

THE SOUNDLESS MUSIC OF LIFE

*Mental Liberation from Calculative and
Interaction and Thinking*

Thomas Hora, M.D.

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INTRODUCTION

Thomas Hora, M.D., (1914 — 1995), was a psychiatrist with a passion for seeking spiritual understanding. His search lead him to study philosophy as well as psychology and the wisdom of world religions. Most important to him were the spiritual teachings of Jesus Christ, which became the cornerstone of his practice which he called Metapsychiatry. Metapsychiatry offers a unique method of healing which blends psychological insights with metaphysical truths about who and what we really are.

The appeal of Metapsychiatry is broad and deep and transcends denominations. Dr. Hora's patients and students included Catholics, Protestants, Jews, Buddhists, and non-religious individuals. Some of these individuals went on to become counselors and teachers themselves.

From 1983 to 1987 a group of them* led by Jan Linthorst, D. Min., distilled the essence of this wisdom on 12 vital subjects and published them as a series of booklets. This is one of them. The others, as well as books and tapes of Dr. Hora, are available through the PAGL Foundation. PAGL is an acronym for Peace, Assurance, Gratitude, and Love, qualities of being which are accompanied by blessing and healings. The presence of PAGL in consciousness, Dr. Hora taught, is evidence of the existence of God and can be seen as a way by which to measure individual spiritual progress.

Dr. Hora's genius was, first, to help individuals see their problems in terms of invalid values, beliefs, and modes of living; and, then, to help them

see their lives in the context of God, and to learn to replace troublesome, unhealthy values with valid ones. Only then, he taught, could problems dissolve and PAGL take their place. Each booklet in this series gives a different glimpse of this process.

THE ELEVEN PRINCIPLES OF METAPSYCHIATRY

1. Thou shalt have no other interests before the good of God, which is spiritual blessedness.
2. Take no thought for what should be or what should not be; seek ye first to know the good of God, which already is.
3. There is no interaction anywhere, there is only Omniaction everywhere.
4. Yes is good, but no is also good.
5. God helps those who let Him.
6. If you know what, you know how.
7. Nothing comes into experience uninvited.
8. Problems are lessons designed for our edification.
9. Reality cannot be experienced or imagined; it can, however, be realized.
10. The understanding of what really is, abolishes all that seems to be.
11. Do not show your pearls to unreceptive minds, for they will demean them.

— Thomas Hora

THE HEALING DIALOGUE

A man walks into his doctor's office in great pain located in his lower back. He can hardly move in his chair. He starts berating his daughter and saying critical things about her. As the physician listens patiently, the thought passes through his mind: "Nevertheless, you love her very much." Suddenly, there is silence. The patient straightens up in his chair and exclaims, "Wait a minute! What did you do? The pain is gone!" He jumps up and starts walking back and forth in the room, saying: "This is amazing. A miracle happened. I am free."

Dialogue is a special mode of communication. It is different from anything we know in daily life. In daily life we are mostly engaged in conversation, chattering, gossip, contention, debate, discussion, etc. These are not really forms of communication, they are essentially entertainment or verbal warfare.

True communication is communion. When two or more individuals come together in at-one-ment, that is communion. Now we may ask, in what way is dialogue communion? How are we communing in the act of dialogue? Dialogue is joint participation in a search for truth. <p 2>

Whenever we jointly discern the truth, we partake in its realization. Jesus said: "Ye shall know the truth, and the truth shall make you free" (John 8:32). To be made free is synonymous with healing. So then while dialogue itself cannot heal, in dialogue healing can take place because in it we jointly participate in a realization of truth.

BEING

Now what about this truth that heals? What is truth? This is a famous question, echoing through the centuries. Pilot asked Jesus, "What is truth?" But Jesus did not deign to answer him. We may say, for instance, this chair is wood, that's the truth; or, glass is brittle and transparent, that's the truth. But will it heal us? If we realize the truth about the characteristics of glass, will it heal us? No, it will just make us more cautious when dealing with glass. Now what was Jesus talking about when he said that the truth will heal us? He must have had some special kind of truth in mind. We call it the truth of being. So to update the words of Jesus, we can say, "Ye shall know the truth of being, and this truth shall make you free of some pathogenic idea active in your consciousness." **<p 3>**

Now what is the truth of being? What do we mean by "being" anyway? What is the main characteristic of this mysterious thing called being? Being is that which exists. What do we mean by the word "exists?" The determining quality or the characteristic of man's being is existence. What do we mean by existence? Existence is a peculiar word derived from the word "ek-sistere," which means, to stand out. The basic quality of being is the fact that it can stand out. Stand out from what? From where? What do we mean by "stand out?" Being is conscious of itself, it can reflect upon itself. We are not just alive, we are not just physical bodies which function, we are also able to observe ourselves in the process of functioning. How is it possible that while we take notes, for instance, we at the same time are aware of the fact that we are taking notes?

We can stand apart and observe ourselves functioning. Now who is it that is taking notes and who is it that is observing us taking notes? How many of us are there? Thus being is that which exists, which has the capacity to be aware of itself and to reflect upon itself. The question now is, which one is the real self? The one taking notes or the one observing us taking notes? There seem to be two of us...

In order to be free and healthy, Jesus said that **<p 4>** we must come to know the truth of being. Thus healing seems more and more complicated and more and more difficult to understand. It seems that now there are at least two of us and we cannot decide which one is the real one. So where do we go from here? And where is this observer located? Can he or she be seen? No, but wherever we are, he is there. There is no escaping from the observer except in one place, which is called the place of ignorance, that is, when we are ignorant we are not aware that we are being observed. But that state is very precarious because when we are ignorant we are liable to hurt ourselves. It is therefore advisable to become well acquainted with this second entity which is watching. We call this entity the "beholder." The Bible contains many references to beholding. For example, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (John 3:1). What does this word "behold" mean? It means beware, i.e. to be aware.

This second entity which exists, which stands out and watches, this beholder, has the faculty of awareness. The faculty of awareness is a great

mystery. We say, God is all-knowing, all-seeing, everywhere present, omnipotent. God is infinite awareness. We seem to have something in <p 5> common with God. God is infinite awareness and we are individualized forms of awareness. So there is something divine about this second entity which stands out and watches. Isn't it amazing that we are divine in that respect? Most of us think of ourselves in the course of our day-to-day living as human persons, taking notes, for instance. As long as we fall into the error of knowing ourselves as mere human persons, engaged in the busyness of daily living, we are really mistaken: we mistake our identity, we have a mistaken notion about who we are, what we are, where we are, and what our purpose is. Thus we are living in this world with an erroneous impression as to our identity. If we live that way, we are liable to make all sorts of mistakes and get hurt, get sick, and get into friction with people, with places, with things, and with ideas. We sink into a condition which is called the human condition. This human condition is full of trouble. Jesus said: "In this world ye shall have tribulation" (John 16:33), which means, as long as we think that we are human persons, living in this material world, we shall have all sorts of problems. But he also said: "Be of good cheer; I have overcome the world" (John 16:33). Would it be possible for us also to overcome this world? ... <p 6>

EXISTENTIALISM

We have now touched upon the meaning and validity of the word "existence." Let us talk now about existentialism. Existentialism is very much misunderstood. There are many misinterpretations

of this word, and the philosophy has fallen into ill repute because of misunderstandings. Not unlike Christianity and the teachings of Jesus which have been twisted and besmirched through the ages to the point that one cannot benefit from it. But we can clean it up and discover the "pearl of great price" in its purity and full beauty if we but take the trouble of suspending preconceived notions, setting aside prejudices, and opening our minds to dialogue.

What is existentialism? Our definition of existentialism is that it is a philosophical inquiry into the nature of existence and the context in which it manifests itself. In simple words, it is an attempt at understanding what we mean by the word "existence"; or it is a focusing of our loving, reverent attention on that second entity which we called the beholder. We seek to realize and become aware of the beholder as our true selfhood. The real man is this invisible, mysterious, all-seeing, all-knowing, infinitely intelligent <p 7> presence, which we really are. If we look into the mirror we do not really see ourselves because the beholder is not reflected in the mirror; but that entity which says, "You are looking in the mirror," that is what we really are. What we see of one another with our eyes is not really what we are. Our real selfhood cannot be seen with the eyes. God cannot be seen with the eyes, or touched with the fingers, or tasted with our lips, and yet we suspect that there must be God. Analogously, our true selfhood, that which we really are, is equally invisible, intangible, unthinkable, unimaginable, unexplainable, yet knowable. It is possible to know this entity, this beholder, as pure love-intelligence. When truth is spoken, when love is expressed, when harmony and

beauty and joy is realized, when the “soundless music of life” is heard, it is the beholder that is manifesting himself in the world.

That aspect of our being which is the beholder is immortal, unchangeable, ageless; it is never sick, never dies, it is always at the standpoint of perfection. The Bible says: “Whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it” (Ecclesiastes 3:14). To most people God is an illusion and material man a reality, because reality is defined **<p 8>** as that which is tangible and accessible to sensory validation. But there are things which are not accessible to sensory validation. We may ask, for instance, Is love a reality? It cannot be touched or seen or measured...

As mentioned above, existentialism is a philosophical inquiry into the nature of existence and the context in which it manifests itself. And existence is that which ek-sists, which stands apart. There are so many schools of psychotherapy that it boggles the mind. Someone remarked: “Enough to make one sick.” How can we explain this fact? How can one explain the fact that there are so many religious denominations when admittedly there is only one God? The answer lies in the fact that there are a great many concepts of man. Whatever our assumption of man is will determine all the conclusions we shall arrive at. It is peculiar that there are so many different assumptions about who we are and what we are. Most assumptions are based on judging by appearances. Jesus warned us against that, he said: “Judge not according to the appearance, but judge righteous judgment” (John 7:24). If we judge by appearances we can conclude

that man is an animal, or a material organism, etc. This brings to mind a young medical student who was asked at an **<p 9>** exam, “What is a woman?” He replied, “A woman is someone who has breasts and a vagina.” He flunked the exam. When he asked why he flunked the exam, the professor said, “A woman is someone who has ovaries...” This illustrates how judging by appearances can result in all sorts of conclusions. By studying man as he seems to be we can never understand him, because there is no such thing as man in and of himself. We can study cadavers, we can study chemistry, molecular biology, neurophysiology, socio-biology; we can study man in groups, in isolation, in inter-relationships, in a million ways and we shall always arrive at some erroneous conclusions because there is no such thing as man apart from God. Man can only be understood in the context of God. But how does one study God? Can one put a part of God under a microscope? Can He be weighed and measured? Experimented with? Theistic existentialism — as distinguished from other forms of existentialism — studies man in the context of God. Theistic existentialism understands man as a manifestation of divine reality.

If we study man in the context of God, then we are immediately reminded of the fact that all of Jesus’ sayings referred to man in the context of God. Therefore his teachings become crucially **<p 10>** important to us, applicable, and most enlightening, just as his concise statement mentioned above: “Ye shall know the truth, and the truth shall make you free.” This concise and loaded statement, when appreciated in terms of the truth of being, can fill us with hope of the possibility of

escaping the tribulations of the human condition and finding the Kingdom of God (enlightenment) on earth.

HEALTH

The conventional definition of health is a very interesting issue. If we search the medical, psychiatric, and psychological literature, we find that health is difficult to define. Most of the time health is thought of as the absence of sickness. In other words, if one is not sick, it is assumed that probably one is healthy. But this view is most unsatisfactory. Sometimes what appears to be health is sickness, as in the case of hypomanic psychosis where a patient may experience exuberant health, be full of vitality, vigor, and brilliant ideas, bursting with seeming enthusiasm. In fact, it is an illness, a dangerous condition. Of course, there are other conditions that fall into this category. Since this definition of health is completely unsatisfactory, there **<p 11>** must be a better way to define health.

Existential Metapsychiatry has a definition of health. It is very helpful to know it and even more helpful to understand it. As you know, there is a difference between knowing about something and understanding it. The definition of health in Metapsychiatry is this: A healthy individual is a beneficial presence in the world. We must be very careful here to differentiate between being a beneficial presence in the world and being a beneficent person. If we understand this difference we are helped to understand theistic existentialism. A beneficial presence in the world is a quality of being, a beneficent person is an operational idea.

Many good Christians and Jews are beneficent persons; this is also sometimes referred to as being a “do gooder.” It is important to understand this difference because unenlightened life is mostly operational; it is based on the common question, What should I do? Or, How should I do it? How should I behave in such a way as to be judged a good man? Or, that people might have the impression that I am healthy? This is behaviorism, it is “putting it on,” so to speak. One can act healthy but one will not be healthy, and pretending is not the same as authentic being. As stated, the metapsychiatric concept of health **<p 12>** is being a beneficial presence in the world. The Chinese sage Chuang-tzu speaks of “actionless action,” which refers to the fact that doing flows out of being and not vice versa. A beneficial presence is a blessing in every situation, without intending to do anything; he may do or he may not do, but that is secondary with him. The primary issue is the quality of consciousness which manifests itself through such an individual. It is not something that can be done, it cannot be put on, it cannot be produced; it is something that happens when the truth of being becomes known.

What are the metapsychiatric signs of the Kingdom of God on earth? They are peace, assurance, gratitude, and love. These are the qualities of consciousness which we realize when we are in harmony with the Fundamental Order of Existence. In order to be healthy and have a harmonious life, we must maintain a proper alignment with the Fundamental Order of Existence. The Ten Commandments and the Sermon on the Mount are means of helping us to

live in such a way as to be in harmony with this Order and have the sense of PAGL (Peace, Assurance, Gratitude, Love). This is the spiritual equivalent or criterion of health. <p 13>

MENTAL LIBERATION

If we have caught a glimpse of this, then we are ready to hear the “soundless music of life.” What is the soundless music of life? The soundless music of life can be heard when the static of interaction thinking is absent from consciousness. What do we mean by the static of interaction thinking? It is thinking about what others are thinking about what we are thinking. It is the essence of interpersonal relationships. When we are habitually involved in contemplating our relationships with other people there is static in consciousness. This interferes with inspiration, with creativity, with healing, with peace, assurance, gratitude, and love. Other sources of static are daydreaming, worry, calculative thinking. Daydreaming is mostly thinking about what should be. Worry is thinking about what shouldn't be. In Metapsychiatry we are uninterested in what should be or what shouldn't be; we are interested only in the awareness of what is.

In order to understand existentialism in a clear way we have to think of it in juxtaposition to operationalism. What is operationalism or <p 14> pragmatism? Operationalism is an idea that man is what he does, that everything in life is based on doing something, and that man is essentially a doer. Of course, we have done many things in the world, many wonderful things and many horrible things. As usual, the human condition is caught up in the

dilemma of good and evil. You may recall St. Paul's saying: “The good that I would I do not: but the evil which I would not, that I do” (Romans 7:19). There is no escaping from this dilemma if we see life in operational terms. The well known do-gooder winds up frequently hurting somebody, doing a lot of good and at the same time doing a lot of bad. Existentialism reveals to us that aspect of reality which cannot be done. This may strike us as strange because we like to think that we can do everything. As a matter of fact, the slogan “Can do” is a favorite slogan of our Marine Corps. Of course, there is no doubt that there are many things we can do, but that is apart from the issue of being. In fact, that which cannot be done is more real than what can be done. Some people find it frustrating to admit that there are important, crucial, and fundamental things in life which cannot be done.

When it comes to psychotherapy, again it is quite disconcerting to realize that psychotherapy <p 15> cannot really be done. One hears comments like, “How can you say that, seeing that we are learning to do psychotherapy for years, and all the various schools are teaching how to do it?” I remember a young student asking, “How do you operate with your technique of psychotherapy?” We are forced to overcome our frustrations and face the fact that certain essential aspects of life cannot be done. Something needs to be known.

KNOWLEDGE

The question may be asked, but how do you do the knowing? We read books, listen to lectures, and gather information. I remember a very bright young

man who was coming to see me for a time with no sign of progress. Some time later I noticed that after every session he would retire to the bathroom. On the next occasion I asked him, "What are you doing there?" He replied, "I am making notes about what you said." He was collecting information. That was something he could do. Collecting information, however, is not going to be helpful. We collect information because we want to acquire knowledge and want to be known as knowing. <p 16>

There are two ways to approach knowledge: one is by gathering information, the other is by seeking transformation. Those that gather information may wind up with a nice filing cabinet but will not know much. Those who seek transformation will be healed, liberated, and will gain real knowledge. There is some kind of divine justice in this. If we seek transformation we are receptive to the truth of being. If we seek information we are not receptive, we just want to possess knowledge. This again points up the fundamental importance of understanding existentialism. The existential approach to knowledge is the desire for transformation, liberation, healing, salvation. The operational approach to knowledge is a desire to have, to acquire in order to show, to impress, or to possess, or to destroy. An interesting allusion to this problem is where Jesus says: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but to steal, and to kill, and to destroy" (John 9:10). If we have an operational approach to knowledge, we are coming as thieves to acquire, to possess and we destroy it, including ourselves. In the existential approach we seek the knowledge which transforms.

What is there to transform? Our mode of being-in-the-world. <p 17>

BEING-IN-THE-WORLD

What do we mean by the mode of being-in-the-world? Everyone has a specific mode of being-in-the-world. Conventional thinking in our culture speaks of "life styles" (which, I believe, originated with Alfred Adler). We may ask, What is the difference between a life style and a mode of being-in-the-world?

In the light of what was said above about juxtaposing existentialism and operationalism, we see life styles as certain modes of behavior, usually in conformity to fashionable trends of the time. Life styles are operational. They are, of course, quite superficial and unrelated to anything substantial. As a matter of fact, people who are constantly changing their life styles according to what is fashionable, are generally considered to be somewhat superficial. They are the conformists among us.

A mode of being-in-the-world is entirely different. What determines our mode of being-in-the-world? Our value system and our perspective on life. What was Jesus teaching? Was he giving us a Christian life style? Certainly not. He was offering an existentially valid mode of being-in-the-world. What do we mean by existentially <p 18> valid? By existentially valid we mean that which can be validated in individual experience. How do we know whether certain values are good or not good? "By their fruits ye shall know them" (Matthew 7:20). The right values validate themselves in terms

of health, harmony, love, healing, liberation, and PAGL We call this existential validation.

EXISTENTIAL VALIDATION

What we are talking about here is not something to believe in, to accept or to reject, to contend or to argue about. It is something that every one can — if he is so inclined — validate in his daily living. Believing in the truth does not do us much good, and accepting the truth is only accepting someone's say so. If, for instance, a teacher would say, "Two and two is four, better believe it," would that make us mathematicians? No, it would only make us believers; a believer and a mathematician are not the same. Our emphasis here is therefore on validation of the truth in everyone's own life. Truth is existentially self-validating, therefore we do not have to believe nor disbelieve. We may consider it and put it to the test. When it has validated itself in our experience, then we know that it is **<p 19>** true. Sometimes it may take a few years to see that it is really true, but eventually its validity is acknowledged.

There is a glorious sense of freedom in realizing that we do not have to believe anything, we do not have to accept anything, and we do not have to argue about anything. In fact, it will greatly facilitate understanding if we learn to dismiss these categories of thought altogether since they are quite irrelevant. The habit of thinking in these categories will constitute a static noise in consciousness, interfering with hearing the truth clearly. So by now we have identified certain static noises existing in consciousness. Let us repeat them: interaction

thinking, believing, disbelieving, trusting, mistrusting, accepting, rejecting, agreeing, disagreeing, operational thinking. All these constitute a noise factor in consciousness which prevents us from hearing the "soundless music of life" and discerning truth. But the list of static noises is not exhausted, there is more.

FUTILE QUESTIONS

Unbeknownst to most of us, we are living in a mental prison. A prison is something that limits one's freedom. But we are not talking about **<p 20>** freedom of movement but about mental freedom, the freedom of the mind to understand and to be capable of inspired wisdom, to be capable of original thinking and of new insights. There is a prison which we have identified as the "six futile questions." These six questions constitute the bars on our mental prison and they make it impossible to learn anything new, or to be inspired by original ideas. The mental noises which we mentioned previously prevent us from understanding truth, but these six questions prevent us from receiving inspired wisdom, from being capable of coming up with new creative ideas and seeing something beyond the usual, the hitherto not discerned. The six questions are as follows:

1. What's wrong?
2. How do you feel?
3. Why?
4. Who is to blame?
5. What should I do?
6. How should I do it?

When we ask, What's wrong? we are focusing on the negative. When we ask, How do you feel? we are encouraging subjectivity. When we ask, Why? we are encouraging people to limit their mental horizon to cause and effect thinking. If we ask, Who is to blame? we are **<p 21>** personalizing an issue. If we ask, What should I do? we encourage operationalism. The question, How should I do it? likewise encourages operationalism. Without realizing it, we have come to accept these standard questions as logical, intelligent, valid ways of approaching life situations. Our minds are pre-set. If we observe ourselves and our friends, we will find we are limiting our mental horizons by seeking answers to these questions. If we seek answers to these questions we shall never find anything beyond the conventional.

In Metapsychiatry we seek to liberate the mind from its semantic limitations acquired through years of miseducation. For we are born ignorant and when we go to school, we often become increasingly miseducated. Our mind develops a straightjacket of thinking, and our perceptivity is limited by the questions we have learned to ask.

To transcend these questions we must learn to ask two intelligent questions. These two intelligent questions will open the horizon of the mind wide and will make it possible to come up with answers hitherto unsuspected. What are these two intelligent questions? They are:

1. What is the meaning of what seems to be?
2. What is what really is? **<p 22>**

Someone may ask. What's so special about these questions? These questions separate illusion from reality. As a matter of fact, in juxtaposition, these two questions open the doors of perceptivity and cognition. Thus we eliminate the static from our minds and we destroy the jailhouse of false semantics. Such liberation is facilitated also by deep meditation.

DEEP MEDITATION

The word "deep" is not quite a suitable description of meditation because it is a spatial concept. It has slipped into usage inadvertently in an attempt to indicate a state of awareness which is purer and more meaningful than ordinary mindfulness. It connotes a stillness of consciousness where the nature of divine reality is discerned without interference from external or internal distracting stimuli.

Often when we try to meditate we have to struggle against the "restless monkey" of the personal mind and it seems difficult to become peaceful and inwardly quiet. In "deep" meditation truth takes over our consciousness to the exclusion of all other thoughts, desires, fantasies, imaginings. Now the question could be asked, So what? What benefit is there in meditating? **<p 23>**

One of the benefits of meditation is that we learn to be aware of inspired, creative ideas reaching us from the divine Mind and thus we become familiar with that experience. Consequently, we can be more creative and intelligent in our daily pursuits.

Sometimes we are asked whether meditation in general and Metapsychiatry in particular isn't just a

so called “head trip,” that is, an intellectual process. In the eyes of psychologically-minded people, whatever is not emotional is automatically judged to be intellectual. *Tertium non datur*. Psychologists, philosophers, and even academic theologians find it difficult to conceive of any other mode of awareness than sensory, emotional, or intellectual. It is therefore very desirable to understand that truth is neither sensory nor emotional nor intellectual. Truth is existential. Which means it has a power and vitality of its own. For instance, we can never know that two and two is five, we can only intellectually believe it. What is not true is always intellectual, even if it is emotionally perceived. Thus we can only know that two and two is four; we can never know that two and two is five, we can only believe it.

Statements of truth, if received with a sincere desire to understand rather than just to gather **<p 24>** information, become active in consciousness. We could explain it through the following analogy: Suppose we take some dough and mix into it sand; this will result in some sort of bread with sand in it. But if we put yeast into the dough, then this yeast will become active in the dough and will transform it through a leavening process and result in good bread. Truth is like yeast; if received into consciousness, it becomes active there and transforms the individual in a most beneficial way. This is what we mean when we say that truth is not intellectual but existential, it has its own existence. To understand this difference, we must progress beyond psychology. 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. It transforms ordinary calculative man into a beneficial presence in the world.

In so-called deep meditation (it would be more accurate to speak of pure meditation), we are exposing ourselves unreservedly and with complete receptivity to the truth of God and man. Ordinarily we think of life in terms of action, but meditation presents us with a strange contradiction because it appears to be inaction and passivity, and this goes counter to the prevailing value system of our culture. Here **<p 25>** we see in bold relief the difference between operationalism and existentialism. Existentialism expresses itself as “actionless action.” Operationalism manifests itself as busyness.

The Bible has a remarkable model of these contrasting modes of being-in-the-world, namely, the story of Martha and Mary. Martha stands for operationalism, and Mary stands for existentialism. Were we to ask about the difference between Martha’s and Mary’s approach to work. We could say that Martha’s work would be self-confirmatory, while Mary’s work would be God-confirmatory. We could also say that Mary would not be concerned with success and personal achievement but with spiritual blessedness. Contrary to general opinion, the striving for success is an existentially invalid issue because it is self-confirmatory.

Returning to meditation, we can now state that it is an endeavor to receive truth into consciousness and to see into reality. All human problems indicate man’s limited ability to see reality. We suffer, so to speak, from a cognitive deficiency.

COGNITIVE FREEDOM

At first it may be difficult to appreciate cognitive freedom. There are reports of people <p 26> who were imprisoned for long periods and when their time for release came they did not want to leave. Similarly, we may find it hard to part with the futile questions. It may take some discipline to remind ourselves not to revert to them.

In conventional psychological practice there are various periods when any one of these six questions is the “in thing” to ask. For a while it was fashionable to ask. How do you feel? and to counsel people to “sort out their feelings.” As a matter of fact, the encounter group movement was based on the idea that if we can tell people how we feel, it will get us into contact with ourselves, cure us of intellectualism, and will also make us very honest because we will tell people the truth. Unfortunately, this is a mistake which proves the point of the semantic prison because if we tell people how we feel, we are not being honest, we are just being naively egotistical. Many an unfortunate fellow, indoctrinated in this encounter technique, has lost his job by telling his boss how he feels and the boss did not appreciate his “honesty.” Of course, one can be honest about one’s feelings, but this is strictly subjective and has no relevancy to anything real. Our feelings cannot inform us about reality, as a matter of <p 27> fact, they tend to misinform us.

Therefore, we are not talking about how we feel, we are talking about what is. Our focus is on what is. Just as our sensory perceptions cannot inform us about what really is, so our feelings and emotions

likewise cannot inform us about what really is. The more we are in the habit of judging reality by our feelings, the more blind, troubled, anxious, and sick we tend to become.

THE GATES OF HELL

In Metapsychiatry we distinguish five gates of hell. What is a gate of hell? It is a door through which suffering comes to us, a door where troubles reach us. It is good to be aware of these gates of hell in order to spare ourselves suffering. The five gates of hell are:

1. Sensualism
2. Emotionalism
3. Intellectualism
4. Materialism
5. Personism.

Let us ask, What is sensualism? It is being preoccupied with our sensations, living for sensations: candy, food, sex, petting, necking, taking warm baths (Jacuzzi), etc.; in other <p 28> words, placing emphasis on sensory stimuli and seeking the good of life primarily in sensory pleasures. People primarily preoccupied with their sensations are called sensualists.

The second gate of hell is emotionalism. Emotionalists let their lives be guided by their emotions. Intellectualism is the third gate of hell; the emphasis here is on the intellect. The intellectualist wants to be known as knowing and seeks to get pleasure out of that experience. Living in the head, so to speak. It is also spoken of as a “head trip.” The fourth gate of hell is materialism. The materialist places emphasis on having things,

on possessions, on acquiring things, holding things like collecting antiques, money, etc. Personism, which is the fifth gate of hell, is seeking happiness in interpersonal relationships.

When we understand the five gates of hell, much of our conditioning in terms of psychology, psychiatry, and cultural values, begins to fall away and we make another step towards liberty. These gates of hell are there, but we do not have to get involved with them. By this is meant that we are not suggesting the discarding of sensations, emotions, knowledge, thinking processes, possessions, and friends. What we have to give up is our interest in these things and **<p 29>** attachment to these experiences. We can have all the feelings we want, all the sex we want, all the money we want, as long as we are, not unduly interested in them.

Is it possible not to be interested in how we feel, what we have, in friends, in what we are thinking about what they are thinking about what we are thinking? We may ask, Was Jesus concerned with his feelings? Where was his interest focused? He was not preoccupied with how he felt, he was not preoccupied with his possessions or his personal relationships; his interest was focused on the Kingdom of God, which means the conscious awareness of the truth of being, or man in the context of divine reality. "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Did he mean that we may have more sensations, more feelings, more money, more relationships? No. The abundant life is based on increased awareness of what we call the good of God.

THE GOOD

What is the good of God? The good of God is spiritual. It is the awareness of peace, assurance, gratitude, love, freedom, wisdom, joy, beauty, **<p 30>** harmony, health, happiness, the soundless music of life. These interests channel us into existentially valid directions. And therein lies wholeness. Today we hear much talk about "holistic health"; this term sounds like "realistic reality," or "modernistic modern." Modernistic is not modern, it is looking as if it were modern. It is reminiscent of an automobile advertisement which said: "The low-priced car most like high-priced cars." The phrases holistic health, or realistic reality are tautologies. Perhaps it would be more correct to speak of a multidimensional approach to health.

In order to be healthy, in order to be whole, interest must be shifted in the direction of the good of God. This brings us to the first principle of Metapsychiatry (of which there are eleven). It is: Thou shalt have no other interests before the good of God, which is spiritual. When we reach the point that we can live by this principle every day of our lives, from morning till night, then we shall be whole, not holistic whole but whole, really whole. The good of God is the whole thing. "Besides Him there is nothing." The Bible says: "God is all in all." All there is is the good of God. The first principle, when actualized in daily living, liberates us from the various attachments, takes us away from the five gates of hell **<p 31>** and plants us in the middle of wholeness. Now to someone who is very much attached to any one of those gates, this may seem like a great loss, but here loss is gain. As a matter of

fact, the Buddhists call this condition “emptiness.” It is the good of God. It cannot be done, it cannot be undone; it is like nothingness but actually it is absolute Reality, it is everything.

Let us then repeat: We liberate the mind from static, from the prison of the futile questions, and we liberate our lives from the five gates of hell.

THE SOUNDLESS MUSIC OF LIFE

The soundless music of life could be understood this way: Suppose someone were to dance without music. What would happen is that he would impose upon himself certain artificial movements, conceived in his head. These would be rather graceless. It would be quite difficult to dance without music, at best it would be calisthenics rather than dance. Let us suppose that two people decided to dance together without music. In this case one individual would of necessity impose his ideas upon the other and force him (or her) to move according to his will. This is analogous to **<p 32>** interpersonal relationships. This would also be arduous, pushing one another around, stepping on one another’s toes. But when two good dancers dance together to music, what happens? It is a joint participation in the rhythmic impulses which the music imposes upon them. They respond harmoniously and gracefully. It is the music that governs the dancers and the dance. We thus realize that dancing cannot be done, a good dancer does not do the dancing. A good dancer allows the music to dance him, so to speak. When the soundless music of life is heard, then the will of God governs man in supreme wisdom, love, and grace. To hear the

soundless music of life is a great blessing and freedom, it means living in grace. And that is also an aspect of the good of God.

It is quite reasonable to expect that, having communed with the truth, some blessings will accrue to all. Perhaps a certain degree of transformation may take place in our modes of being-in-the-world, depending upon our receptivity. Perhaps there will be an increased sense of freedom from static and from imprisoning mental preoccupations. Perhaps there will be some inner struggle against some of the futile questions, against some of the preconceived ideas about life. But this is good because **<p 33>** certain mental wrestlings are inevitable, for “The flesh lusteth against the Spirit, and the Spirit against the flesh.” There may be certain insights and hopefully the battle will be won over habitual ways of thinking and looking at situations.

THE CURTAIN OF TIME

There is one more prison to be liberated from, namely, time. The past is gone and is no more. The future is not yet, and the present eludes us. Or we may say, the past is a dream, the future a fantasy, the present is imagination. The Bible has a reference to this problem: “That which has been is now; and that which is to be hath already been; and God requireth that which is past” (Ecclesiastes 3:15). Let us explore the meaning of this statement. The prison of temporality consists of interpreting everything in terms of childhood experiences. We are not really in touch with reality now because we interpret everything we hear or see or what is going

on in terms of the past. If we remain ignorant of this fact, then we can look forward to a future which will be no different from the past, because we will keep on interpreting everything in terms of what we have learned in **<p 34>** the past. So nothing new can come into consciousness. This is the basis of psychoanalytic therapy — we dig up the past in order to free ourselves of it. But the more we dig into the past, the more we get ensnared into it and the more it will be with us. The future, of course, is just a continuation of the past, so that we are prisoners of time. Our cognitive faculties are hampered by the fact of our past conditioning.

The psychoanalytic theory says: If you can remember everything from the past, you will be able to free yourself of it. But that is a mistake. A French psychiatrist put it very beautifully: “On ne guerit pas en se souvenant, mais on se souvient en guerissant,” which translates: “We do not get healed by remembering the past, but we remember the past in the course of getting healed.” The Bible says, Don’t give up the past, give it back to God. How can we give back to God the past? Is that so simple? We are asked to give up the past so that there may be a new future. The past is dead except for those who haven’t learned to free themselves from it.

Temporality is also connected with character. There are three character problems connected with temporality. One is pride, the other is ambition, the third is vanity. Pride is always referring to past accomplishments and seeking **<p 35>** credit for them. Ambition looks to the future. Vanity is in the present. Every one of these character flaws also has a flip side: pride’s flip side is shame; the flip side of

ambition is fear; the flip side of vanity is embarrassment. It is thus important to be liberated from time. God is not in the past, in the past we have pride and God has nothing to do with pride. God is not in the future, the future is ambition. God is not in the present because the present is vanity. Where is God? God cannot be found in time, God is in the timeless now which is eternity. In proportion that we come to understand life in God, in that proportion we are liberated from the constraints of temporality and live in timelessness where there is neither pride nor ambition nor vanity nor aging; there is only the constant now, from moment to moment, the openness of mind to Absolute Reality.

In the realization of timelessness we are not only healed of the above mentioned character disorders, but we are also liberated from the obstructions to our cognitive faculties. There is no other way to get rid of the past, neither psychoanalytically nor any other way, except through understanding timelessness. Time is just an invention, it is just what seems to be. To human appearances we seem to be living in **<p 36>** time, but the beholder isn’t living in time. Where is the beholder living? In God. We live and move and have our being in God. “For in him we live, and move, and have our being” (Acts 17:28). We may ask, How could this be? If God is not in the dimension of time and we live in God, who is it that is living in time?

Here again we are blessed with a liberating realization that our true being is timeless. In proportion that we get a glimpse of timelessness, our cognitive faculties open up and again we are able to see clearly the good of God, which really is

and always was and always will be. We do not have to suffer from the past, we do not have to fear the future, and we do not have to agonize in the present. Behold, now is the accepted time; behold, now is the day of salvation (liberation). (II Corinthians 6:2)

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