

**THE NEW YORK INSTITUTE OF METAPSYCHIATRY**  
**Sponsored by the PAGL FOUNDATION**  
**Thomas Hora, M.D., Director**

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**Newsletter**

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**EDITORIAL**

This issue of our Newsletter contains some of the rich harvest of ideas gathered from the first Meta-conference held at the Arrowwood Conference Center in the County of Westchester, New York, on April 22<sup>nd</sup>, 23<sup>rd</sup>, and 24<sup>th</sup>, 1988.

On Friday the 22<sup>nd</sup> of April there was a open meeting of the PAGL Foundation Board of Directors attended by a substantial number of interested individuals. Dr. Hora opened the meeting by stating:

*"The PAGL Foundation came into being as an inspired idea. Its birthplace was in Hawaii six years ago. The Foundation has proven its usefulness as a support system for the teaching, healing, publishing, and communications activities of Metapsychiatry.*

*"Our present conference has come into being in a most harmonious fashion in accordance with the three E's of Metapsychiatry: effortlessly, efficiently, and effectively thanks to the most intelligent and helpful expertise of Emory Ayers, our president, Susan Ayers, our coordinator, and Sandy Nacht, our treasurer, utilizing their state of the art technology and computerization facilities.*

*"I wish to express my deep-felt gratitude for their work. They are truly a blessing from God to all of us."*

After the introductory remarks the business meeting proceeded under the direction of Emory Ayers, the President of the Foundation. The details of the meeting were duly recorded by Joan Taylor, Secretary of the Foundation and are made available to the Board members.

Since all presentations at this conference were of exceptionally high quality of scholarship and contained most helpful insights, we have decided to share them with all interested readers by gradually including them in forthcoming issues of the Newsletter.

On the following pages we are reproducing the first three presentations of the conference, including Dr. Hora's introductory remarks.

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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 and cognitive processes, and ways of improving these through educational methods emphasizing prayer, meditation, spiritual values, and existentially valid metaphysical principles.

*Metapsychiatry is an epistemological method of truth realization.*

The PAGL Foundation is a tax-exempt, non-profit organization which sponsors the Newsletter, as well as other educational and publishing projects.

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## **INTRODUCTORY REMARKS**

### **To the New York Conference on Metapsychiatry 1988**

By Thomas Hora

**TO KNOW OR NOT TO KNOW, THIS IS NOT THE QUESTION. RATHER, DO WE REALLY KNOW WHAT WE SEEM TO KNOW? THIS IS THE QUESTION.**

A young lady in her seventies, in jogging shoes, came in for her regular session after a good run in the park, and said: "I hear that you are going to have a conference on the Healing of Ambition and Greed. Who in his right mind would want to be healed of ambition? Is ambition a sickness, is it something bad, is it a crime? I am telling you, it is a good thing to be ambitious, otherwise you would become a lazy bum. If I were a lazy bum I could not afford to come to see you. It is ambitiousness that got me here in the first place . . ."

This conference is a Meta-conference, which means our focus is not on personalities, relationships, status, comparing of who knows whom, or who knows what and how much, how smart, how knowledgeable one is. The issue here is not information but transformation. The aim is the attainment of a valid mode-of-being in the world.

Ambition and greed are modes-of-being in the world. They express certain misconceptions about what is existentially valid or invalid. When we propose to heal ambition and greed we are seeking to clarify the value systems which underlie these phenomena.

Recently, I came across an amusing but eye-opening story relevant to learning. Mulla Nasrudin is a fictional character frequently appearing in stories of the Sufi tradition. Be it as it may, this man Nasrudin was once invited to address a three-day conference on Sufism. He accepted the invitation somewhat reluctantly for reasons of his own.

The first day he opened his lecture by saying: "Oh beloved and highly honored guests, do you know what I am going to talk about today?" The audience responded, "yes." "In that case," said Nasrudin, "I don't have to deliver my lecture." Whereupon he picked himself up and left.

There was great consternation in the audience, and the people went after him and begged him to come back and speak to them. After much coaxing he promised to come back next day and talk to them.

Next day he came before the people, and said: "Oh beloved and highly esteemed people, do you know what I am going to talk about?" The audience responded, "No, we don't know." "If you don't know," said Nasrudin, "then it makes no sense for me to talk to you." He picked himself up and left.

The people at the conference were by now pretty confused, but they went after him and begged him again to reconsider. So he came again the third time and said: "Oh beloved people, do you know what I am going to talk about?" This time, some said "yes" and some said "no." Whereupon Nasrudin said: "If some of you know what I am going to say and some don't then let those that know communicate with those that don't know, and I can leave now." And he left.

As you can see, this Sufi tale is not unlike a Zen koan. A Zen koan is a riddle designed to produce a breakthrough from customary conventional thinking of knowing and not knowing to existential realization. When reality becomes real to us we have a realization.

The purpose of bringing this to our attention is the hope that, as we are going to listen to these presentations, we shall not just think about whether we know these things or not know them, but whether we are actually realizing what is being presented.

Let us then seek a great transforming and healing realization. As the Bible says: "He that hath an ear, let him hear." (Revelation 3:13)

This brings to mind the interesting fact that on the cognitive level there is an intimate connection between hearing and seeing, so much so that a Zen master described an enlightened man as one who can "hear with his eyes and see with his ears."

In conclusion, I would like to read to you a short letter written by one of our creative and inspired presenters:

Dear Dr. Hora:

Enclosed is my paper for the conference. Thinking of all of us contributing our papers to the conference, I was reminded of a wonderful painting class I took in art school. The teacher set up the eight of us in front of a still life. He said, *“Art is not in the technique, it is in the seeing. In this class, I will not teach you to paint but to see. Of course, it is important that you know how to use paint correctly, but this will not make you artists.”* At the end of a few weeks we all put our paintings up at the front of the room. It was clear that we had all been looking at the same still life, but each painting was unique and distinct from the others. It was a wonderful class—probably one of the best I took. And, as you have taught us, successful living is not in the doing but in the seeing.

See you soon.  
H.B.

## **PRODUCTIVITY AS AN ALTERNATIVE TO AMBITION AND GREED**

By Emory Ayers

Metapsychiatry teaches that the only way for an invalid thought to be healed is to replace it with a valid one. This paper explores spiritually valid ideas which, as they become a part of one’s being, will result in a highly productive life that will leave no room for ambitious and greedy thoughts. It is interesting that the ill-sought fruits of ambition and greed—like recognition, power, possessions, etc.—are frequently the by-products of productivity, but are never its aim, for if they were they would be self-defeating.

Before discussing the ideas that contribute to productivity, let us consider what productivity is and what the Bible has to say about it. Our definition of productivity is: “Making the best use of one’s God-given talents and the multiplication of these talents.” The starting point makes no difference, nor does it matter if one is alone or in a group, or what one’s station in life might be at a particular time.

The first instruction that God gave man after His creation was “Be fruitful and multiply.” (Genesis 1:28) While this passage has frequently been interpreted to mean biological reproduction, it is interpreted here to mean making fruitful use of one’s talents and multiplying them through receptivity to divine ideas. Later in the New Testament, Jesus gave a vivid parable to illustrate what happens to those who follow this instruction. This is the parable about the individuals who were given five, two, and one talents. The individuals who were productive with their talents were given more, and the one who was not, had taken away from him even what he had. (Matthew 25:14-30) Jesus further illustrated the idea of multiplication in his feeding of the five thousand with five loaves and two fishes, and had twelve baskets-full left over. (Matthew 15:15-20)

For the next few minutes we will consider seven faculties that will not only propel us towards productivity, but will also be of great value on the path to Enlightenment. The ideas we will consider are: (1) vision, (2) establishing priorities, (3) living in the now, (4) awareness, (5) responding, (6) gratitude, and (7) letting be.

The Bible says, "Where there is no vision the people perish." (Proverbs 28:18) Dr. Hora writes, "The ability of envisioning is synonymous with beholding and is a God-given faculty. Beethoven could envision a complete symphony in his consciousness and write it down." (Dialogues in Metapsychiatry, p. 178) Vision is an understanding of one's unfolding nature. It is easy to confuse vision with human skills of planning, setting objectives, or with human imagination, or a human dream. One does not become a slave to a vision, whereas one might to a play, fantasy, or dream. With a vision one is constantly open to new understanding and the need for new directions. A vision is from God, whereas a plan or objective is what the ego extrapolates from certain social, economic, or personal situations. A dream is something we have absorbed from human influences outside ourselves, and we have accepted it as the guiding principle of our life. This does not mean that it is not valid to plan, set objectives, or let our creative thoughts run free; it is a matter of not becoming attached to them, and not letting them become the driving force of our lives.

Establishing priorities permits one to keep one's attention focused on what is most important. What is the most appropriate response now? The first principle of Metapsychiatry "Thou shalt have no other interests before the good of God which is spiritual," provides the overall guideline. The question is how do we understand this principle in a way that it may provide us with the framework that sets our priorities? Each individual must discover this for himself, but there is one idea for consideration. We must ensure that there is satisfactory time in our life for reflection. For those who are interested in spiritual studies, this will lead to developing the art of meditation. Those who understand meditation will find their priorities are always clear both on a macro level, and what is appropriate in the moment for every given situation. Thus the dilemma of what is appropriate to turn one's attention to in any given moment will be clear. It is interesting to consider in this context the Metapsychiatric principle, "If you know what you know how." Priorities are the "what" and accomplishing the "what" is the "how." Existentially valid priorities automatically guide us to a highly productive mode of being-in-the-world.

We will now consider the idea of living in the now. Nothing exists except in the now, therefore it is impossible to be productive except in the now. Contrast this with ambition, which is in the future, and greed, which is in the present. Dr. Hora writes, "God requires us to be oriented from moment to moment to what is in timelessness." (Self Transcendence, p. 5) It is interesting to ponder that all of our technological advances were possible any time in man's history, it was just a matter of being able to see the possibilities, and we use a calendar to measure the time it took to develop them, but it really took no time. Using a more mundane example, the rug can only be vacuumed in the now. The most difficult separation is to differentiate the present from the now. To illustrate the difference, this conference is taking place in the present, whereas any understanding from the conference is in the now.

We move now to examine the faculty of awareness. One cannot be productive unless one is aware. Stepping stones to awareness are learning to listen, learning to see, and learning to discern. A sailor learns to listen to his boat, to see the wind, and to discern the navigational hazards—when he is aware and nothing catches him by surprise. But Jesus taught that our awareness must be broader than that, for he told the Pharisees, "You can discern the face of

the sky, but can ye not discern the signs of the times?" (Matthew 16:3) This broader awareness that Jesus was referring to is the ability to discern what is valid and what is not valid. Productivity can never exist except in a valid context. We have seen an example of this in the television evangelist movement. Individuals with great personalities built large followings and financial empires only to see them disappear in the revelation that they were not living valid lives.

Responding is an interesting faculty to ponder in relationship to productivity. In an organizational environment the word "proactive" has been invented. This means, one has to make things happen. Human beings can be proactive because they can figure things out and extrapolate from past experiences, but in the final analysis this only leads to living in the past again and thus no progress is made. True productivity requires responding, thus seeing in the moment what is required. It might be a word, it might be an action, or it might be just being at peace and seeing the need automatically addressed. To be responsive requires both discernment and living in the moment. It is helpful to differentiate between responding and reacting. Dr. Hora has clarified this by pointing out, "We react to individuals but we respond to issues."

Productivity requires gratitude. Grateful for life. Grateful that there is a supreme loving intelligence that governs it. Grateful for the opportunity to be aware of life. Grateful for opportunities to learn. Grateful for seeing the hand of God at work every time good is manifested. Just what is the meaning that makes gratitude so important? Without gratitude, the individual ego is taking credit for whatever good or bad may be happening in the moment, and when this happens the potential becomes limited and thus productivity suffers.

The seventh idea we will consider is that of letting be. This requires a broad understanding of the idea. The fullness of understanding of letting be is to know that there is nothing external to oneself, and when one is focusing on something external one is dealing with a shadow. One can only work on one's own consciousness, and to the degree that any individual consciousness is elevated then external appearances change. This is illustrated beautifully in the Zen story in which a fish monger who had become enlightened was asked, what is the difference now that you have become enlightened? He answered, "I don't know, except now wherever I go the dead trees come to life." Jesus put it succinctly when the question was asked, "When shall we enter the kingdom of heaven?" His response was, "When the two are one and when you make the inside like the outside, and the outside like the inside . . ." (Gospel of Thomas, v 22) What we see externally is a reflection of our own understanding. Let's take a very difficult example to illustrate this point—the brutality on all sides in the Middle East. The enlightened man sees ignorance on a large scale and has compassion in his heart. The unenlightened man sees brutality by people and responds with anger or fear because there is a brutal aspect in his own consciousness that has not been cleansed. A way of summing this up is to say work on the inside and the outside will take care of itself.

In the last few minutes we have considered seven spiritual faculties that, to the extent they are developed, will lead to a highly productive life in which there will be no room for

ambition or greed. These faculties are called vision, establishing priorities, living in the now, awareness, responding, gratitude, and letting be.

A concluding question might be to ask what are the limits to productivity. The answer might well be UNLIMITED, for each individual is free and infinite.

## **THE HEALING OF AMBITION AND GREED**

By Susan Ayers

Let's start our discussion about the healing of ambition and greed with a clear understanding of how troublesome ambition and greed are. We'll consider ambition first.

Here is a passage from the book *Zen in the Art of Archery* (p. 33-34) that illustrates some of the problems with ambition.

“When I have drawn the bow, the moment comes when I feel: unless the shot comes at once I won't be able to endure the tension. And what happens then? Merely that I get out of breath. So I must let go of the shot whether I want to or not, because I can't wait for it any longer.”

“You have described only too well,” replied the Master, “where the difficulty lies . . . The right shot at the right moment doesn't come because you don't let go of yourself. You don't wait for fulfillment, but brace yourself for failure. So long as that is so, you have no choice but to call forth something yourself that ought to happen independently of you, and so long as you call it forth your hand will not open in the right way—like the hand of a child . . . You think that what you don't do yourself doesn't happen.”

What does this passage tell us about ambition?

Ambition says: Of mine own self I can do everything, and if I don't do it myself, it won't get done, and if not done right now, when?

So with ambition there is willfulness, great effort, and a lack of patience.

It is an approach to life that does not see beyond itself, but instead tries to do everything out of the narrow confines of the self. It sees the self—and in this case, the bow, the arrow, and the goal—as separate, fragmented things that must be mastered.

Ambition holds onto these things so tightly that it is impossible to let go of the arrow in the right way. And the more we think that personal effort is required, the more our attention is focused on the personal self which in Metapsychiatry is called self-confirmation. When we are self-confirmatory there is no transcendence, and the less transcendence there is, the narrower is our focus, and the narrower our focus, the more difficult is the simplest action.

Ambitious action has one of two outcomes: either success or failure.

But the success that is attained through an ambitious motivation is never peaceful, so ultimately it is failure. How is it failure? Ambition says, "I want to do it myself so ultimately I can get all the credit for having done it."

There is a Sufi story that shows how ridiculous this taking credit can be; an ambitious man will take credit for almost anything. (Exploits of the Incomparable Mulla Nasrudin, p. 4)

Nasrudin was throwing handfuls of crumbs all around his house. "What are you doing?" someone asked him. "Keeping the tigers away," was Nasrudin's response. "But there aren't any tigers in these parts." "That's right," said Nasrudin, "effective isn't it?"

Ambition wants to use whatever activity it tries to master in life to make the self feel important and special. It therefore rivets attention on the self, and consequently we lose sight of what is truly important in life.

At the heart of ambition is fear. We cannot be ambitious without being afraid.

According to Metapsychiatry, ambition arises from a preoccupation with the future. If we dwell in the future, we are forever dwelling on thoughts of what should or what should not be.

What is troublesome about this kind of preoccupation? The alertness and presence of mind which is required of us every moment eludes us, and we are blinded to what is at hand.

We also tend to think that without ambition nothing would ever get done. But with ambition, there is this blinding effect of constantly focusing on the self, and even the simplest of tasks become complicated. There is tremendous effort. From this effort is born a certain tyrannical desire to be appreciated and paid attention to.

One also becomes self-righteous, and there is a need to be right in every situation. So ambition breeds adversarial conditions—if we are right, the other fellow has to be wrong.

With ambition there is no assurance. How is that? When we are motivated by ambition our actions do not spring from the heart of love, but rather from self-concern and self-promotion, therefore there is always fear. In Metapsychiatry we say that fear is self-concern.

With ambition there is a certain mental climate of rushing that leaves everyone ill at ease. So when we are successful through an ambitious effort, we have failed to maintain a peaceful, loving mode of being-in-the-world. There is a high price to be paid for such success.

And if we do happen to be successful, ambition seduces us into having an exaggerated sense of our own power and responsibility.



Ambition also makes us a slave to that which we want to achieve or become. The more ambitious we are, the less freedom and spontaneity there is. We ultimately lose the freedom to be what God has intended us to be.

And greed justifies our ambition. If ambition says I want to be somebody important, greed comes along and says, "Yes, and you are justified, because we need the money."

Dr. Hora pointed out that ambition is concerned with being—we want to be somebody special; whereas greed is concerned with having—we want to have more and more.

One of the troublesome aspects of this is that ambition and greed always arise within the context of comparison thinking. We want to be somebody special, compared to someone else. We want to have more, more than somebody else. The second we have compared ourselves with others we open the door to what Metapsychiatry calls the "Four Horsemen"—envy, jealousy, rivalry, and malice.

Greed, like ambition, is blind. Greed wants and will always want more, even if the cup is full to overflowing. How can that be?

An Indian philosopher put it this way: "The miser's money, which causes uneasiness, hardship, blindness, and sleeplessness, is not money, but a disease of the heart. Greed is not stilled with money, any more than is thirst with salt water." (Spirings of Indian Wisdom)

So the miser's money is not money but a disease of the heart. What is this disease of the heart?

We call it wanting. Wanting arises out of the narrow confines of a consciousness centered on itself. In a consciousness that is only aware of the personal self we are keenly aware of lack, and greed springs forth from this sense of lack, and rightly so.

But Metapsychiatry teaches us that man is an integral aspect of God, and not separate from God. Unless we see ourselves this way, we have no alternative but to want. And getting what we want does not take us out of this narrow context, nor does it satisfy us. In fact, it is at the core of our suffering. In Metapsychiatry we say that we only suffer from what we want and what we don't want. Getting what we want can even increase fear. Lao Tzu put it this way (The Way of Life, p. 31):

"Favor and disfavor have been called equal worries, success and failure have been called equal ailments. How can favor and disfavor be called equal worries? Because winning favor (and we could add winning fame, prestige, money, attention) burdens a man with the fear of losing it. How can success and failure be called equal ailments? Because a man thinks of the personal body as self. When he no longer thinks of the personal body as self, neither failure nor success can ail him."

And what is it that is so troublesome about thinking of the personal body as self? Here

again we have a narrow perspective. Dr. Hora has helped us to see the very useful implications of the following passage from the Bible: “For if a man think himself to be something, when he is nothing, he deceiveth himself.” (Galatians 6:3) Or as Dr. Hora has put it in lighter terms: “You ain’t never was nothing.”

So what is so good about this nothing that if we could realize it neither success nor failure could trouble us? Could we find freedom from wanting in this nothingness? Could we find the real nourishment that would satisfy our greed?

Dr. Hora says in *Dialogues* (p. 155): “The moment we are willing to become nothing, we become part of that all-seeing, all-knowing presence, the divine Mind, and whatever is needed at that moment appears.”

This beautiful idea applies to all situations, and at all times. This willingness to see ourselves as nothing and instead as a part of and an emanation from the divine Mind places us in the right and only valid context, the divine context.

It broadens our perspective and we become available to an awareness of God—omniactive Love-Intelligence. In this context, and only in this context, we have no need for ambition, no need for greed.

Now we will turn for a moment to consider in particular the troublesome nature of ambition with students on the path. As we saw above, ambition and greed occur within a context of comparison thinking.

If we are ambitious about our studies we have fallen into this context, and we lose sight of joint participation with our fellow students on the path. Instead we see this as some sort of a race as if somebody could get there first. In this narrow perspective we fall prey to all sorts of invalid ideas.

So what is the healing alternative to ambition on the path?

Sincerity requires full attention to the divine context, and in this context we not only lose sight of the limited personal self, but we also lose sight of the concern of how somebody else is doing. At the heart of it is an abiding interest in understanding God.

Dr. Hora puts it beautifully in *Beyond the Dream* (p. 40): “All that is needed is to cultivate an interest; God’s only requirement of us is to be sincerely interested. Actually, there is nothing else we can do in the area of spiritual growth. If we are ambitious in this area, we shall be like the gardener who is trying to pry open a rosebud. We have to be patient and maintain a sincere interest, otherwise we shall not be able to become enlightened.”

In conclusion:

Ambition says: I can do everything of mine own self.

And Humility answers: Of mine own self I can do nothing. God is at work here.

Greed says: I know what's important in order to survive in this world on my own, more money. After all I work hard and I deserve it.

And Gratitude answers: I acknowledge the ever-present Good which is always available. I invite into consciousness an awareness of this Good which God is, and which I am a part of forever. This awareness provides for every need. I am more interested in dwelling in this consciousness than any other because here there is perfect peace, assurance, gratitude, and love.

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## THE VIEW FROM HERE: HOLLYWOOD OR HEAVEN?

By Joan Taylor

Well, I suppose we might as well cancel the conference. In the January issue of Newsweek, the cover proclaims: "The Eighties Are Over—Greed Goes Out Of Style." But, just in case it hasn't, and there are still some casualties of the dog-eat-dog decade, the National Enquirer offers help: "Worrying can be good for you—just follow these helpful hints." Even a panhandler in the East Village has gotten into the spirit of things. A friend reports seeing one on 11<sup>th</sup> Street holding out his tin cup and wearing a sandwich board that read: "Minimum five dollars."

Are the Ivan Boeskys, Jimmy Swaggarts, Oliver Norths just an extreme example of a particular consciousness manifesting today? Certainly it would seem so. But history has legions of bad guys in black hats to precede them. And one has the sinking feeling that when the Eighties become the Nineties, Newsweek's prediction about greed's demise might be premature—and not much will have changed in the culture.

The key word is “the culture.” Because wherever we look—movies, books, well-meaning TV shows like Oprah and Dr. Phil, we learn that society *expects* us to succeed, just what it *takes* to do it, what is *preventing* us from succeeding and what at this precise moment is being used as the benchmark of success itself.

But if we were interested in examining the machinations of the human mind, we’d be off at some motivational seminar instead of here, today, at Arrowwood. Here we are taking the phenomena of ambition and greed, and holding them up to the light of spiritual reality. Does this mean that as spiritual students *we* are the ones who wear the white hats, *we* are the ones who ride into town on the white horses and cast the demons of aggression and avarice aside? Far from it. Because, as most of us have discovered, we are only persons trying to be heroes in a world that has no use for our kind of hero. The Czech novelist, Milan Kundera, says it aptly: “Man desires a world where good and evil can be clearly distinguished, for he has an innate desire to judge before he understands.”

As spiritual students, we are endeavoring to understand, so that there will be no need to judge. In a material world where each of us can see the short end of the stick, we are learning to see our wholeness, our completeness, our God-given identity—not as a person or an employee or a boss or an unemployed individual—but as a place in consciousness. And when we come to know that place, ordinary, calculative man becomes a beneficial presence in the world.

Where I live—Hollywood—is perhaps the most ludicrous illustration of ambition and greed at work. Women walk around with pocketbooks made from the skins of endangered species. Studio executives drive around in Rolls Royces with vanity license plates that say things like “TOP GUN.” There is always some villain-of-the-moment—now it’s the writers because they’re on strike and stopping production. And topical jokes to fuel the feud—Question: what is brown and white and would look good on a writer? Answer: A pit bull.

On a good day, it’s a wonderful world in which a human writer can thrive. On a bad day, it’s an easy town to want to run from—the values, the modes of being, the priorities. And though the image of the big producers smoking fat cigars is greatly exaggerated, there is a kind of metaphoric cigar smoke that sometimes obscures my view of the good. But in *Beyond the Dream*, Dr. Hora tells us that ambition comes from “ambi” meaning “double” and “ition” which stands for “itum,” which means moving in two directions at the same time. Thus the word ambition reveals that ambitious people are caught in the dualism of human intentions. Success. Failure. I’m unhappy here. I’d be more happy there.

Perhaps an old Hollywood story points out the ego’s confusion best. Everyone has heard of the proverbial “casting couch.” Where young actresses give sexual favors to a director in exchange for a desired role. The story goes about the actress who proceeds onto the casting couch, gets cast as a star in a big movie, and in the second week of shooting, when turmoil, ruthlessness, and incompetence abound, and she has just been humiliated on the set by the director, she turns to a lowly crew member and says under her breath: “Who do I have to sleep with to get off this picture?”

In *Beyond the Dream*, Dr. Hora says that ambitious people are successes and failures at the same time, which is the tragedy of human existence. But the search for enlightenment, he tells us, “is neither ambitious or lazy, it is reverent, loving, grateful, attentive, and responsive to that which reveals itself from moment to moment.” He goes on to say in *The Soundless Music of Life* that “truth—real truth—is not intellectual but existential—it has its own existence. Truth becomes an active idea in consciousness, and has a transforming, healing, harmonizing, and loving impact on our lives and on the lives of everyone around us.”

Imagine the idea manifest in the workplace, whether it be Hollywood or Hackensack, New Jersey. We would rise out of the human scene—that of obnoxious co-workers, tyrannical bosses, under-appreciated selves, and flourish in the “place” where our true being lies—consciousness. Where the distractions of the world around us come to our attention, but—Metapsychiatry assures us—they do not have to come into our experience.

What is most revealing—and ultimately embarrassing—about greed and ambition is that the ideas surrounding them always include incompleteness and lack. Ambition is saying, I want to be *there*. Greed is saying, bring it *here*. But when we begin to understand our inseparability from good, from abundance, from fruitfulness, our worldly wants start to drop away. Which doesn’t mean that we are denied the things of this world—but that they come to us as an outward expression of who we already are.

As separate selves in a competitive world, we thwart our creativity every inch of the way—because we define ourselves in the most limited terms. Accountant. Screenwriter. Housewife. In the limitless, boundless universe of God’s feast, we insist on giving ourselves fixed portions.

But truly creativity springs forth in consciousness—where we come to appreciate an aspect of reality in which nothing needs to be done. And where inspiration and joy live first, intelligent ideas and solutions to problems are sure to follow.

The artist Pablo Picasso said, “There are painters who transform the sun into a yellow spot, but there are others who transform a yellow spot into the sun.” Our job—no matter what we do for a living—is to see the yellow spot for what it is—the ignorant notion of who we think we are. Only then can we go to that place in consciousness that reveals God’s whole and perfect employment for us on this earth: to be the sun.