

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

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EDITORIAL

This Newsletter begins the year 1985, the tenth year of the Newsletter. One healthy development in the growth of the Newsletter has been that more and different writers have contributed articles. We encourage a wider participation in the writing of articles. For this purpose it may be helpful to make a few suggestions, which have been of aid to aspiring writers.

- > When a therapy session has been particularly helpful, one can make some notes afterwards and elaborate on them for an article.
- > When a group session or class has been focused on an existential issue that has broader relevancy, this could be the basis for an article.
- > When studying a tape or a mini-book, certain insights may occur which may be jotted down and used for meditation. Later these ideas can be written in the form of an article.

In general, an article for the Newsletter must not be long. Two or three pages is a good format. Usually, when one has been inspired with one relevant idea, this will take two or three pages to explain clearly. One good idea is just right for an article.

For those on the East Coast, Charles Gourgey has offered to be of help in writing and editing articles.

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

EFFICIENCY

By Gini Oleson

In Metapsychiatry, we seek to understand the spiritual meaning of words and concepts. What is efficiency? Efficiency is observable evidence of the understanding of divine Order. Efficiency isn't something one must do, or force out of others, or impose on them; efficiency is a manifestation of divine Love-Intelligence. It is ever available.

Dr. Hora, in the minibook, Compassion, states: "the realization of infinite Omnipresence

inevitably brings with it the realization of perfect order and harmony as ever-present.” This is liberating to know. Any worker at any level within a business organization, or anywhere else, can establish this order first in his or her consciousness and then in the surroundings in ever-widening circles.

What does it mean to establish order? First, it means the discovery of the order that is always present. Once discovered, it means the encouragement of that order. Finally, there is a commitment to understanding divine Order and the fact that everything flows out of divine Consciousness.

In I Corinthians 14:40, it says, “Let all things be done decently and in order.” That is an interesting motto for the workplace.

Let	Not make, force, impose, insist
All things	Not just coffee break, and unimportant little tasks
Be done	Indicates that it all gets done
Decently	Nothing shoddy, almost, or “quick-n-dirty”
And in order	Harmoniously and in appropriate succession

We discover, encourage, and watch the out-workings of Love-Intelligence. The unfoldment is always effective. The manifestation is always efficient. The watching is always effortless. There is always an abiding Peace, Assurance, a sense of Gratitude, and Love.

Following is a quote from Dr. Hora speaking about the Land of PAGL, but, for our purposes, it serves as a description of the office seen with a new understanding.

“In the (Office) of PAGL everyone lives in a state of spiritual blessedness. It is a situation where all things work together for good in surprising ways. Everyone is friendly, everything is in time. All the things which are needed appear. It is a conflict-free zone of experience. If we have lost interest in self-confirmatory ideation and in the ‘four horsemen,’ if we have learned to abandon interaction thinking, and if we have learned not to ask the six ‘dumb questions,’ we find that the world has changed. Everyone has become happier, friendlier; life has become more effective, effortless, and efficient.”

Excerpts from Research Seminar, October 1984

Jan: This morning Gini introduced a very interesting subject on effortless, efficient effectiveness, and we are interested in learning more about this.

Student: It does seem that in the human world we see efficiency and inefficiency in a horizontal way. What came to mind when Gini was discussing the existential understanding

of divine Order is that when something is inefficient, we tend to see it personally. We confirm ourselves by saying, "That's my personality." "I'm not an organized person," etc. We have a tendency to see inefficiency in terms of a particular person who is being inefficient. Could you help us focus on how we might clarify values as opposed to efficient persons or inefficient persons?

Dr. Hora: It is important to see everything in terms of values. If we see inefficiency in terms of personality, then it is not possible to avoid being judgmental. But if we see things in terms of values, we are able to have compassion for someone. People are not slob; they are just victims of having adopted or having been impressed and educated by invalid values. And the inefficiency is a manifestation, not of the individual, but of the values which control the thinking. We can point out the problem without being judgmental of the individual, and that makes compassion possible. We understand the lack of understanding.

Student: Well, what comes to mind is a problem we have in our home. We have an adolescent at home and she is too interested in her social life. She comes in late and is tired in the morning and doesn't do her chores efficiently. If I say to my daughter, "You made dinner and the dishes aren't done," she'll say, "I'll do them in the morning." Morning to her is 12:00 or 1:00 the next afternoon. If I want to use the kitchen, I can't, unless I clean up myself. I do see her thinking in a chaotic way. There is the appearance of chaos – the bed piled with laundry, clothes on the floor – yet everything is clean. Could you help me see what the value is here?

Dr. Hora: As you describe it, the problem is interaction rather than efficiency or inefficiency. These are very prevalent problems where there is resistance on the part of a teenager to obey or to conform, because the demands are made on a personal basis rather than on a value basis. "You clean up your room because I want it that way. I like it that way. I want you to clean up your room." Here we have an interactional problem. Again, all difficulties arise from formulating communication in personal terms. Parents and teenagers have a tendency to be very personal in the family situation rather than value oriented. Sloppiness may be just an expression of resistance to being dominated.

Student: So I would have to heal the way I see and heal the interpersonal idea of her as a person, a child, myself as a mother. And I would have to see the home as a manifestation of consciousness where Love-Intelligence is revealed in each of us then?

Dr. Hora: Exactly. We have to avoid the interactional mode of thinking and communicating. Our educational systems don't understand – most everything is formulated and thought of in terms of self and others, and this generates resistance. You know in psychoanalysis, there is a great deal of preoccupation with resistance phenomena. Patients are forever resisting. In Metapsychiatry, there is no resistance whatsoever, because the therapist is not functioning as a person but as a model of values, of existentially valid spiritual values. And if there is nobody there, then who can the patient resist?

Jan: It seems that sloppiness is a very common symptom in this regard. Is there a meaning to sloppiness?

Dr. Hora: Yes, there is adversary sloppiness and there is ignorant sloppiness. Someone who is an adversarily sloppy individual is expressing his defiance and his resentment of certain authority, or dominancy.

Jan: So there is interaction and actually rebelling.

Dr. Hora: Yes. Ignorant sloppiness is when someone grew up in a situation where they never learned to appreciate order. We have to be educated to understand which values are existentially valid and which are not valid, and then we choose the valid values – not in order to please people or to conform to someone else’s preconceived notion about order, but because we come to recognize that it is health-promoting and to our advantage to live by these values.

Student: This brings to mind a situation that I have wondered about. Every time I walk in the door of the house, I look around and start yelling at people to start picking up. It seems like I am in charge of “clean” and they are in charge of “mess.” Could I see that as a symptom of interaction thinking in the house?

Dr. Hora: Definitely.

Student: And as the interaction thinking is healed, the order just comes about and I don’t have to do anything?

Dr. Hora: No, the order does not just come about. One has to be educated in aesthetic appreciation, educated to appreciate beauty and order and harmony and efficiency. The order that you are talking about is based on compulsive, tyrannical cleanliness. It results from interaction. Everything in family life has a tendency to be based on interactional reasoning, and this is the motivation which constantly elicits resistance and friction. We have to learn to appreciate these values ourselves. As we cherish the right values and are models of spiritual excellence, then we shall be emulated. That’s the only way. It is non-personal, non-judgmental, the loving way of teaching values in everyday life.

Student: Might teaching the appreciation of these values include the doing, the maintaining of order myself for a while?

Dr. Hora: Definitely. And also, a parent could effectively cultivate in interest in the right values in children, explain the difference between values which are existentially valid and invalid, and what the consequences are of espousing invalid values or emulating wrong examples.

Student: I was interested in your comment about the importance of aesthetic values in coming to appreciate spiritual values of order. We have noticed often that in Southern California culture, there seems to be an “anything goes” attitude – in terms of how people dress, what they do, music, etc. People say that these values are entirely subjective. I have had the sense that there must be a kind of aesthetic value order, that there are things which

are inherently beautiful, and things that are not. I wonder if you could help me clarify whether there is a sort of aesthetic order, and how we, in the midst of this cultural scene, can identify those aesthetic values?

Dr. Hora: Aesthetic values are always harmonious rather than discordant. Now, in this culture, we have arrived at a point in cultural evolution where evil and discord are being sought and expressed. This is an inevitable consequence of the interpersonal viewpoint on life. Our entire way of seeing reality is in terms of interpersonal relationships. Interpersonal relationships are filled with adversary thoughts and adversary impulses, and there is a great deal of hostility, rivalry, defiance, rebellion, and everything that is beautiful and good and harmonious is rejected. Quiet dignity and grace, harmony and order, and beauty are rare. This is just a transitional phase of our culture. In everyone's development there is a period where one likes to express negative attitudes and invalid values until one gets to a shipwreck situation. There is a great deal of suffering as a consequence. That is the price we pay for ignorance and for the erroneous assumptions that the essence of life is interpersonal relationships, preferably of an adversary nature.

Jan: Then, is there a place for parents, besides being models of spiritual excellence, to teach aesthetic values and appropriateness, without being tyrannical about it?

Dr. Hora: Definitely, but it must be done on the basis of the values themselves rather than personal opinions. The trouble starts when parents use the truth to provoke resistance by personalizing it.

Student: The same could be said for work situations then. Leadership is providing a model of excellence and education in appreciation of spiritual values without personalizing.

Dr. Hora: In Metapsychiatry, our entire orientation is toward values. We arrive at an understanding that effortlessness, efficiency, and effectiveness are expressions of a particular conscious and unconscious value system. Cherishing the right value system manifests itself in the Three E's – effortlessness, efficiency, and effectiveness, which is in the final analysis the enlightened mode of being-in-the-world.

THE SECRET PLACE OF THE MOST HIGH

By Charles Gourgey

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty . . .

Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. (Psalm 91:1, 9-10 (KJV))

As students of Metapsychiatry, we hear these words often. They hold out hope for an answer to suffering. This hope, however, is sometimes disappointed: in the midst of a problem, when we need it most, the secret place of the most High can seem most difficult to

find. When caught in the anxiety of a troubling situation, problems do not seem like lessons; they seem like witnesses to a world without God. What then is this secret place of the most High, and where is the path that leads to it?

Metapsychiatry teaches us that it is impossible to suffer unless we either want something or do not want something. The only way out is to turn our attention from what we want and direct it towards what God wants. At this point, some of us get stuck. The times when we are gripped by strong wants or not-wants are precisely the times we find it most difficult to pay attention to anything else. When we do make the attempt, it is often for invalid reasons. We may hope that if we attend to what God wants, God will give us what we want. Or sometimes when we try to shift our attention it is merely an intellectual exercise, devoid of meaning. Instead of being persons thinking about what we want, we become persons thinking about what God wants. In either case our transformation is lacking.

To be more specific, suppose we are seized by an impulse of fear. We may try to talk ourselves out of the feeling, telling ourselves that it is silly to be fearful, that fear is a sign of spiritual immaturity. We may go over all the teachings we have heard about fear, but none of it seems to work. We cannot argue ourselves out of our wants: if we try, they usually become more intense, increasing our torment.

The ego cannot give up the ego. Invalid thoughts cannot be shed through force of will. It is not sufficient to be a person thinking about what God wants. To be in tune with what God wants we need to “undo the person.” In other words, we need to awaken from our experiences.

This may seem a strange prescription. Awaken from our experiences? This is incomprehensible until we realize that there is no experience without fantasy. An experience is merely a fantasy that has taken on concrete form. (This is what we mean when we say that “Nothing comes into experience uninvited.”) Without spiritual awareness, everything that we say, do, or experience is driven by fantasy, and when we first realize this it is quite humbling. It is then natural to ask: “How can I awaken, if I have never been awake?” Fortunately, the awakening from experience is symbolically represented by a common occurrence in our lives: the experience of awakening from a dream.

What happens when we awaken from a dream? First, we become aware that we have been dreaming. Second, we observe the dream. In this way we become free of the dream’s hypnotic influence and can turn from the dream to the reality of wakefulness.

The process of awakening from our experience is exactly the same. Most of the time when caught in an experience, we do not even realize that we are mesmerized by fantasy. We believe the experience is real, that our perceptions are correct, and that our feelings are permanent. And so it is helpful first to become aware that we are living out a fantasy. Once we are aware of it, we can observe it. If we are attacked by fear, we can mentally step back and observe ourselves being fearful. We can observe with an attitude of bare attention:

with non-evaluative, non-prejudiced attentiveness, we simply notice the presence of fear, notice how it arises, notice the fantasies associated with it, and notice how it eventually dissipates. We neither pursue the experience nor try to talk ourselves out of it. If we can maintain this attitude of bare attention, we will probably discover something curious: the feeling disappears. We cannot get rid of fear, but the mere observation of its presence, preferably in a spirit of meditation, is often enough to deprive it of its sting.

We may experience fear, but the observer who observes the fear is not fearful. Who is this observer? If I can observe myself afraid, then how many of me are there?

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.” (Hora, 1983, 4)

We now begin to understand who this observer really is. One student of Metapsychiatry provides a further clue in a recent paper:

A student of Metapsychiatry recently described a healing of a lifelong phobia of swimming (water). The student climbed onto the diving board – remembering what Dr. Hora had told her: “God is going to take care of me.” She looked down at the sparkling water below her and heard herself say, “Oh, you’re scared.” At that moment she became peaceful. She tells of the next moments as follows: “I just dropped my body into the water and nothing happened – I did come back up.” She realized her fear and in that second it was lifted from her life. She still feels that she has to learn how to live a life without fear, because she has been used to living this fearfulness as part of her mode of being, but this was the moment of redemption. (Evans, 1984)

At first, the diver was afraid, but then she observed her fear – and became peaceful. There is an observing presence within each one of us that, in spite of the experience of the moment, is always peaceful. Even though we sleep and dream, this beholder, this transcendent observer, is with us, “a benevolent presence at the sleeper’s bedside, who does not utter a word but who simply knows that the dream is only a dream and waits for the sleeper to awaken.” (Gourgey 1984, 8) This peaceful observer at the eye of the storm is our true identity – it is the Living Soul.

What is true of fear is true of any want. Whenever we have difficulty turning our attention to God, the Living Soul can help us. We may not immediately recognize the Living Soul, but we can always become observers. The observer is simply aware of the presence of a want, without indulging it or fighting it. As observers, we are able to turn our attention to what God wants, even though as persons we may find it extremely difficult.

By the very fact that the observer observes, he does not experience. He is beyond

experience, and is therefore called the transcendent observer. The transcendent observer is a center of calm, an ever-present refuge from the turmoil of experience. He does not live in the phenomenal world. He resides in the secret place of the most High.

The road that leads to the secret place of the most High passes through the transcendent observer. By observing rather than reacting, not only do we find calm, we also become receptive to the wisdom from the divine Mind that is available to harmonize any situation. We cannot get rid of our wants, nor are we asked to do so. This is actually fortunate, since if through our own efforts we could rid ourselves of our wants, we would fall into pride. By simply observing the process of wanting in our consciousness, and then redirecting our attention, we will find that it is ultimately God who relieves us of our wants.

The signs that this cleansing process is taking place in consciousness are peace, assurance, gratitude, and love. When they are present, we know we have awakened from our experience. We then live no longer in experience but in the secret place of the most High. The promises of the 91st Psalm then become our reality.

The secret place of the most High is actually the third of the Four W's: it is omniactive divine Mind. It is our true place of residence, the birthright that we must reclaim, following the steps of the Prodigal Son. "One higher than the high watcheth." (Eccl. 5:7) – by becoming observers, we come close to God. We emerge from dreaming to awareness.

The transcendent observer is our first acquaintance with the Living Soul. It is the beginning of spiritual maturity.

PLEASE DON'T FEED THE EGO!

By Joan Rubadeau

A recent scene in the veterinarian's office brought an analogy to mind. There we were all sitting, each with his or her own pet in front of us firmly connected with a leash. Everyone seemed involved with the pet, trying to maintain some control, comforting, preening, comparing. There was some conversation: "Oh, yes, Fluffo had that virus. Awful, isn't it? I heard that 97 dogs died of it just last month." "Yes, he is a purebred Dapper Hound. Very rare." "We have 14 cats, 9 dogs, a parakeet, and a toad. We just love animals." Etcetera, etcetera. Each statement revealed a little bit about the owner and the cherished values and beliefs, the treasured fantasy of selfhood.

In just this way, each of us walks around the world attached firmly to our pictures of ourselves, which we might call our "ego pets." We feed our pets constantly and invite others to feed them. In exchange, we feed theirs. We are willing and eager to discuss the pet, turn it over, look at it, let others look at it, pet it, comfort it. All the while, we remain unaware that this continued interest in our fantasy self, our cherished pet, is really the source of all our problems.

In Metapsychiatry, we have the chance to see our little pet for the dangerous attachment

that it is. The interest in the ego self means that we are not interested in God, in spiritual qualities and values. And, unless we are interested in God's good, we become trapped in a life of experiences which includes conflict and eventually illness and death. The ego is very adept at remaining hidden. But by studying and meditating and participating in the therapy process, the real identity of this little pet gradually becomes known. It is much like the lady behind the Great Dane with the illusion that she is walking the dog, when, clearly, it is the dog walking her. Until we have encountered so much suffering behind our own "dog" that we are willing to look at it and evaluate it and let go of it gratefully, we will continue to be pulled through life behind it.

There are signs posted at the zoo which read "Please don't feed the animals!" As the signs explain, everything that the animals need is provided for them, and feeding by others – no matter how well-intentioned – is very bad for their health and well-being. We must come to know that everything that we need for healthy, happy, peaceful, and intelligent living is provided for us all by God, and any "feeding" between people is very bad for our health and well-being. We are not here to feed off each other. We do not get what we need from each other. We will find it very helpful to keep our own little sign in mind: "Please don't feed the ego!"