

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

Newsletter

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EDITORIAL

In addition to the Newsletter, the readership will find enclosed a brochure of the PAGL Foundation and an envelope for contributions. Once a year at this time, the PAGL Foundation makes an appeal for contributions for the study, research, and teaching of Metapsychiatry. An article in this issue, "PAGL Foundation News," explains in detail this year's activities.

Also enclosed is a notice regarding Newsletter subscriptions for 1985. The envelope of the PAGL Foundation can be used also to send in the \$12 subscription dues for the Newsletter.

We are most grateful for the generosity of so many in making possible the ongoing work of Metapsychiatry as well as the publication of the Newsletter.

Please note the announcement of a new correspondence course: The Living Soul. The tapes of this course are of excellent sound quality. The study methods of this course have been reviewed as have those of the course on the Paradigm of Existential Fulfillment.

- Jan Linthorst, D.Min., Editor-in-Chief

THE GIFT THAT KEEPS ON GIVING

By Ann Linthorst, M.Div.

Erma Bombeck calls guilt "the gift that keeps on giving." It is a gift which many people exchange at the holiday season, especially with their "loved ones." When family or friends fail to cooperate with our fantasies of what we want our holiday experiences to be, we become very interested in giving them the gift of guilt, so that they will either change their behavior to please us or, at least, suffer from their refusal to do so.

Likewise, when we consider plans for the holidays which we know will not please these "significant others," we probably already begin to feel guilty. It may seem "the least we can do" in view of our breach of familial expectations or wishes. The "gift that keeps on giving" is often willingly and even prematurely received by the recipients. After all, it's nice to know that one is so important. I mean, what if our parents or children didn't care what we

did during the holidays?

One woman got a terrific jolt when, after days of wallowing in guilty feelings because she didn't want to spend an upcoming holiday with her mother, she phoned and discovered that her mother had made holiday plans for herself which didn't even include her. Instead of feeling relieved, the woman felt shocked and hurt. At that point, the self-confirmatory nature of her guilt feelings became abundantly clear to her.

Metapsychiatry cuts the root of guilt by declaring that all guilt is "boasting." Guilt stems from the belief that one's so important to others that one's behavior substantially determines their wellbeing. Even if others want us to believe that, it is not good for them – or us – if we do so. "No one is good, save God, alone," said Jesus. Likewise, "No one is the source of good save God, alone." Our wellbeing, and that of our loved ones, is solely determined by and dependent upon God, and what everyone really needs is to know that.

An existentially-valid understanding of God, then, is the real "gift that keeps on giving." What does such an understanding give us? Life: that real, perfect Life which is pure goodness, which consists of love, intelligence, harmony, order, peace, joy, beauty. Life is not really a series of interpersonal experiences, which we must continually try to control in order to get for ourselves what we want and think we need. Life is a gift of spiritual substance, to be received, not controlled.

When, many years ago, I was introduced to this understanding of Life as a gift to be received, it seemed so simple that I was convinced that transformation, for myself and others, would be easy and quick. But it wasn't. And isn't. Only recently has the meaning of this seeming difficulty in receiving the gift of Life become clear. It lies in the fact that the existential gift of Life goes hand in hand with existential tasks. The gift of Life is not so much like a lollipop which a child sees and immediately wants and receives, as it is like a PhD degree, which we must learn to value and, once valuing it, work hard to receive.

There is a difference, of course. Real Life is not something which we can earn or achieve or get for ourselves. It is a gift which is already given, and which is received by the seeing of it. But the seeing of it is where the tasks come in, for the eyes of human personhood are blind to it. It is something which we must, and can, learn to see, if we become interested enough in it to choose the seeing of it over the seeing of those things which gratify selfhood.

We receive the gift of Life, then, by saying, "No, thank you," to the gift of guilt, whether we are on the giving or getting end. We are not here to be important to other people, nor are they here to be important to us. To cherish another is not to regard him or her as personally important to oneself. Quite the opposite. What we identify with and consider important to ourselves, we cannot even really see and certainly cannot appreciate in its own right. We can see only what gratifies us; the rest we reject and resist and try to do away with.

Guilt, then, and all other forms of participation in the dream/nightmare of interpersonal interaction, operates in consciousness to deprive us of our receptivity to the gift of real Life.

The task is to recognize the invalidity of the claims of self in order that we may cherish the real good. When we receive – see – the good of God as the truth about our situation, all those with whom we participate are blessed. An individual's realization of spiritual good as the truth of being results in that individual's presence becoming, itself, a gift of good to all around him.

Dr. Hora says, "God's grace is flooding the whole universe all the time, but there is not enough receptivity to it in human consciousness; therefore the blessings are scarce." The way to give the gift of spiritual good to others is to receive it ourselves. We become receptive to it by loving it. "... Do you love me more than these things?" Jesus asked Peter. It's a good question. Do we love the good of God more than the goods of the ego – "goods" which, like guilt, are often clearly bad?

If so, then we won't waste our mental energy on giving or receiving the garbage of interpersonal concerns. "Thanks a lot, but no thanks," we'll say to the self-confirmatory temptations of the holiday scene. As Dr. Hora suggests, when we discover ourselves involved in any aspect of self-confirmation, we can acknowledge it for what it is, regret it, and say to ourselves, "I see this but I don't have to give it any energy. I have something higher and better to pay attention to." Our receptivity to that task, in consciousness, gives us dominion over the false concerns which rob us of the gift of perfect Life which is already ours.

FREEDOM FROM GUILT

Excerpts from the Research Seminar with Dr. Hora of 9/29/84

Question: When we see a mistake we have made and it involves other individuals, is it necessary or helpful to apologize?

Dr. Hora: The issue is to learn something. Many people apologize but if the lesson has not been learned and a change has not taken place in consciousness, the apologies are purely intellectual and hollow and they are not really effective. Much of apologizing is absolutely futile. It is just a continuation of bragging. But if the apology is based on having learned something from our mistake, having reoriented ourselves mentally, then the apology is effective because then a different individual is explaining himself. If we have not learned from our mistake, then the same individual is seeking forgiveness without having really made the remedial step of correcting his wrong way of seeing and looking at the situation. That is why most apologies are futile. They are just social amenities.

Student: Would it follow then that if something has really been learned, and the individual is transformed with regard to that issue, that even if one does not verbalize what was learned or apologize, something happens in the mental climate that releases the mistake or the effects of the mistake?

Dr. Hora: That is very true. Yes, even without verbal apologies, a change will take place even if it is never expressed verbally. A healing will take place between the individuals

involved.

Student: When one does something that is ignorant and then admits the ignorance and there really is a healing and then there is a healing effect on the other party, it is always the case that there is a general healing for all parties or is it contingent on the receptivity of the other party?

Dr. Hora: It is really amazing. If you reject guilt in yourself, then everything is quickly healed even for the people whom we feel guilty about and even without saying anything. You refuse to feel guilty and there are no grudges hanging around. Anyone who seeks to be healed of guilt is really doing a favor to others by refusing to feel guilty. We don't speak about being callous, or denying responsibility, but if we refuse to feel guilty that will benefit everyone concerned. We acknowledge ignorance and regret our ignorance, but we refuse to indulge in guilty feelings.

Student: What is the difference between regret and remorse?

Dr. Hora: Regret involves facing up to our ignorance. It is not necessary to be remorseful. Of course, sometimes we cannot help it. An interesting situation just happened last week. A mother was complaining about her son who abandoned her. For a couple of years, he didn't call or write, completely ignoring her. He told some friend of the family, "My mother never understood me and my mother never thought highly of me." As we considered this, it became clear that the mother entertained the same thoughts about herself in regard to her husband and to her mother. As she recognized that the son was only playing back her own thoughts about herself, suddenly all became clear to her and she regretted it sincerely. Then and there she changed her thoughts about herself in relation to her husband and mother. She recognized her mistaken fantasy about herself and said, "Well, I can see that this is not really true. My mother understood me and did not ignore me; my husband does understand me and does not ignore me. That was a mistake on my part to think this way about myself." Two days later the son called on the telephone and told her he was going to give her his address and telephone number, and he would like to resume contact. She didn't apologize to the boy. She just corrected her mistaken fantasy about herself. The son, who was at a distance, nevertheless received some communication through subliminal channels and suddenly the son decided to reestablish contact with his mother.

Student: It seems that many of us carry guilt around for years about things that happened in childhood. I recently discovered that I have been feeling guilty for something that happened a long time ago in my very young childhood. From this discussion, it seems that it isn't the incident so much that calls for regret as the years spent in feeling guilty. Is that right?

Dr. Hora: It is just living in ignorance. Not many people realize that guilt is boasting. As a matter of fact, they tend to feel shocked. After a short period of reflection, it dawns on them that, indeed, guilt is boasting. Psychoanalysis speaks of intractable guilt, which means that somehow guilt doesn't yield to psychoanalytic interpretation. If we accept an individual's thought that guilt is legitimate, there is no way he is going to give it up because it is a

disguised way of living with self-confirmatory ideation. But if we debunk the guilt by calling it by its rightful name, then suddenly guilt disappears.

Student: What would be a helpful way to look at old incidences from childhood rather than guilt. Clearly a child really isn't guilty.

Dr. Hora: Well, if you have studied Metapsychiatry a little, then you will know that there are three Rs. They are a helpful way of looking at mistakes – recognition, regret, and reorientation. A fourth R which is very helpful may be added, and that is called release. You release the mistake, having understood that it is ignorance and then you can forgive yourself. Ignorance is the culprit.

Student: What is the idea of punishment or the desire to be punished? Is that just a continuation of the idea of being guilty?

Dr. Hora: No, it feels good to be paid attention to in such an intensive way, right? So punishment is frequently sought after. Punishment is a self-confirmatory experience.

Student: I am interested in knowing how to respond to someone when they are making an attempt to make us feel guilty?

Dr. Hora: Well, we can say “hogwash!”

Student: That sounds wonderful. I'm particularly in a situation where my husband and I are getting a divorce and my youngest child, who is 25, is accusing me of killing his father. He is trying to lay a big guilty trip on me.

Dr. Hora: You can tell him: “I love you, and I respect your right to be wrong.”

Student: I have been working with an issue recently which is an exaggerated sense of responsibility either about work or family. It came to mind today that an exaggerated sense of responsibility would make you very ripe for guilt. Is that right?

Dr. Hora: Definitely.

Student: What is an alternative to seeing ourselves as being responsible or being the one who needs to be in control of every situation?

Dr. Hora: Jesus gave you the answer to this problem in a very succinct way. He said, “Of mine own self, I can do nothing. It is the Father in me who doeth the works.” Contemplate this very simple statement until it becomes clear to you that you cannot take credit for success and you cannot take blame for failure.

THE KEY FLOWER

By Susan Ayers

While crossing the street on the way to see Dr. Hora, I saw a gold key perfectly visible, imbedded in the asphalt, glowing in the sun. "What a beautiful key," I thought, happy that I saw it. The next visit, as I crossed the street once again, this key came to mind and turning my attention, I saw it there. I thought of all the traffic that had gone over it and nothing had really marred it. The next time I was in a bit of a hurry, and it didn't occur to me to look. On the next few occasions, if consciousness were clear, it was easy to see. But other times, try as I would, I could not see it at all. Then one day the road was repaved and the key disappeared from sight altogether. But it is still there, perfectly imbedded in the asphalt, whether we can see it or not. I wondered, what is the meaning of my paying attention to this key, and then recalled a story Dr. Hora told about the "Key Flower":

One day someone was walking in a beautiful field of flowers. As he was walking, an extraordinary flower caught his attention, standing out from all the other flowers. He picked this flower, cherishing its beauty; a great sense of peace and gratitude came over him in the moment. As he walked on from this field, he saw a dark cave. Being a curious fellow, he went in to investigate. Much to his amazement, inside were untold riches of jewels and gold – more wealth than he had ever seen before in his whole life. In his haste to get to these riches he dropped the key flower somewhere in the cave. He thought, "I can take these jewels and gold out of here and be rich!" He filled his arms and pockets with as much as he could hold. As he was about to leave, he heard a small voice coming from the cave saying, "Aren't you forgetting something?" He could see that his arms were full and could hold nothing else and left in haste. The moment he stepped out of the cave, he realized he had forgotten the key flower and had left it behind. As he realized this, he looked at his armful of riches and suddenly he was holding nothing but dead leaves which fell to the ground.

PAGL is our most precious asset. To attain it and maintain it is our most important job. Sometimes we get sidetracked and it seems as though it is buried and we cannot see it or have somehow left it behind in our haste in this world. It is helpful to know that it is not PAGL that is lost but that we have turned away from it. PAGL can never be destroyed, but we can momentarily be preoccupied with other things and lose sight of it. Other cares, other concerns of this world trespass into our consciousness trying to seduce us away from our devotion. But, like the gold key, PAGL is always there because it is REAL (immutable). Without it, whatever "riches" may come to us, even happiness, are nothing but fleeting dreams blowing like dead leaves in the wind.

We can return to the divine moment when our thoughts were pure, the instant that we saw that shining flower, the gold key, and, like the flower, it is ours for the taking. But we cannot be in a hurry. We cannot come with a consciousness full of ulterior motives. The only price we pay is that our arms must be empty when we reach for it. In that returning, we shall find what we never really lost.

"In returning and rest shall ye be saved, in quietness and confidence shall be your strength." (Isaiah 30:15)

CAN GOD BUILD A BETTER BUILDING?

By John Killen, Architect

In Dialogues, there is a discussion within which the meaning of symbolic structures is explored. A symbolic structure is defined as an outward manifestation of a thought, an idea, or a faculty. Dr. Hora states that when a sculptor has an idea, this idea is expressed as a sculpture in a certain form, and that form becomes a symbolic structure indicating the idea. The real issue is the idea. Symbolic structures can be multiple but the idea is one and the right idea is spiritual, the wrong idea error.

Buildings are the symbolic structures of the architectural process. The more the process can be infused with spiritual qualities, ideas and values, the more beautiful, intelligent, appropriate, and timeless the manifestation of the process will be. By contrast, built form which is motivated only by materialism, building for profit, intellectualism, and interpersonalism, buildings as monuments to the developer and/or the architect, or a myriad of other invalid reasons, will make but one more contribution to the ailing aesthetic environment.

Recently in a telephone conference with Dr. Hora, the question was raised: If my roof leaks, can God fix it? If my car breaks down, can God fix it? Or if my plumbing is clogged, can God fix it? The underlying question is, can God really fix what seems to be broken? And, if so, how does God do it? The question needed to be asked by architects is: Can God design a better building? Most professionals would respond: What does God have to do with architects and architecture?

The answer is in the understanding of what architects really are and what architecture really is. A dictionary definition could tell us that architecture is the science, art, and profession of designing and constructing buildings and that the architect is the creator of that process. By appearances, the architect is indeed the creator in the process and instantly available for the credit or blame of the built environment. Architects and designers are constantly preoccupied with the question, "How am I doing?" and with a moment-by-moment evaluation of their work. Those that gain popularity are treated as celebrities, showered with laureates and opportunities to work on better and better commissions. This is known as the star system or hero syndrome. The truth of the matter is an ambitious pursuit of notoriety is both troublesome and painfully dangerous. A recent article in Progressive Architecture Magazine explains that architects tend to come from lower risk-taking profiles of human behavior. They prefer being discovered rather than asserting their competence and risking failure. They tend to have lower self-esteem than other professionals such as lawyers and doctors. Educationally, architects are trained in a studio system whose fundamental hallmark is designed for criticism. Everything that is designed is held up for review and judgment. Two groups tend to emerge into the profession – those that maintain low confidence and non-assertive behavior and the "flip side," those that have compensated by developing egos that are fundamentally intolerant of criticism. They survive by trying to assume control of every situation. The value to this analysis is that it allows us to ask what alternative is available. Therein lies the motive to

embark on a spiritual path in which “life” by its very nature will lead us to existential issues.

What does God want? God wants to be manifest, God wants health, wholeness, beauty, and harmony in our environment and in ourselves. The architect can become a sculptor of inspired ideas into built form. The architect who places the good of God first will bring to the creative process effortless, efficient, and radically effective solutions to problems on all levels. This is the gift of Metapsychiatry. It teaches us to be available to omniactive Love-Intelligence, to have dominion over seeming problems as they come to our awareness, to respond intelligently and patiently to problems instead of reacting with the six invalid questions, to understand responsibility as an ability to respond to inspired ideas instead of carrying the burden of dealing with governmental agencies, employees, partners, and clients. Bernard Maybeck, an architect of tremendous influence in the San Francisco area, wrote in 1923:

“There is something bigger and more worthwhile than the things we see about us, the things we live by and strive for. There is an undiscovered beauty, a divine excellence just beyond us. Let us stand on tiptoe, forgetting the nearer things and grasp what we may.”

In answer to our question, Can God design a better building?, we could say: God designs better buildings for those that let him, and the way to let him is to shift our interest toward becoming authentic, real, and to realizing our true self-identity. Allowing Love-Intelligence to express itself and be responsive to manifest needs, thereby creating an architecture of beauty and relevance within the framework of a harmonious business. Love-Intelligence does the creating. In Walt Whitman we read:

“When the materials are all prepared and ready, the architects shall appear
The greatest among them shall be he who best knows you and encloses all.”

PAGL FOUNDATION NEWS

As we recognize the first anniversary of the PAGL Foundation’s official status, we are grateful for the work that has come into being through it. From January 1982 when the idea was first explored in committee after the Hawaii conference, until October 19, 1983 when the IRS tax-exempt status was awarded, the working together of Board members and others, and the funds contributed have brought many blessings. The organization of the PAGL Foundation has brought, as Dr. Hora stated in 1982, “an economic base for the goodwill of many individuals to benefit people all over the world.”

Contributions to the PAGL Foundation have supported the Newsletter, and in part, the School of Existential Metapsychiatry and the mini-book publications. An audio system for recording conferences and classes has been purchased. Computer software and a printer, which allows typesetting of both the Newsletters and the mini-books, have recently been added through the 1984 budget, as well as Foundation legal fees, accounting services, and

clerical duties.

The PAGL Foundation is organized as a California Public Benefit Corporation. Its Board consists of twelve members: four elected each year in three-year terms. Expressions of interest in attending Board meetings during the Winter Conference, or in serving on the Board, may be addressed to any Board member.

All contributions to the PAGL Foundation are welcomed. They are valued for the work of Metapsychiatry and, of course, are tax deductible.

A PRAYER ON PURITY

By Susan Ayers

For then shalt thou lift up thy face without spot;
thou shalt be steadfast and not fear.

Because thou shalt forget thy misery, and remember it
as waters that pass away.

And thine age shall be clearer than the noonday;
thou shalt shine forth,
thou shalt be as the morning. (Job 11:15-17)

Wherefore beloved seeing that you look for such things, be
diligent that you may be found of him in peace, without spot
and blameless. (II Peter 3:14)

The face of Love-Intelligence is my true face.
It is pure, devoted and knows no fear. It has not been
tainted by anything that has occurred to the human person;
it remains unaffected.

When I realize that my true identity is pure, the past
falsehood fades away. It never was a part of my true being.

I rejoice in a life here for God with purity and perfection.
That face shall shine like the sun; pure and fresh as a sunrise.

Every moment I remind myself that I am a Living Soul. Any
error that has occurred in the past was only ignorance.
Therefore, we are blameless and can know Peace, Assurance,
Gratitude and Love.