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Newsletter

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EDITORIAL

This first NEWSLETTER in 1984 begins with a word of gratitude to our readers who sent their subscription contributions in unprecedented large numbers. We are grateful for their expressions of appreciation.

This issue begins with an article by Ann Linthorst, introducing a radically different viewpoint on the New Year. Charles Gourgey offers a research paper on self-confirmatory ideation. Fern Rubin reports on an interesting seminar with Dr. Hora. The topic was envy. It was introduced by Alexandra Starr with some comparisons between envy and gratitude. Joan Rubadeau offers a meditation-lesson for daily use. A concluding paper on creativity was written by Marilyn Grant, for the Course on Existential Fulfillment at the School of Existential Metapsychiatry. Lastly, we offer a few announcements of interest. We wish all readers a wonderful New Year on the “Land of PAGL.”

RING OUT THE OLD, RING IN THE . . . NON!

By Ann Linthorst, M.Div.

“Moment after moment, everyone comes out from nothingness. This is the true joy of life.” – Shunryu Suzuki

This is supposed to be a new year. “Ring out the old, ring in the new” goes the motto. The (often) excesses of the holiday season render many people somewhat contrite and full of resolve to change their ways. “By George, we will MAKE it be a new year!” The trouble is, of course, that the “me” who resolves to make things different is the old “me” and cannot, by the most arduous mental or physical gymnastics, produce anything new. Indeed, “me’s” concept of newness is just the flip side of the old, which makes it a product of the old at conception.

Perhaps we could use a different concept in place of the old year – new year theme. How

about a NON-year? The concern at this time might be to transcend the concepts of time and history altogether, rather than attempting to wring something new out of a fabric already woven. WE don't need a new chapter in our personal history. We need to become UNHISTORIED. As Dr. Hora reminded us this Christmas: "Jesus came to destroy the works of birth." (Apocrypha and Hebrews 7:3)

The emphasis on the human level, both individually and collectively, is to explore history, cherish history, understand history. "He who fails to learn from history will be compelled to repeat it," says the oft-quoted warning. And so, the individual psychoanalytic patient lies on the couch and tries to remember the past. And the Western world reviews Hitler and the holocaust and Vietnam over and over again. But simply discovering the "bad movies" playing in an individual's or group's consciousness doesn't get anybody out of the movie theater.

Moreover, there are lots of "good movies" playing in consciousness, as well. We cherish our pleasant memories as the very substance of personal good. How we love to re-play scenes from past experiences that represented "the good" to us: situations and places where we felt very appreciated or loved or admired by other people. We seem to be products of our personal and national and global history, and so we cling to it as to life, itself. In this way, we condemn ourselves to an unresolvable being, hanging onto old images of personhood while yet trying, sometimes desperately, to find a path to something bigger and better than our old images allow. As persons coming out from a history, there will be nothing new available to us.

Maybe, though, we are not really persons coming out from a history. "Moment after moment, everyone comes out from nothingness," says the Zen master. Maybe, instead of being persons, we are living Souls, as Dr. Hora points out. In that case, it is our spiritual origin that we need to remember, not some past happenings. It is the timeless spiritual depths of our being of which we need to be mindful.

Ken Wilber writes:

"(We need) to restore our memory – not of events past and forgotten but of realities present and ignored. For only the most superficial and fragmented memories are of the past – true memory, real recollection, is not of the relics of the past but of the secrets of the eternal present.

"True memory is vertical . . . the deepest levels of remembrance involve no time, no space, no specific contents nor successive events. It is a remembrance of one's true Mind, of ALL THAT IS, not something specific that was." (Spectrum Psychology, Revision Magazine, Vol. 1, No. ¾)

A living Soul has the capacity to remember what it truly is. Spiritual discernment is just that: looking through the vacuous scenes of ego-history to the radiant reality of spirit Life and finding one's identity there and there alone.

Truth comes “to destroy the works of birth.” It weans us away from our attachment to a false, human personhood. For a person is condemned at birth, by birth, to imprisonment in a particular container, a particular family story, a particular personal identity-package which determines, quite substantially, the character and range of possibilities for that person’s subsequent life-span. Truth – the truth of spiritual identity – opens the door to the movie-theater-prison, releasing us into the freedom of infinite, eternal Being-Itself.

“Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God . . .” (II Corinthians 16-18)

ENVY OR GRATITUDE

By Alexandra Starr, California

At the December 3rd Research Seminar, in a presentation by Alexandra Starr, the topic of envy and gratitude was explored with Dr. Hora.

<p>ENVY: the personal perspective</p> <p>a negative emotion a painful experience “Beware the green-eyed monster” . . . (Shakespeare)</p> <p>Envy is wanting what someone else has, based on the mistaken idea that there is not enough good to go around, and that someone else has <u>our</u> good.</p> <p>Envy has two components: wanting and inter-personalism.</p> <p>Envy is a state of consciousness based on a false belief in lack.</p> <p>“Envy is the angry feeling that another person possesses and enjoys something desirable . . . and the envious impulse is to take it away from them, or somehow spoil it for them.” (Melanie Klein, Psychoanalyst)</p> <p>Envy originates at birth where the belief is created that our good depends upon outside</p>	<p>GRATITUDE: the spiritual perspective</p> <p>St. Paul wrote, “God shall supply all your needs according to his riches.” (Philippians 4:19)</p> <p>In the healing of envy, our awareness of gratitude increases.</p> <p>The riches of God are in consciousness. They are the spiritual qualities of peace, assurance, love, harmony, gratitude . . . from which everything else springs forth.</p> <p>“Let us come before his presence with Thanksgiving.” (Psalms 95:2)</p> <p>“Thanks be to God for his incomparable gift . . .” (Corinthians 9:15)</p> <p>Gratitude is the door to joy. Gratitude is the acknowledgment of the reality of God’s goodness. (Hora)</p> <p>Our blessings are innumerable and they flow out of conscious awareness of the good</p>
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<p>circumstances. (Psychoanalytic Theory)</p> <p>Two tragedies in life: “One is not to get what you want; the other is to get what you want.” (Oscar Wilde)</p> <p>“Beware of what you set your heart on, for you may get it.” (Emerson)</p> <p>“Men are born; they suffer; they die.” (Anatole France, A perspective of life at the human unenlightened level.)</p> <p>Envy is a misperception that any good enjoyed by another is good denied ourselves.</p>	<p>of God. “For though we do live an earthly life, yet we do not serve worldly things.” (II Corinthians 10:3)</p> <p>Gratitude is an awareness of the good of God . . . a quality of consciousness.</p> <p>Our potential lies in our faculty of awareness. The more we understand life from a higher perspective, the more we are fulfilling our mission in life and becoming more enlightened. (Hora)</p> <p>“Make not my Father’s house a house of merchandise.” (John 2:16) Our house is in consciousness . . . the place where we dwell with God.</p> <p>Everything that we need evolves from our conscious awareness.</p> <p>Jesus gave thanks ahead of time, for he knew that the good of God already IS.</p>
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DISCUSSION WITH DR. HORA - “ENVY”

Report by Fern Rubin, M.S.

Dr. Hora: The psychoanalytic view of envy is based on cause and effect reasoning. The developmental view of man arrives at the conclusion that envy must have a cause and has something to do with breast feeding. This envy is attributed to the early sucking stage, the so-called “oral phase of psychosexual development.” A patient manifesting symptoms of envy, depression, and orality is considered rather incurable. This is called “oral fixation.” People who are envious have a tendency to be voracious and insatiable. They seem to want to suck out or devour the world.

Student: By orality do you mean all forms of oral pleasure? Drinking, eating, smoking, and taking drugs?

Dr. Hora: Yes, all these have something to do with envy. Envy is a painful condition, and the more one tries to gratify his envy, the more envious he becomes. From a Metapsychiatric perspective, envy has no cause, it only has a meaning. What could be the meaning of envy and orality? We define envy as wanting to have what someone else has, like a possession, a physical attribute, a talent, or mental capacity. Have you heard of the Four Horsemen? They

are as follows: envy, jealousy, rivalry, and malice. This is a gradation of galloping evil which most of us are subject to until we grow into spiritual maturity. What characterizes the immature individual from a spiritual perspective?

Student: Does it have something to do with the desire to have experiences?

Dr. Hora: That is part of it; but mainly it is the universal assumption that everyone has a mind of his own.

Student: Is this giving in to ego?

Dr. Hora: We could say that the ego is a belief in a personal mind. If we have personal minds, then it is up to us to use our personal minds to acquire everything that other people seem to have. So we look around and we ask, "What has he got that I ain't got?" So envy has no cause, but it indicates a state of spiritual immaturity. It may be helpful here to explain the meaning of each of the Four Horsemen:

Envy is a desire to have what others have.

Jealousy is a desire to be what someone else is.

Rivalry is a desire to be better than someone else is, or to foil someone.

Malice is ill will.

As you can see, there is a gradation in this evil, and it starts with envy. Now how do we get to believe in the personal mind?

Student: We see everyone as separate, so we judge by appearances?

Dr. Hora: Yes. We judge by appearances. As long as we believe in the existence of a personal mind, then envy is an inevitable part of our life experience. One frequent phenomenon of envy is when people develop an obsession with mental superiority, mental dominancy. This is the desire to prove oneself mentally superior to such a point that the individual is driven to demean the mental capacities of others; he cannot refrain from this even with his loved ones. Parents who love their children very much can make deprecatory remarks about their child's mental capacities. This rivalry can take on such intensity as to be called mental assassination. This tragedy can occur in families as well as in educational systems. There are teachers who are afflicted by this condition, and unconsciously are making sure that the children will not learn, especially if there are racial and ethnic prejudices also present.

Student: What is economic envy?

Dr. Hora: We see economic envy when people keep comparing their possessions, like automobiles, as to who can afford what kind of car. A better car means that one is superior to his neighbor. If our neighbor has a better car, then we have an agonizing experience of failure. And so on.

Student: What about physical envy? Can you explain that?

Dr. Hora: We see physical envy often among women, who are looking at other women to see whether they are slimmer, more shapely, or more attractive. They are watching other women's bodies. This is also very much the basis of homosexual attraction. It is obsession with anatomical differences and admiration of the body. Admiration is a disguised form of envy. Getting compliments is not really desirable. Whatever we admire, we envy.

Student: Do we invite admiration into our experience?

Dr. Hora: Yes. Most people enjoy being admired. But people who are being admired are being envied, and they can easily feel guilty about having something that someone else doesn't have. There are people who are afraid to have anything good, or, if they have it, they hide it. There are people who are afraid to be successful, afraid to be promoted. There are all sorts of fears connected with the idea of envy and its power to bring disaster to someone.

Student: If a parent has an idea of mental superiority, would this also manifest as the child being unable to learn?

Dr. Hora: Definitely. This can be a double bind on the child. For instance, some parents can be very ambitious about their children's grades and, at the same time, they have a secret desire to keep them down. They urge them to succeed and secretly they see them as failing. This is a double bind and it can have disastrous results. There is also envy among the sexes. A woman said to her girlfriend, "Beware of the man who buys you clothes, he may want to wear them." A man can envy a woman and a woman can envy a man. Freud has a famous theory of penis envy. So there are many ways people can suffer from envy and inflict suffering on each other. The healing of envy is based on coming to know and understand that there is only one Mind. God is the only Mind, and we all have the same Mind. The Mind is infinitely loving and generous. Everyone is a unique individual expression of this infinite Mind. Everyone is here for God, and everyone finds his fulfillment by expressing and manifesting the divine Mind in his own unique way. There is no basis for comparison. In this way we can be healed of envy, and also become immune to the anxieties which other people's envy produces within us. For we suffer not only from our own envy, but the envious thoughts and motivations of others as well. As we study Metapsychiatry we begin to understand that there is no other mind-power besides God, and this gives us a sense of peace, assurance, gratitude, and love (PAGL).

Student: Would you shed some light on the spiritual idea of generosity?

Dr. Hora: This is a good question. It is easy to be generous materially. This is just a manipulative act to gain favor, or make a good impression. Spiritual generosity is the love of being loving with no strings attached.

Student: Material generosity is giving away things freely. I understand this; but perhaps the error is that I think of giving. Love isn't ours to give, intelligence isn't ours, so how can

we be spiritually generous?

Dr. Hora: If we love being loving with no strings attached, then all our thoughts and actions will be spiritually generous, authentic, and real, and will bless us and bless everyone in contact with us. This is radically different. One is real and one is unreal. Material generosity is usually not generosity. It is a way of influencing and manipulating people.

Student: Thank you, Dr. Hora.

SELF-CONFIRMATORY IDEATION

By Charles Gourgey, New York

Metapsychiatry teaches that the root of all problems and suffering is “self-confirmatory ideation” (Hora, 1977). This suggests an obvious solution to the existence of problems: simply give up all self-confirmatory thinking. In order to turn aside from a self-confirmatory thought, however, one must first recognize it as self-confirmatory, and this is not always a simple matter. For example, some people believe that self-confirmation is essentially self-praise, and that if they become self-effacing they will attain humility. It turns out, however, that to praise oneself and to efface oneself are equally self-confirmatory. How can we understand this more clearly? And what is the alternative? Let us try to answer these questions by first understanding what is this self we are trying to confirm.

Following Goldsmith (1956, 55) and Hora (n.d.a., 180), we may define the self as follows:

The self is a mental construct of an existence separate from God, with which the individual identifies.

The self is a “mental construct;” it does not exist in reality, but is rather a collection of thoughts. Of what thoughts does the self consist? The self is initially formed from the thoughts of one’s parents. “Children are extensions of parental consciousness,” (Hora 1977, 56). As the person matures, the self begins to incorporate thoughts of others in addition to one’s parents. Dr. Hora paraphrases a saying of the Buddha: “We are what we think, having become what others have thought about us.” To an extent probably greater than we realize, what we think of as our “self” is actually a system of beliefs and images built up of thoughts that others have about us, or that we imagine they have. It is a mirage; nevertheless, we are constantly trying to make this mirage seem real. The suffering that this entails is dramatically illustrated in the life of a Russian Orthodox monk named Silouan, who lived at the turn of the century. During the course of his spiritual struggle he was haunted frequently by demonic visions:

“... devils began to appear to him and naively he talked to them ‘as if they were people.’ Their assaults gradually increased. Sometimes they said to him: ‘You are holy now,’ but at other times: ‘You will not be saved.’ Brother (Silouan) once asked one of these devils: ‘Why do you contradict yourselves so? Sometimes your cry is that I am holy, and then you say I

shall not be saved.' The devil's mocking answer was: 'We never tell the truth.'" (Sophrony 1973, 18)

What are these "devils?" They are thoughts about ourselves that we imagine exist in the minds of others, and that we would like to make a part of ourselves. When we imagine that others think well of us, we become elated; but this elation never lasts, because people do not continue thinking well of us indefinitely. So if others become critical – or even if we only imagine that they do – we may become depressed. We may even suffer confusion over our very identity: Which self are we, the exalted one or the criticized one? We may turn to the thoughts of others to find out, but we never obtain a coherent answer, because thoughts of persons about persons "never tell the truth."

How can we escape this confusion? If attempts to confirm an interpersonal self are doomed to futility, then what else is there? Dr. Hora describes three levels of meditation:

1. **Contemplative meditation.** One contemplates a principle or a scriptural passage, seeking to discern its relevance to one's life experience.
2. **Existential meditation.** One seeks to realize being here for God, and so improve one's mode of being-in-the-world.
3. **Spiritual meditation.** One seeks to understand oneself as a living Soul. (This is also called beholding.)

All three types of meditation aid in the healing of self-confirmatory ideation, but it is especially the third that liberates us from the illusion of the self.

The living Soul (Hora n.d.b.) is defined not by interpersonal thoughts, but by spiritual qualities. It therefore has the stability that the personal self lacks. Spiritual meditation is the process of remembering the living Soul, which is our true identity. If we do not remember it, then our self-esteem will be very shaky and will fluctuate according to what we think others are thinking about us at any given moment. If we think that others are thinking of us judgmentally, we will try to incorporate these judgmental thoughts into the self, and as a result we may suffer anxiety or depression. Psychoanalysis tries to make these thoughts real by calling them the "superego." Metapsychiatry, on the other hand, identifies them as just another form of self-confirmation: the attempt to build illusory images of ourselves from thoughts we suspect obtain in the consciousness of others.

When oppressed by these thoughts, spiritual meditation is the corrective medicine that the Soul requires. After practice in spiritual meditation we can observe the network of adopted thoughts that we call the self, and can disavow it. This is possible because, when beholding the living Soul, we realize that only God's thoughts determine who we are. "For I know the thoughts that I think toward you, says the Lord, thoughts of peace, and not of evil, to give you a future and hope." (Jeremiah 29:11) And since God's thoughts do not change, our self-esteem remains secure.

Whether it be self-aggrandizing or self-effacing, any thought contributing to our idea of how we appear to others is self-confirmatory. With the aid of knowledge gained through spiritual meditation, we can recognize such thoughts when they arise, and can dismiss them. Self-confirmatory thinking is an attempt to demonstrate the reality of something that does not exist. As long as we are involved in this attempt, we will be riding an emotional roller coaster. Only the revelation of something real beyond the psychological concepts we construct about ourselves will enable us to step off the roller coaster, and to walk on solid ground.

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A MEDITATION LESSON

By Joan Rubadeau, M.A.

Following is a series of meditations offered for use in study and prayer in our daily lives. The meditation is set up for use each day during a week. For each day, there is a Bible text followed by a statement by Dr. Hora which clarifies and expands the text. All of the material is focused on one existential subject, in this case "Liberation," and is meant to help the student deepen his/her understanding of the particular issue.

To make the best use of the meditation lesson, it is suggested that the student take a little solitary time each day, first reading the verse and the text and then contemplating the meaning of it. Referring to a dictionary is often helpful at this point, to define more exactly the words and ideas expressed. Then, following this, close the eyes and quietly meditate, coming to stillness and waiting for inspiration and the deepening of understanding which only comes from divine Mind in times of quiet receptivity.

It is also important to consider the issue all day long, not only in meditation, but in all the situations and experiences that arise. Using the Truth in this way helps it come alive and begin its work, transforming the consciousness of the student and opening his eyes to the absolute goodness in which we all live and move and have our being.

LIBERATION

We seek liberation in becoming aware of ourselves as God created us. This process of liberation is the freedom to be what God wants us to be.

1. God created man in His own image, in His image created He him. (Genesis. I:27)

God is expressing Himself through His creation and we are part of His creation. It is not something we do. It is something we are.

2. In the world ye shall have tribulations but be of good cheer: I have overcome the world. (John 16:33)

In our study, in our meditations, in our prayers, in our mindfulness, we are continually engaged in an effort to overcome the world of appearances.

3. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. (Romans 8:21)

A living Soul is unhampered by inanities, the fantasies, the wants and not wants of the world; therefore, Love-Intelligence can freely express itself in life. There is less strain in living, increasing effectiveness and new blessings.

4. And you shall know the truth and the truth shall make you free. (John 8:32)

In order to be liberated from the problems of the phenomenal world, we have to reach a realization of non-dimensional Reality which is unimaginable but discernible spiritually.

5. Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage. (Galatians. 5:1)

The material world is seen as a shadow of Reality, a shadow of true substance. In proportion that we are aware of the perfection of life in the non-dimensional realm, the shadow images cease to torment us: they disappear because there is nothing to feed them.

6. For I come to set a man at variance against his father and the daughter against her mother and the daughter-in-law against her mother-in-law. (Matthew. 10:35)

We work and study the truth to reach a point of total freedom from other people's thoughts, and to be liberated from the fantasies of our parents. We have to realize our true identities which are completely antecedent to any parental fantasies about us.

7. Be ye therefore perfect as your Father which is in heaven is perfect. (Matthew. 5:18)

Realize that God has created you perfect without any problems.

CREATIVITY: THE GIFT FREELY GIVEN

By Marilyn Grant, California

“Now we have received not the spirit of the world, but the spirit that is from God, that we may understand the gifts that are given us by God.” (I Corinthians. 2:12-13)

In a recent discussion on creativity, Dr. Hora stated that “true creativity utilizes original, intelligent, and creative ideas which flow into consciousness in the context of non-dimensional reality.” (Lesson #7, Creativity, Nov. 5, 1983) Creativity, then, is spiritual, not material. Creative, intelligent ideas are not our own, but obtain in consciousness from cosmic Mind. In other words, the music is always playing, but it doesn’t always reach us. It is interesting to note that the definition of “original” is to be in harmony with the origins. The source of all creative ideas flows from infinite Mind into consciousness; the non-dimensional is then translated into the dimensional. What we call art in any form is a “symbolic representation of the non-dimensional.” Man manifests divine ideas and gives them shape and form and communicates them and represents them in symbolic fashion.

True art, then, mirrors reality. Chuang Tzu said, “The perfect man uses his mind as a mirror. It grasps nothing; it refuses nothing; it receives but does not keep.” We are not filing cabinets or idea factories. The grasping mind or ego which seeks to make a personal statement to benefit or impress others is actually choking off creativity. The result is not art but pseudo-art, and often bad art. As Emerson said, “detachment from God makes things ugly.” “As long as artistic expression is self-confirmatory in nature, it is not truly creative and has little integrative value. Pure art illumines the hitherto unseen. It broadens man’s consciousness and cognition. It is therefore integrative both for the artist and for the observer.” (In Quest of Wholeness, Hora, P. 47)

An artist who is in touch with “the spirit that is from God,” is a beholder. In Dialogues, Dr. Hora states that an artist is not someone who paints pictures; anyone can paint pictures. What makes an artist? He is an individual with a more developed faculty of aesthetic perceptivity. An artist has expanded his ability to see into spheres of aesthetic appreciation; . . . he can perceive beauty, harmony, color, form, order, joy, love, and meaning. (p. 178)

Beethoven was deaf, and still he was able to compose symphonies. “We can hear music in our souls. That is an example of beholding something that is not material; it is intangible and unimaginable. Man has great potentialities which go unrecognized under ordinary circumstances.” (Dialogues, p. 178)

How then can we realize our creative potential, the “gift that is given?” In “In Quest of Wholeness,” Dr. Hora states that there is no such thing as an uncreative person. Everyone is creative if he is free. Dullness and un-creativity are signs of mental enslavement of some kind, a lack of freedom. “Man needs to be liberated from his mental thralldom for his creative potential to emerge.” (p. 73) We can only liberate ourselves by transcending personal mind with its troublesome meddling, through the realization that “God is the only Mind and this Mind is intelligent, loving, and good. This realization is helpful,” says Dr. Hora, “in transcending the personal mind with its ambitions, willfulness, and memories. We

can also learn to be attentive to a higher intelligence which is in charge of our affairs." "My thoughts are not your thoughts . . . saith the Lord. For as the heavens are higher than the earth, so are . . . my thoughts higher than your thoughts." (Isaiah. 55:8) Pursuing enriching experiences and activities to facilitate creativity is futile. "The true nectar of the intellect is not music, dancing, or traveling, but coming nearer to the Truth." (Emerson)

If we were to come to know that creativity is one of the gifts given to us by God, our lives would become effortless, efficient, and effective. We would know that "the purpose of creativity is to manifest divine Reality which is the essence of creative living." (Hora, Lesson #7) We would be willing to be perennial students, to see newness from moment to moment. (Dr. Hora defines "newness" as that which was hitherto unseen and has now become visible.) We would know that the "supreme attainment for man is to be a beholder, a fully conscious manifestation of God's being." (Dialogues, p. 178)

We do not have to become artists or poets to live creative lives. Our medium can be Life itself. Jesus never wrote a poem or painted a picture; yet his life was a magnificent work of art. (Existential Metapsychiatry, p. 121) He taught us how to establish contact with the Source, the inner flow of intelligent, creative ideas which always flows into consciousness and seeks expression in wholesome, harmonious living. Jesus said, "I am the way, the truth, and the life." (John 14:6) He was saying, "Look at me and you will see God, perfect being, truth." (Dialogues, p. 180) The more we bear witness to God in the material world, the more creative our lives become.