

**THE NEW YORK INSTITUTE OF METAPSYCHIATRY
P.A.G.L. FOUNDATION – WEST COAST AFFILIATE
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Director**

Newsletter

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EDITORIAL

In this issue of the Newsletter we turn our attention to two topics of widely held interest. One is sexuality, the other economic prospering.

The Metapsychiatric view of sexuality was recently addressed by Dr. Hora in a seminar, reported here by Fern Rubin.

The issue of economic security and health in the family is addressed by Joan Rubadeau. She analyzes the meaning of the biblical story about Elisha and the widow of Sarepta, and follows it up with a meditation on compassion, quoting passages from the Bible with correlative statements from Dr. Hora's writings.

Charles Gourgey contributes a beautiful and extremely useful article under the title "Waiting for God." It will be of great value to beginning students of Metapsychiatry, and also to all who may be experiencing some discouragement with their progress.

In conclusion, the secretary of the Board of Trustees of the PAGL Foundation, Phyllis Larzelere, presents a report about the latest meeting of the PAGL Foundation that took place in February, 1984 following the International Conference on Metapsychiatry in Costa Mesa, California.

RESEARCH SEMINAR ON HUMAN SEXUALITY, 2/31/84

Report by Fern Rubin, M.A.

Student: It seems difficult to conceptualize sex without thinking of wanting and not wanting. Would sexual activity ever be a part of anyone's life if they were beyond wanting and not wanting?

Dr. Hora: What is the alternative to wanting and not wanting?

Student: What God wants.

Dr. Hora: Yes. Now, what does God want?

Student: He wants to be manifested in our lives.

Dr. Hora: As what? As love. Therefore in the context of love, healthy sex is conceivable. It is not primarily lustful, but a pure expression of love and perhaps a desire for procreation. I remember a talk with a Zen master by the name of Furukawa. He said, "My friend Suzuki married a young woman in his old age. But I was married all my life to this stick," and he showed the stick with which he beat the Zen students. Apparently he was implying that a higher level of enlightenment is a condition where they neither marry nor are given in marriage. It is just pure spiritual love, where the issue of sex doesn't arise, and neither is it a matter of abstinence or refraining. It is outgrowing the desire. But there is nothing wrong with sex in the context of sincere love and mutual appreciation.

Student: Sex in a relationship can be based on a power struggle. Yet, it was said, "Sex among enlightened individuals can be joint participation in a holy experience." The phrase "a holy experience" stuck with me. Is that the expression of love?

Dr. Hora: That's right; otherwise sex can be a vehicle of the craziest, most bizarre fantasies being acted out in bed or out of bed. It can cover a multitude of meanings depending on the participants' fantasies. Sex then becomes just a lustful expression of fantasies which people are afflicted by.

Student: What is the meaning of being addicted to sex?

Dr. Hora: Out of the context of love, sex carries many meanings. Perhaps what you are alluding to is compulsive sex. There are people who go about having sex compulsively. All compulsions are ways of coping with unbearable hostility and anger. So if anyone seems to be afflicted by a compulsion to have sex, either heterosexual or homosexual, the issue is not really sex; the issue is a struggle to cope with repressed anger.

Sex is a very fashionable idea which is presented and rationalized by psychologists. There are even so-called sex therapists nowadays teaching people how to do it – a purely operational approach to that function. This is very naïve.

Student: When people complain about a lack of interest in sex, perhaps there is a meaning to being disinterested. One partner might complain about the other not having enough interest in sex. What is this?

Dr. Hora: It is helpful to distinguish between lack of interest and disinterest. What could be the difference between these two words?

Student: Disinterest would imply the same thing as interest, a power game or control issue.

Dr. Hora: Disinterest would indicate the existence of interest which is discouraged by some mental or emotional conflict. It is a dysfunctional lack of interest. But a simple lack of interest may be a sign of a higher spirituality. You see, it is dangerous to judge by

appearances. A disinterested individual may not have any sexual relationships and one who lacks interest may also have no sex, but the difference may be tremendous. The Bible speaks about becoming a eunuch for God as a very desirable condition. What is meant by this?

Student: They want a choir of high singing men? [laughter]

Dr. Hora: A choir of sopranos? Yes, that is another aspect of this issue. [laughter] To be a eunuch for God means to lose interest in sexuality by way of evolving to higher levels of spiritual consciousness.

Student: What is needed for couples where one of the individuals is feeling a decreased interest in sex and the other is feeling a high interest in sex and as a result there is some conflict?

Dr. Hora: That is not unusual. What is needed is to see the meaning of each one's attitude toward sex. There is a meaning to everything. You can approach it with the two intelligent questions of Metapsychiatry.

Student: I would like to speak about the fantasies which you have mentioned. We are taught that fantasies are healthy and needed as stimulation. In the midst of sex, is fantasy a need or a hindrance?

Dr. Hora: Well, if the sex is a purely loving experience, then there are no fantasies; there is just an awareness of love, and that is ultimately joyous and truly satisfying. Otherwise, there is always an unpleasant aftertaste. If sex is not a love experience it is usually a lustful pursuit which leaves people with a sense of emptiness and meaninglessness.

Student: In our family there has always been a great deal of nudity in the household. It is very natural for us to be naked around our children. Are we leading up to some problems for our children? Or if we had the wrong attitude would it then be harmful?

Dr. Hora: Nudity, which has been recommended by certain psychologists for a long time as encouraging naturalness about the body, is really of no value whatsoever. In fact, nudity has a tendency to stimulate prurient interests. The natural man is fascinated by the human body and, whether he admits or not, he is always stimulated erotically by watching nude bodies. Now, if you learn how to deny these interests, then you are hurting yourself; if you indulge in these prurient interests, you are over-stimulating yourself. On the other hand, wearing clothes can have the same effect. You know, some clothes are designed to stimulate prurient interest and some clothes are designed to deny this interest. So it is of no value whatsoever to practice nudity; on the other hand, wearing clothes is not enough. What is important is to be interested and to share our interest in having positive regard for each other as spiritual beings. Thereby, we lose sight of the prurient aspects of sensory impressions, and we learn to see one another as spiritual beings. Therein lies mental health and therein lies the secret of harmonious co-existence in families.

Student: I have a question about the principle, “Nothing comes into experience uninvited,” and then saying, “You can have all the experience you want as long as you are not interested in it.” I don’t understand the two.

Dr. Hora: The important factor to bring home to people is that it is not the sexual act that is the issue, or the problem. It is always the mental content which underlies that particular act. If you have no interest in sex, how can you have sex?

Student: Good question!

Dr. Hora: Well, you could have if your interest is to express love to someone who is desiring it. This way, the act itself becomes purified. But usually the only way to have no interest in sex is by being interested in something of higher value. Now, if you would like to reach that point you would have to give a great deal of thought to the First Principle of Metapsychiatry. Do you know it? If you give a great deal of attention to that you will live in the land of PAGL and sex will never be a problem. The Principle states: “Thou shalt have no other interests before the good of God, which is spiritual.”

Student: It suddenly occurred to me that if you were having sex with a motive of love, you wouldn’t be having sex anymore, you would be having love!

Student: What would be the spiritual counterpart to sexual gratification on the human level? I am thinking about a relationship where sex would not be the primary consideration. What would the communion be in such a relationship?

Dr. Hora: The sexual relationship is always in quest of the orgiastic experience. People are looking for that little bit of sensation; it is called orgasm.

Student: Yes. It seems so temporary. Even when there is sexual gratification it is always followed by a letdown and a sense of loss. It seems that this sense of loss is what motivates the continuing quest to find the fulfillment and it is a vicious circle.

Dr. Hora: That’s right. “Post coitum omne animal triste.” All creatures are sad after intercourse. There is no possibility of fulfillment on the level of sexual pleasure seeking. Now, on a spiritual level, the supreme good is PAGL: peace, assurance, gratitude, and love.

Student: Yet PAGL seems to be such an individual thing that I am having trouble understanding what could be between two people who are individually in PAGL.

Dr. Hora: Actually, it is the orgasm that always separates. You cannot really share an orgasm with anybody, because in the orgiastic experience you are totally focused on your own fantasies and so is your partner. Therefore you are not really communing; you are trying to commune, but you never succeed because each one is pursuing his own fantasy. On the surface, sex looks like a participation of two people in the same experience, but actually it can never be so. But PAGL is truly a shared state of consciousness. We can share the awareness of PAGL if we are alone or with others, very beautifully.

In our conferences it occurs many times – the whole room is participating in PAGL. There is a sense of beautiful peace and assurance, gratitude, and love. You can almost touch it! So PAGL is always communion; whereas orgasm is always a private affair. It is essentially separative.

Student: Thank you, Dr. Hora. That is helpful.

ELISHA AND THE WIDOW:

A Lesson in Commitment to Being Here for God.

By Joan Rubadeau, M.A.

II Kings 4:1-7

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying: Thy servant, my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondsmen.

And Elisha said unto her, "What shall I do for thee? Tell me, what hast thou in the house?" And she said, "Thine handmaid hath not anything in the house, save a pot of oil."

Then he said, "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few.

"And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour oil into all those vessels, and thou shalt set aside that which is full."

So she went from him and shut this door upon her and upon her sons, who brought the vessels to her; and she poured the oil.

And it came to pass, when the vessels were full, that she said unto her son, "Bring me yet a vessel." And he said unto her, "There is not a vessel more." And the oil stayed.

Then she came and told the man of God. And he said, "Go, sell the oil and pay thy debt and live thou and thy children of the rest."

This is a very instructive story for students of Metapsychiatry. The widow comes to Elisha, a prophet and teacher. She comes complaining and very self-pitying. She has a problem that is frightening to her and she needs help. Her husband has left a debt for which the creditor is claiming her two sons as payment. This first verse of the story points up what is so often true. When our problems threaten our children, they force us to look for some answers in a new direction.

Elisha asks the widow what she wants and what she has. "Thine handmaid hath nothing in

the house, save a pot of oil." Spiritual students often are convinced that they have not enough knowledge or understanding to gain dominion over their problems.

Elisha is about to teach the widow a very important lesson. He tells her to take her one meager resource and pour it out into every container she can get her hands on, to pour and keep pouring. He also tells her to "shut the door upon thee and upon thy sons" which is perhaps an instruction indicating that what is needed is not to be influenced by aggressive suggestions of the outside world. She needs to change her ideas regarding herself and her sons and the source of their good. She does as he instructs and she discovers something about love and abundance and security that she didn't know before. Through committing what little she did have, what she had grew until it dissolved the immediate problem. Not only did the oil she had remain to her but she had enough now to pay her debts and to live on besides. The more love is expressed the more there is of it. As spiritual students, we learn the lesson on affluence, "The more out flow, the more inflow." (Hora: Existential Metapsychiatry)

Whatever we have in the way of understanding, it must be used, lived, poured out, and God, infinite love and generosity replenishes the supply with more and more. Until our knowledge is used, it does not deepen into understanding. The widow's oil was of no use to her as long as it stood in her cupboard. "Thou shalt pour out" were Elisha's instructions. Pouring it out makes it grow and be useful because in pouring it out, we see that it is true, it "works." And once we see that, the next time it is easier to turn toward God and commit our resources once again.

Pouring out requires commitment and a willingness to go forward on the basis of what seems to be very incomplete resources. "Thine handmaid hath not anything in the house save a pot of oil." Pouring out is the commitment to see a situation differently, a commitment to being here for God by manifesting Love-Intelligence freely and generously.

A student of Metapsychiatry tells of a day recently when she faced another in a series of illnesses affecting her child. Feelings of fear, helplessness, and despair at what seemed to be a problem following too closely upon the heels of the last threatened to overwhelm her. She looked around at her desk and saw books piled up, one on another, and she knew she was searching for "fast, fast relief." She says she could see that the answer right then wasn't in the books, since her motive was for relief from her own feelings of helplessness.

At this point her attention turned to beauty. It was a glorious day with a soft breeze and a very blue sky decorated with big white clouds. The flowers were especially beautiful in the garden and there were some tasks to be done there, so she went out and began to work. Each time a fearful thought obtained, she would look around at the loveliness and tell herself, "Life is not fearful and it is not sickness and troubles. Life is not like that! Life is not like that, no matter how it seems to me." A few hours passed and she began to be aware of the truth that she and her family were not limited by the ignorant ideas they had about each other. Just because she believed her little girl to be sick did not mean she was really sick. This was not the truth of her being. Some of Dr. Hora's words occurred to her. "We are all butterflies soaring heavenward. We are not caterpillars crawling on our bellies on the

earth.” As this awareness grew in consciousness, a deep sense of peace and reverence and gratitude and an increased appreciation of the beauty and harmony around her grew. She could really see that “life is not like that,” where, before, these had been just words she was clinging to.

By attending to the truth she had available at the moment, by clinging to it and refusing to give attention to ignorant ideas to the contrary, she was blessed with increased awareness of God’s presence. Just as the widow, by pouring out what little she had, was blessed with an abundance, so this student saw more than she had ever seen by attending to what little she could see. The pouring out that Elisha recommends is wholehearted attention to spiritual reality no matter how limited our understanding of that reality is. There will never be enough to solve our problems. Only through sincere attention and a passionate yearning to see “through the eyes of God” will realization of the love that is our being and the only solution to problems come to us. “Thou shalt shut the door and pour out.”

WAITING FOR GOD

By Charles Gourgey

Blessed are the poor in spirit, for theirs is the kingdom of heaven. (Matthew 5:3)

Wait for the Lord; be strong, and let your heart take courage, and wait for the Lord! (Psalm 27:14)

For most seekers, the spiritual path is not a straight, even road. Especially at the beginning, periods of illumination may alternate with periods of hopelessness. When we are first drawn to the study of spiritual principles, there is a sense of uplift: we begin to see how the realization of these principles can make life more peaceful and fruitful. Often, however, these “first fruits” of the spiritual quest are followed by a fallow period: the teachings that held out so much promise seem unrealizable, beyond our grasp. This experience is especially likely if we are faced with a crisis we are unable to solve, that does not seem to give way to the application of spiritual principles. At such a point some seekers drop away from the spiritual path. They interpret the persistence of their problem as evidence that they have been poor students, or that God is not involved in their lives. They may condemn themselves for failing to make a demonstration, and lose faith in themselves and in Metapsychiatry.

What can we say to these people? Is Metapsychiatry a “deceitful brook, whose waters fail?” We can say that there is a meaning behind such fallow periods. When the spiritual quest seems fruitless and hopeless, when the promise of Metapsychiatry appears false, very often the meaning is that the ego believes it can be a metapsychiatrist.

When we first study Metapsychiatry we are impressed with the importance of giving up our preconceived ideas and our attempts to solve our problems through personal will. Instead, we learn the value of asking the “two intelligent questions.” Yet, often when we try to do this, instead of producing the redemption we had hoped for, it seems to lead us up

against a blank wall. What we need to understand is that simply using the language and ideas of Metapsychiatry does not mean we are truly living it. Rather, Metapsychiatry itself can become a reservoir of preconceived ideas that we try to apply to our problems.

When the ego asks the first intelligent question, “What is the meaning of what seems to be?” it tries to figure out the meaning, instead of waiting in reverent attention for it to reveal itself. It comes to some conclusion about the meaning and tries to impose it on the problem at hand. The result is not PAGL, but a vague uneasiness that one is trying to rationalize a solution to one’s problems.

When the ego asks the second intelligent question, “What is what really is?” it may turn to a metapsychiatric principle or phrase that it tries to make itself believe in order to put an end to its suffering. The result is not PAGL, but a sense that one is trying to make oneself believe something that one profoundly doubts. One may even become angry at oneself or at Metapsychiatry for trying to impose a solution that is hopeless.

Metapsychiatry cannot be applied through an act of will. Wanting is the basic act of self-confirmation. If we want anything, we are operating through the ego, even if what we want is to apply the principles of Metapsychiatry. This is what we mean when we say that metapsychiatric therapy “cannot be done.”

Is there a hope for the student who would like to devote himself to spiritual teachings but who finds himself unable to realize them? There is a hope, and Jesus pointed it out. The hope for an individual facing such an impasse is to become poor in spirit.

What does it mean to be poor in spirit? The New Oxford Annotated Bible states that to be poor in spirit means “to feel a deep sense of spiritual poverty.” We have to know that as long as we are troubled, we are living without the consciousness of God. We may be professed seekers, but “practical atheists.” To be poor in spirit means to face this fact, to know that the self contains no spiritual resources, and that no act of will can make a spiritual principle work.

What is therefore required is a radical realization of our own ignorance. We need to acknowledge our lack of understanding of the meaning of our problem, and our lack of understanding of the principles of Metapsychiatry. It is only after such a sincere admission that the principles of Metapsychiatry can help us. If we understand that what we thought was Metapsychiatry was actually our ego trying to use metapsychiatric phrases and ideas to solve its own problems, we have taken the first liberating step.

What this means is that we are never at a moment when realization is unavailable to us. The radical realization of our ignorance is more than merely saying we do not know something. It is a realization in the full sense of the word. For our hopelessness tells us that we do not understand what Love-Intelligence is. If we cannot realize Love-Intelligence, we can realize that we fail to understand. This is significant, for by realizing our ignorance we are acknowledging God, even though we may not know it. We are preparing the soil upon which the awareness of God can grow.

In the realization of our lack of understanding we dwell in silence, for whatever length of time is required, in contemplation of the meaning of love and intelligence. Contemplation, not affirmation: it does no good to affirm love and intelligence. Affirmation is an ego function; it is the ego's effort to impose a belief upon itself. Contemplation, on the other hand, is born of the authentic realization of our ignorance. It is patiently dwelling with a divine thought, without wish or effort, until the day its meaning begins to become clear to us.

By unconditionally acknowledging our ignorance, we create a "holy emptiness" in which we wait quietly for God. In this holy emptiness we need the sincerity, the courage, and the humility to let our previous understanding of Metapsychiatry go from us, and to abide patiently in the darkness with God as our unseen and only companion. If we have ever had a glimpse of the activity of some spiritual quality in our life, or in someone else's life if not in our own, then regardless of our present state of awareness, it is enough.

If that spiritual quality is not real to us now, we know that at one time in our life or in someone else's it was real, and we can contemplate it until it becomes for us a present reality, until we hear God saying to us, "I remember the devotion of your youth, your love as a bride, how you followed Me in the wilderness, in a land not sown." (Jeremiah 2:2)

Waiting for God is not a state of passivity; it is an act of devotion. But is it really God for whom we wait? Is God slow? Would He delay His coming? We are not really waiting for God, but for the evolution and perfection of our own consciousness. This process of evolution can be facilitated by increasing our devotion, but it cannot be rushed. But one day we will find that our "holy emptiness" is really a fullness. It is the fullness of preparation for the coming of the Lord. In it we become like the five wise virgins, who prepared their lamps and oil to await the coming of the redeeming Presence.

When we loosen our grip on the knowledge we once hoped would be our salvation, and embrace the realization that we are empty vessels, it seems that we are passing from fullness to emptiness. In actuality, we are passing from emptiness to fullness, for our immature preconceptions about the principles of Metapsychiatry were only the illusion of a promise, and the emptiness of the radical realization of our ignorance is the initial preparation for our individual redemption. This emptiness that is really fullness is called by some mystic writers the "dark night of the soul." It is actually a period rich in anticipation of the presence of God.

MEDIATION ON COMPASSION

Compiled by Joan Rubadeau from the Bible and the works of Thomas Hora, M.D.

Compassion is the highest form of love. It is understanding the lack of understanding.

I

Lo, I have given thee an understanding heart. (I Kings 2:12)

Compassion is a great gift of God. It is being able to love those that we believed we hated or resented or held a grudge against.

II

And though I have the gift of prophecy and understanding all mysteries and all knowledge and though I have faith so that I could remove mountains and have not charity. I am nothing. (I Corinthians. 13:2)

You cannot be truly healthy or enlightened without compassion.

III

Blessed are the merciful for they shall obtain mercy. (Matthew 5:7)

We learn to be interested in forgiveness which will result in compassion. Once we have learned true compassion, there will be no more need to go through the arduous process of forgiveness.

IV

Give them compassion in the presence of those who carried them captive that they might have compassion on them. (I Kings 8:50 Lamsa version)

Compassion can love the enemy. Anyone who has attained the capacity for compassion is greatly blessed by the fact that he will never have to suffer the burden of carrying a grudge against someone.

V

Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous. (I Peter 3:8)

Compassion is vitally important for our freedom, for our physical, mental, and emotional health, and for fulfilling our potential.

VI

But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. (Romans 14:10)

If we understand that ignorance has taken control of our adversary's thinking then it is possible to have compassion.

VII

The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armor of light. (Romans 13:12)

With compassion, we are talking about a holy process which is taking place in the context of Love-Intelligence.

PAGL FOUNDATION NEWS

At the annual meeting of the PAGL Foundation Board that was held the concluding day of the February conference, the purpose of the Foundation was restated. It is a non-profit organization through which individuals may contribute funds to the work of Metapsychiatry. The tax-exempt status granted last October, allows all contributions past and present the basis for income tax deductions.

Dr. Hora defined the PAGL Foundation idea as a metaphysical notion translated into a practical foundation. An economic base was needed for the goodwill of many individuals to benefit people all over the world. An evolving process of understanding life has come about, and parallel with our understanding has developed this work. Gratitude was expressed to those who have contributed to the PAGL Foundation. Dr. Hora cited the contributions as an unfoldment of the principle that when God gives an idea, the means also are provided to allow fruition of that idea.

The Board reviewed the allocation of funds for the last year, which were mainly for the support of the School of Existential Metapsychiatry, and publishing the Newsletter and the mini-books. The 1984 budget was presented and includes allocations to the School, purchase of the audio system and software for mini-book preparation, Newsletter publishing, and, if sufficient funds, a scholarship fund for the Clinical Training Program for Existential Excellence in Counseling and Psychotherapy. Dr. Linthorst stated a resolve for "excellence in all aspects of the work of Metapsychiatry." He expressed appreciation for the many volunteers who have worked throughout the year.

- Phyllis Larzelere, Secretary