

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

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**Newsletter**

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**EDITORIAL**

Between the January NEWSLETTER and this issue lies an eventful period marked by the International Conference on Metapsychiatry held February 15<sup>th</sup>-18<sup>th</sup> in Laguna Beach, California. The theme was “Angerless Living.” There were participants from various parts of the country and abroad. The conference has evolved into a number of events: there was a meeting of the Board of Directors of the PAGL Foundation, there was a Master Class for the counseling profession, a meditation class, as well as the beginning of a “six week training program,” a lecture series by Charles Gourgey, and a concluding seminar with Drs. Linthorst and Hora in La Jolla. All these events were recorded on tape and a list of tapes is published on the back page of this issue.

Following are summaries of the papers and a brief report on the proceedings. In addition, we include a collection of short papers by teenagers. It is the fruit of Fern Rubin’s work with a group of teenagers at our School.

- Jan Linthorst, D.Min.

**A REPORT**

By Jan Linthorst, D.Min.

For many months, many people had been involved in various preparations for the conference, and all this had raised the level of anticipation to great heights. When finally the participants filed into the conference room, from many parts of the country and abroad, there was immediately an atmosphere of reunion and joint participation in a larger PAGL awareness.

The theme “Angerless Living” has stimulated many to explore this issue in their lives from the moment it was announced months earlier. After the papers were read, our “facilitators,” who had studied these papers in advance, were prepared to ask questions and to initiate dialogue. By the end, the issue of anger had been thoroughly explored. In the Master Class, Rick Nyberg expertly presented the latest research on anger available in the literature. When Dr. Hora began his supervisory clarification, he observed that the case presented in that class coincided perfectly with his paper that was prepared for the conference. This was

just one of the interesting unfoldments which kept occurring during the conference. Many attendees discovered the relevancy of the theme for their lives and found liberation from this problem in the weeks following the conference. If there was a need to see evidence of this, it was certainly provided on the day at the ranch of Andy and Candy Ganahl. Dr. Hora called the joy there "almost Pentecostal." And all we had was a fruit punch and enchiladas.

In the week following, Charles Gourgey taught a large class at the School on the evolution of thought from psychoanalysis to Metapsychiatry. Some students described these classes as "mental aerobics," using muscles of the mind that hadn't been used since graduate school.

Many stayed around for a few extra days, taking the opportunity to visit relatives or friends and attend the concluding seminar in La Jolla.

The conferences are more and more unfolding as centers of vibrant activities, reunion with fellow students, and focal points for the flowering of ideas which have begun to develop throughout the year in small group dialogue with Dr. Hora. This year particularly, the conference was a contact point for several people new to Metapsychiatry who were here introduced not only to it, but also to many students who demonstrated the ideas by their glowing quality of presence.

A telling comment was given by our most gracious host at the ranch, Andy Ganahl. He observed that when all had left, the ranch was clean all over.

## **A TALE OF TWO DAUGHTERS**

By Thomas Hora, M.D.

There were two daughters in a family. One was a good girl; the other was a bad girl. The good girl was always praised for her accomplishments, her charm, her beauty, her intelligence, and her good looks. The bad girl was frequently criticized and disapproved of for being lazy and stupid, untidy, and for failing in school.

The good girl became ambitious and proud of herself. As a result she became very touchy and easily provoked to anger. Eventually, she carried a grudge most of the time at people who failed to admire her.

Now, the bad girl became increasingly embittered and angry. She carried a grudge against most everyone around her, expecting to be criticized. So we see that approval and disapproval are the same. You can't win. They produce similar results. This puts parents in a difficult position indeed.

Most of us grow up with some degree of a self-esteem problem. It is impossible to gain a healthy self-esteem from our parents. If we are praised and admired, we shall grow proud, ambitious, and vain. If we are unloved and criticized, we grow up with a damaged sense of self-esteem. In either case, we shall be insecure and quick to anger. It would seem that

angerless life is indeed an impossibility.

Anger is an epiphenomenon of frustration. The meaning of anger can be found mainly in one single phrase – “I want.” Another source of anger is the habit of “should” thinking, namely, thinking in terms of what should be and what should not be. Habits of thought and words are our tormenters.

Among the most devastating sources of anger is mental despotism, which generates silent anger. Mental despotism is a coercive demand that someone conform to an ideology, belief system, or a fantasy. This can be overt, as in a hostage situation, or it can come in the form of religious demands and cultural pressures for conformity, etc. Or it can come in the subtle forms of mental invasions suggesting negative, hateful, and intimidating thoughts which hypnotize people into joylessness. These suggestions can be verbal or non-verbal, communicated by body postures and facial expressions. Here we have to mention the hypnotic effect of seriousness. The curse of seriousness is communicated both by body posture and facial expressions. Seriousness is extremely contagious. If we observe group dynamics, we can see that when there is one member in a group of, say, twenty people, and this individual has a long face, pretty soon everyone else in the room will get a long face. It is so seductive that it is hard to resist.

The overt forms of mental despotism are dealt with consciously either by acceptance or rebellion or both. The covert forms of mental influences are much more nefarious and often result in crippling distortions of modes of being-in-the-world. For instance, a priest who has a compulsive urge to swear in church; a man who has an irresistible urge to wear women’s clothes and is infuriated when he is stared at by strangers; a woman who is always meeting people who will abuse her mentally or physically; an individual who has a compulsion to be loving and generous while suffering bouts of anxiety and depression; or a brilliant man who has a mysterious urge to fail at whatever he does; the perfectionist who complicates his life through unconscious self-sabotage; or a bright and beautiful actress who is unable to make a living. These are victims of mental despotism, where commands for conformity are combined with prohibitions against resentment. Such individuals may appear to be angerless, but obviously they are not. They are afraid to know that they are angry.

It is understandable also that all victims of mental despotism suffer from a very low sense of self-esteem. This is quite incomprehensible to them. Furthermore, efforts at raising their self-esteem through some form of therapy are usually futile. Therapies that aim at lifting repressions and helping such individuals to remember and gain insight into forces which crippled them, tend to leave them with a sense of unquenchable rage, or hopeless resignation, self-pity, and bitterness over their fate.

Metapsychiatry offers them the 3 Rs, which are: Recognition, Regret, and Reorientation. Recognition entails becoming aware of thought processes, discovering the universality of mental despotism as an inevitable but not necessary aspect of the human condition. The next step is regretting one’s own ignorance about the nature of existence. This is followed by reorientation towards spiritual reality. Spiritual reality consists of spiritual values,

spiritual qualities, and spiritual ideas. Spiritual understanding leads to an awakening of the Christ consciousness in an individual. "Awake thou that sleepest, arise from the dead, and Christ shall give thee light." (Ephesians 5:14)

This light makes it possible to see the intricacies of overt and covert forms of mental actions and interactions. Such an individual becomes a transcendent observer and gains immunity to mental despotism. By becoming aware of this perversity of the human mind, this pseudo-mind, it loses its power over him. "Behold, I give you power to tread on serpents and on scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." (Luke 10:19)

What do the serpents and scorpions stand for? Calculative thinking, deviousness, and hypocrisy. The scorpion is backbiting, snapping, and injecting poisons into an individual. And the enemy that will not be able to hurt us is mental despotism. Jesus' teachings give us this power to become immune to all these enemies of joy, freedom, and health.

On the path toward angerless living, perhaps the most crucial issue is the attainment of a healthy sense of self-esteem. The Bible describes in a very dramatic way the origin of Jesus' sense of self-esteem. In Mark 1:11 we read: "Thou art my beloved son in whom I am well pleased."

These simple words launched the most spectacular career in human history. This divine affirmation was heard by those who witnessed the baptism of Jesus at the hand of John the Baptist. When Jesus came to be baptized, John was incredulous and said, "It is I who would need to be baptized by you." Jesus answered: "Suffer it to be so for now; for thus it becometh us to fulfill all righteousness." (Matthew 3:15) If we contemplate the meaning of this whole scene, we realize that it describes the conditions under which an angerless existence could be attained. Namely, man seeks human approbation; but that is only a symbolic ceremony pointing to the existential approbation which we all need, the awareness of being sons and daughters of God, the creative Principle of the universe, Divine Love-Intelligence, which favors our prospering.

Without that awareness we are forever frustrated because our struggles for a healthy sense of self-identity are never fulfilled. We cannot get it from our parents or our teachers; we cannot buy it for money; it is humanly unattainable. Without this divine impartation, we are like Sisyphus, who was condemned for eternity to keep rolling a heavy rock uphill and always losing it just at the point of almost reaching the top. Sisyphus stands for the eternally struggling, ambitious, frustrated man who grinds himself up with anger and despair.

In Metapsychiatry we recognize the futility of self-confirmatory strivings and seek to realize the angerless life through an ever clearer understanding of God and our perfect sonship as Living Souls. The Living Soul is a transcendent observer. He cannot be influenced, pressured, seduced, provoked, or intimidated. He is not attached to people nor detached from them; he is neither personal nor aloof. He is a beneficial presence who neither condemns nor condones. He does not have personal reactions. He is a divine

consciousness responsive to manifest needs in an intelligent and compassionate way.

In proportion as we approach this understanding, our frustrations disappear, our lives become harmonious and increasingly frictionless. We enter the Land of PAGL where we, too, can hear God saying to us, "Thou art my beloved son in whom I am well pleased."

### **Summary of Paper:**

## **ANGER, JUSTICE, AND THE BODHISATTVA'S RAILWAY TRACK**

By Ann Linthorst, M.Div.

"There is no interaction anywhere; there is only omniaction everywhere." (Principle 3 of Metapsychiatry)

"You have heard it said, 'Be kind to your friend and hate your enemy.' But I say unto you, Love your enemies, bless anyone who curses you, do good to anyone who hates you, and pray for those who carry you away by force and persecute you, so that you may become sons of your Father who is in heaven, who causes his sun to shine upon the good and the bad, and who pours down his rain upon the just and the unjust." – Jesus (Matthew 5:44-45, Lamsa translation)

"Even if the sun were to rise from the west, the Bodhisattva has only one way. The Bodhisattva's way is called the 'single-minded way,' or 'one railway track thousands of miles long.'" (Suzuki, Zen Mind, Beginner's Mind)

Anger is seen, on the human scene, as a "mobilizing emotion" which facilitates an individual's stand for personal and social justice. Yet anger is also painful, exhausting, and destructive.

The dictionary defines anger as "emotional excitement induced by intense displeasure."

Dr. Hora states that the meaning of anger is "wanting and not wanting." Anger reveals the presence, in consciousness of "want" and "should" thinking.

Personal sense says that it is important to insist on what "should" be, and what should be is "justice." Life should be fair, meaning life (personal experience) should conform to my fantasies about what I want, need, deserve. When it doesn't, anger arises and anger is cherished by personal sense as a protest against the perceived "injustice." The self says, "You gotta" and is angry when life doesn't conform.

However, "the opposite of 'injustice' is not 'justice,' but love." (LeShan) The truth of life is not interaction, justice, injustice, anger, but omniactive Love-Intelligence. Anger is a by-product of a mistaken view of life; angerless living is a by-product of an existentially-valid understanding of life.

The understanding of life which yields up the possibility of angerless living is called, in Metapsychiatry, “omniaction rather than interaction.” Jesus calls this “becoming sons of your Father who is in heaven.” And Zen calls it “the Bodhisattva’s way: ‘one railway track, thousands of miles long, with no starting-point and no goal; nothing to attain.’”

The “gottas” of self sense keep our attention riveted on experiences. The Bodhisattva’s way is to attend, in consciousness, to the truth of being, no matter what the seeming experiences, the phenomena, of the personal scene.

RIGHT NOW MEDITATION: Right now, what really is already is, always has been, and always will be.

The realization of the truth of being leaves us nothing to be angry about.

### **Summary of Paper:**

## **ANGER AND SPIRITUAL MATURITY**

By Charles Gourgey

Refrain from anger; turn from wrath;  
Do not fret; it leads only to evil. (Psalm 37:8)

Anger is a generally unpleasant experience. The more spiritually advanced we are, the more painful it is.

Many psychotherapists encourage the expression of anger, since they believe it is inescapable and that its denial is unhealthy. This creates a dilemma: we either hurt ourselves by keeping anger in, or hurt others by expressing it.

Spiritual understanding solves this dilemma. It is possible to live without anger, but first we have to understand its meaning.

Anger originates in the deeply rooted belief in a dualistic world, a world of both good and evil. We personalize this belief, and think that evil comes from a person. Personal evil is called sin. Once we believe in sin, we fall into judgmentalism.

Judgmentalism seems to be universally present in anger. Judgmentalism itself grows from a fantasy, specifically, the fantasy of victimization.

The fantasy of victimization expresses the belief that a person can knowingly intend to do us harm. The core of Jesus’ message is that this belief is false. What appears to be evil only proceeds from ignorance.

Understanding this makes possible a healing response to anger:

a) By separating the ignorance from the person, we realize compassion and forgiveness.

b) By examining our own consciousness for possible contributions to the provocation, we become less tempted to blame others.

A psychologically mature person asserts himself. He is always ready to judge evil, especially when it affects him personally.

A spiritually mature individual asserts the truth. He does not see good and evil, but only ignorance and spiritual truth. He is thus capable of the healthiest response of all, which is non-conditional love.

### **Summary of Paper:**

#### **ANGERLESS LIVING**

By Jan Linthorst, D.Min.

**Motto:** "I come to you in the name of the Lord." – David to Goliath (1 Samuel 17:45)

Anger is a prolific emotion that permeates our society on all levels: households, business meetings, interest groups, races, etc. Recent studies by Dr. Spielberger show that anger leads to some diseases when repressed and to others when expressed. Much of anger is disguised in silent attitudes, pain, depression, etc.

The meaning of anger (the thoughts an individual is entertaining which are represented in angry emotions) is often found to be prejudice and various judgmental thoughts. Dr. Karen Horney postulates the "Tyranny of Shoulds," which is a desire to dictate to others how they should behave, with complete disregard for the individual's needs. There is a great deal of fear in anger and anger in fear, according to Dr. Gaylin in a recent research paper (The Rage Within, 1985), but above all there is fear of anger. Yet it is not necessary to be afraid of anger.

It is good to be aware of anger. To be aware of anger is not the same as to express anger. Becoming aware is to let angry thoughts and feelings freely pass before our non-judgmental attention. We forgive ourselves for being angry and having angry thoughts. We can read more about this in the booklet on Compassion by Dr. Hora (1985). Finally, anger is always rooted in interaction, in an interpersonal situation.

The solution to anger lies in "shouldlessness." Should-thinking is an attempt to personally control a situation; shouldlessness comes from the awareness of an invisible, higher order, which is present and in complete control of every situation. The awareness of this higher order also leads to the realization of the futility of interaction and the discernment of omni-acton.

David against Goliath is an example of angerlessness and a battle without interaction. It is a

victory over everything that defies the Lord of Hosts and the knowledge of God's government and order.

A further development of this knowledge reveals to us that we are not persons interacting with other persons, but "places where God's presence is revealed as omniactive Love-Intelligence." Even a glimpse of this truth is a first step on the way to angerless living.

### **Report of the teen PAGL group:**

#### **THE SOUL IS "SOULING"**

By Fern Rubin

In a recent PAGL group for teenagers, the subject of the Living Soul was brought up. The questions were asked: "What does the self see and think?" and "What does the Soul see?" The teens could easily find examples of "self" thoughts. The awareness of Soul was more difficult. We began with the idea that the Soul is the child of God, God's idea and reflection. So, what is the Soul aware of? What is the Soul doing right now? The teens decided that the Soul is "souling." What else could it be doing?

The following thoughts on the differences between the self's perspective on life and the Soul's awareness were contributed by the group members who are studying spiritual values.

#### **SOUL AND SELF**

By Tom Linthorst (age 14)

As I walk down the street it seems that I am really two people, a self and a Soul. The self may see a suit in a store window and think, "Hey, that would really make me look good." The Soul sees the beauty that glorifies God. A self sees a man swatting a dog for bad behavior; the self wants to swat the man and get even. But the Soul sees a loving, frustrated owner of a creature of God.

I look to the side of the street and see a nice, big home. The self thinks, "Why should they get everything?" while the Soul says that if this beautiful home is available to others then it is also available to me. The self and the Soul are also present when I go skiing. For example, I am skiing along when, out of nowhere, another skier shoots down the mountain and cuts me off, leaving me on the ground with a layer of snow on me. That's a self for you! But a Soul, who is "souling," sees me fall down, and stops to help me up, directing other traffic.

#### **A SOUL SOULING**

By Renee Perron (age 15)

The Soul can only be present when the self isn't. Like when the self sees the chores as a bother, but the Soul sees a necessary job to be done; or when the self sees a dirty-looking



backyard; yet when the self leaves, the presence of Soul allows a beautiful rose to be seen.

The self seems to see without intelligence, but when the unreal thought is discarded the Soul is able to see the intelligence given by God. When the Soul is “souling,” it is only with love.

## **THE DIFFERENCE BETWEEN SELF AND SOUL**

By David Watton (age 17)

The self believes what it hears and sees, both good and bad. The Soul doesn't believe what it hears and sees; it knows the truth, which is all good.

The self has a problem of going back and forth between good and bad, between sick and well, between poor and rich. The Soul is one with God and only knows about good things, like peace, assurance, gratitude, and love.

The self has lots of problems with thinking it can be separate from God. It thinks it has to do everything in life itself. The Soul knows it cannot be separate from God; the Soul trusts God to take care of every part of its life. The self involves us in thinking about problems that are not true, while the Soul is something which knows everything is already good.

## **A MODEL OF SPIRITUAL EXCELLENCE**

By Ruth Robins

The Bible tells us that Daniel was a youth of nobility who was chosen to be educated in the king's palace because “purity, wisdom, intelligence, and understanding” were found in him. He was to be trained in the language and ways of the Chaldeans, the wise men who were consulted by kings on every matter about which they sought wisdom and understanding, including the interpretation of dreams.

From this introduction, we might expect the story of Daniel to teach us the ways of the Chaldeans, but this is not what unfolds. It would seem that Daniel came to the palace more spiritually enlightened than his teachers. As the first episode reveals, Daniel “resolves not to defile himself” with the king's rich food and wine, and asks that he and his friends be given a simple fare of vegetables and water. The overseer of Daniel's training expresses fear that if Daniel's idea does not work, his own head would be endangered. But God gives Daniel “favor and compassion in the sight of the chief” in the form of an inspired idea: Let there be a trial period of ten days after which the appearances of the two groups would be observed. When Daniel's group proves to be far superior, the chief takes away the rich food and gives the other youths vegetables too. At the end of the three-year training period, the king found Daniel and his friends to be ten times better than all the wise men in his realm.

This recognition inspires the inquiry: what did Daniel know that the wise men did not? Daniel, it seems, knows that there is only one power in the universe – the power of God –

and every example demonstrates the proof that absolute reliance on the power of God nourishes, inspires, protects, and saves man from the tribulations of this world. It is no wonder that Daniel is found to have “an excellent spirit, knowledge, and understanding to interpret dreams, explain riddles, and solve problems.” (5:11-12) Is this not what the study of Metapsychiatry also facilitates?

Concerning the understanding of dreams, for instance, when the king threatens to destroy all the wise men in his realm because they cannot interpret his dream, they turn to Daniel for help. Instead of trying to solve the problem, Daniel turns to God and receives understanding; then, expressing gratitude, he acknowledges God’s greatness: “Blessed be the name of God for ever and ever, for wisdom and might are his . . . he giveth wisdom unto the wise, and knowledge to them that know understanding . . . he revealeth the deep and secret things: he knoweth what is in the darkness . . . the light dwelleth with him. I thank thee, and praise thee, O thou God . . . who hast made known unto me now what we desire of thee.” (2:20-23) After giving thanks, he reveals the dream that tells of the destructibility of human kingdoms and the indestructibility of God’s kingdom. For the gift of understanding, Daniel is appointed to a position of great authority.

Shedding light on another dream, Daniel warns the king to practice righteousness and mercy, pointing out that pride will lead to his downfall and suffering. Ignoring this wisdom, the king loses all that he has. However, the experience brings his awakening for which he gratefully praises God, and “with signs following” is restored to his kingdom. The story would seem to indicate that Daniel was an excellent counselor and teacher, and a master at “letting be.”

In Daniel is found no error for he was faithful; but this made other men jealous, angry, and savagely cruel. The king, who was forced to stand outwardly on legal grounds and could not save Daniel from the lion’s den, also knew God, and not only expressed assurance that Daniel’s God would deliver him from the den, but also spent the night in prayer and meditation, following Daniel’s example. When Daniel emerges from the den unscathed, extolling God, he declares that he was saved because “innocency was found in me.” He knew that he had done no harm.

Daniel’s commitment to what Metapsychiatry calls “being here for God” leads to a profound vision in which he was told to stand “upright” or dignified, as a son of God. A voice assures Daniel, as well as all spiritually committed individuals: “Fear not, for from the first day that you set your mind to understand and humbled yourself before your God, your words have been heard, and I have come because of your words.” (10:12) To Daniel is revealed that in times to come “many shall be purified and made white, but the wicked shall do wickedly and not understand; only the wise shall understand.”

Manifesting wisdom and understanding, assurance and fearlessness in the face of every problem, Daniel proves the power of God over the language and ways of the Chaldeans. As one who relied solely on God for every need, Daniel is a model of spiritual excellence, and a blessing in the world. “Blessed is he who waits,” we are reminded at the book’s end, “for he who goes this way shall find rest.”

