words: *"Fear not, for I am with you."* (2 Chronicles 20:15) *"The Lord will fight for you; you need only be still."* (Exodus 14:14) Often it has no words; yet we understand its message of love and encouragement. We need not reject this moment. We can pay increasing attention to it and allow it to take over our consciousness, even to the point when it will overpower any fearful suggestion our experiences may offer us.

From a rudimentary, childlike trust in the moment of peace that speaks to us through our fear, we can reach the realization that the divine consciousness in which this moment originates is our true consciousness. We will realize the "**Prayer of Glowing**":

"Now is the accepted time . . ."
Now the Eye of my eyes is open
Now the Ear of ears hears
Now the Mind of mind knows
Now the Love of my love glows.
"I and my Father are one . . ."

The **Eye**, the **Ear**, the **Mind**, the **Love**, are not faculties of the personal mind, with which we normally identify. They are spiritual faculties, attributes of the divine Mind. They are our own true faculties, through which we perceive the moment of divine love reaching us even in time of fear. Fear is a teacher in a devil's disguise. It teaches us that our experiences, where we normally look for salvation, cannot heal us. It teaches us that the search for certainty is futile and self-defeating. It teaches us that if we have the courage to face these realizations, we can be still and silent. When we are silent not only in our words but in our thoughts as well, we will hear the divine voice that has always been seeking our attention. We will enter the secret place of the most High. We will finally have come home.