

**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 issue of the Newsletter is devoted to the subject of “prayer.” A short excerpt from a seminar with Dr. Hora is presented first. The complete seminar is available on tape. See the Study Materials on the last page.

In addition, there are two items added to this Newsletter: first, there is an appeal from the PAGL Foundation to all who are interested to see the blessings of God in our work by participating in manifesting the abundance of God’s good. The second is the schedule of correspondence courses available. These are of special interest to individuals outside of the New York and Los Angeles areas enabling them to participate in the learning process of Metapsychiatry.

Lastly, a short preliminary announcement of the International Conference which will take place on February 14, 15, 16, and 17 at the Newporter Inn in Newport Beach, California. Details will be mailed out soon.

This being the sixth Newsletter of the year, we wish you a Merry Christmas and Happy New Year.

- Jan Linthorst, D.Min., Editor

PRAYER

Following is an excerpt from the Research Seminar with Dr. Hora that took place on 9/28/85.

Jan Linthorst: Our seminar today is on inspiration and trance. We compared ordinary life and inspired living and we would like to understand this a little better. We talked about the fact that most people live in a trance or in a hypnotic state.

Dr. Hora: That’s true. Maybe we could start by asking what is a trance? Can anyone explain it?

Student: A trance is a fantasy of something that you believe is real. Is that right?

Dr. Hora: That's right. It is a diminished state of awareness due to mental preoccupation with some invalid idea.

Student: What happens when we are in the trance and the trance is broken and we get a glimpse of Reality and we fall right back into the trance? What keeps us from staying with the good?

Dr. Hora: You mean what constitutes the inertia or downward drag of the hypnotic state? It is either pleasure-seeking or fear or worry. The hypnotic trance can be a promise of pleasure or it can be a promise of suffering or punishment or some kind of pain. Whenever we are seeking pleasure or are afraid of pain, any kind of pain, mental or physical or emotional, we become mentally preoccupied with it. That is a trance. If you see a beautiful woman and feel attracted to her, you can fall into a trance because there is a promise of pleasure which can at times turn into pain and that is the hypnotic state of pleasure, and pain. The most fascinating thing in life is pleasure and pain.

Student: I went into a trance and I saw myself in the trance. I could see it was a dream. It seemed like I could not get out of it and I followed it through, and when it was over with, I realized how everything in that dream that occurred or that I did turned me away from PAGL. At that moment, when I recognized it and it was over, I became very aware and very peaceful as though I had found PAGL.

Dr. Hora: That's wonderful. You see, that is the great value of understanding PAGL as the spiritual counterfact to all possible human good. The supreme good of life is PAGL rather than orgasm. Most people think that the supreme good of life is orgasm or money. Now Metapsychiatry reveals that that is a fallacy and the real good is the good of God. We have described it as PAGL, peace, assurance, gratitude, and love.

Student: I have noticed for the past few days, after this thing occurred, I have been awake and very alert.

Dr. Hora: That's wonderful!

Student: I'm fearful that in a few days or weeks, I'll fall into that dream state again. Can you help me to stay awake?

Dr. Hora: You have to fear a little more.

Student: The fear will keep me awake?

Dr. Hora: Well, of course.

Student: Then what you are really saying is that it would be helpful for me to not get rid of the fear?

Dr. Hora: Fear is good for you if it is based on a memory of pleasure turning into pain.

Student: When I really think about it, I am grateful. This is really helpful because I can see that anything that would fascinate me is detrimental.

Dr. Hora: Yes. The meaning of the word “fascination” is from the Latin word *fascess* which means “binding.” When attention is riveted to something, our interest is bound to something invalid, we are mesmerized and we are in a state of trance. We are captives of that mental condition. Then we suffer. Fascination is not advisable. We must be on guard never to let anything or anyone fascinate us, because that means that we are imprisoned by a fantasy or a desire.

Student: It seems that some people get fascinated or think they are getting fascinated by God where really they get fascinated by their own ideas of God.

Dr. Hora: That is correct. We can have fantastic fantasies about what God is. That is called religion. God wants us to understand Him and to manifest Him in the world. Fascination is not appropriate in the realm of spiritual values. It is not fascination but appreciation that is required. Gratitude, appreciation, understanding, and here we come to inspiration. When we have the proper perspective on God, we become receptive to inspired wisdom. That is what the Bible means when it says of Jesus, “To them that received him gave he the power to be the sons of God.” If we are receptive to inspired wisdom, then we are sons of God because divine Love-Intelligence governs our affairs. That is inspired living, and we are divinely governed. Our intelligence, love, and creative ideas come to consciousness through a process called “inspiration.” We are under divine Mind’s control and that is the enlightened life. The dynamic of enlightened life is inspiration.

Student: The appreciation of God is one that would never be binding or fascinating?

Dr. Hora: No, it is liberating. Fascination is imprisoning and limiting. Inspiration is liberating.

Student: Can you help us apply this knowledge of God to a situation, like the recent hurricane for instance?

Dr. Hora: The world is constantly intruding on our consciousness and endeavoring to create disturbances there. As the Zen Master says, “The wind creates ripples on the lake and distorts the image of the moon.” This is unenlightened consciousness which doesn’t know how to pray. Enlightened consciousness remains peaceful and calm like a lake on a windless night and reflects the moon perfectly. The right prayer is to remain peaceful and undisturbed in the midst of panic, confusion, and fear . . . or even a “football game” . . .

Student: So when a hurricane draws our attention, we seek to know that there is no danger, no threat.

Dr. Hora: Right. We are not allowing hypnotism to create ripples on the peaceful lake of our consciousness.

Student: And that would exercise a beneficial influence all around?

Dr. Hora: We are not concerned with exercising a beneficial influence because that would mean that we are trying to influence someone or something. The lake isn't trying to straighten out the moon. We are not thinking about exerting an influence on anybody or anything. A beneficial presence is a place where God is working in His own way. We cannot direct God in the direction which we choose. God is not here for us. We are here for God. We are exploring the deepest form, the most powerful form, the most valid form of prayer, which in Metapsychiatry we call "The Prayer of Glowing." That is how Jesus prayed. The reflected moon glows from the lake.

PERSONAL MIND AND THE BEHOLDER

By Charles Gourgey

Jesus said to them, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing; for whatever he does, that the Son does likewise. For the father loves the Son, and shows him all that he himself is doing; and greater works than these will he show him, that you may marvel." (John 5:19-20 (RSV))

After an initial period of fruitful meditation and study, many students of Metapsychiatry bump into a curious obstacle to their progress. The principles of Metapsychiatry, which appeared as a path toward liberation, begin to seem like a judgment. When we try to follow these principles we sometimes find, instead of peace and joy, frustration and self-condemnation. We discover so many invalid interests within ourselves that we despair of ever being able to realize a meaningful change. The principles of Metapsychiatry, once a signpost of freedom, appear instead as an impassable "should."

At a certain point in our progress, experiencing Metapsychiatry as a "should" is almost inevitable. When we reach this point we feel strongly tempted to give up the entire discipline, and unfortunately some students do exactly that. However, the "shoulding" of Metapsychiatry is a stage in our spiritual progress and must be understood. Instead of quitting prematurely, it is more helpful to ask for the meaning of the impassable "should," since once we understand its meaning and learn to pass beyond it, we find the opportunity to discover God.

The meaning of experiencing Metapsychiatry as a judgment is that we are trying to accomplish Metapsychiatry the way we try to accomplish everything else: through the use of personal mind. To see this more clearly, we must ask two questions: 1. What is personal mind? 2. What is the alternative?

Personal mind is the illusion of an autonomous entity that produces its own good. It is a will separate from God's will. It embodies everything we cherish, hate, and fear: these are the three basic intentional acts, or acts of personal will. In most of the phases of our daily existence, personal mind is our major source of guidance. We turn to it to tell us what to do

and how to do it. It is indeed possible to accomplish most of our activities through personal mental effort. It can be done, although the doing is usually quite laborious. There is, however, an area of our lives in which any application of personal mental effort will fail utterly. This is the area of healing and spiritual progress.

When Metapsychiatry becomes a “should,” it means that personal mind is trying to eliminate itself. The ego believes that it wants the blessings of spiritual progress and becomes envious of others who seem to possess them. So the ego seizes upon the principles of Metapsychiatry and tries to use them to kill itself. This is clearly impossible since above all else the ego wishes to confirm itself even if it means becoming enlightened. The ego wants to become enlightened but on its own terms. It wants the fruits and the blessings, the “loaves and the fishes,” but without surrendering its own will to God’s will. Personal mind wants to produce enlightenment all by itself, and tries to use the principles of Metapsychiatry as operational tools to achieve its goal. This misuse of spiritual principles generates friction within consciousness, which we experience as the impassable “should.”

This “should” is a message. It tells us that we cannot save ourselves through personal effort and, the more we try, the more futile it seems. Is there then no way out? Jesus pointed the way out and demonstrated the alternative to personal mind.

The Son can do nothing of his own accord. We cannot make progress through our own personal efforts.

But only what he sees the Father doing. We can, however, discover that our personal effort is not the only activity in the world. We can discern this activity which we call omniactive Love-Intelligence, in even the most unexpected and trivial phases of our daily lives.

For whatever he does, that the Son does likewise. God and the Soul are not separate entities. What the Father does, so does the Son. What God is, so is the Soul. We discern the shadow of this truth when we observe that, to the extent that we are mindful of God, our experiences begin to conform to an orderly pattern.

For the Father loves the Son. As long as we try to engineer our own progress on our own terms, we will remain ignorant of God’s great love for us. God has created a perfect world which he would like us to see, and has given us consciousness to enable us to see it. Our consciousness is the most precious gift we have; it is the channel of God’s love since through consciousness we become aware of spiritual good.

And shows him all that he himself is doing. What is God doing? He is manifesting himself through non-dimensional, spiritual qualities. As our faculties mature and become spiritualized, we become aware not only of sensations, perceptions, and cognitions, but of qualities totally invisible to the senses – qualities such as love, intelligence, beauty, harmony, and all manner of spiritual good. God reveals his perfect world through our spiritual faculties. His showing us these qualities is evidence of his love, and, where there is divine love, there is also assurance.

And greater works than these will he show him. Spiritual consciousness is infinite; our perception of the good of God has no limit. Spiritual discernment grows with our interest until we begin to see God everywhere.

That you may marvel. The living Soul does nothing of its own accord; it marvels at the good of God. We call the one who marvels the beholder.

The beholder is the alternative to personal mind. How do we become beholders? Slowly and quietly we learn to perceive the good that we have not produced ourselves. Where can we find this good? We find it everywhere – even where we usually look for sensory gratification. The flowers we have picked may look good, but their beauty is also evidence of divine love. Our morning meal may taste good, but its nourishment is also evidence of divine love. Our favorite symphony may sound good, but its order is also evidence of divine intelligence. In small ways, we begin to spiritualize our perception, first picking up tiny clues, then building from them a sense of God's constant presence.

We must beware, however, for we are not yet through with personal mind. God's blessings are omnipresent – the good of God "already is" – but personal mind hides these blessings from us in three ways: through pride, greed, and fear. We become proud of our blessings and try to take credit for them, fooling ourselves into thinking that we have produced what comes only from the good of God. We become greedy about our blessings and want more, forgetting that they are not here for ourselves but for God. We become fearful about our blessings, and worry that they may not last, which indicates a desire to control the flow of divine good. The beholder recognizes these tricks of the ego and if we allow the beholder to ascend into consciousness, he will correct our misperception and restore us to peace.

The beholder heals us by showing us the good of God. This is not all: the beholder heals us also by teaching us how to love. One reason we experience Metapsychiatry as a judgment is that, once we discover the idea of spiritual, non-conditional love, we see how unloving we really are. By our own efforts we cannot make ourselves loving since we always place at least one condition on that love: we want to feel good about ourselves. We cannot produce love but the miracle is this: the beholder is the very manifestation of love that we would like to become. The beholder is a consciousness that sees God; to be in the presence of the beholder is to be in the presence of non-conditional love. We become loving not by doing but by seeing.

Finally, the beholder heals us by teaching us how to glow. In Metapsychiatry, we speak often of "glowing for God." We cannot make ourselves glow, but a consciousness that beholds God's presence glows naturally. Such an individual develops the inward and outward signs of glowing, and his presence becomes beneficial.

When we become beholders, the impassable "should" dissolves completely. The principles of Metapsychiatry are no longer judgments but blessings. Our urge to judge ourselves vanishes for two reasons: first, our attention is deflected away from ourselves and toward the good of God, and second, as beholders we discover that we really are making progress after all. This progress may seem slow, but patience and humility are also spiritual

qualities, qualities we can learn to behold. When we realize this progress, we find it is not what we first expected. It is nothing for which we can take personal credit. It is simply the awareness of God as an ever-present reality and of ourselves as the living manifestations of this love.

OF AIR CONDITIONERS AND RAIN DANCING

By Joan Rubadeau M.A.

“It’s so hot. How about turning on the air conditioner?”

We had just gotten into my friend’s new car and were about to set out for a drive. She reached over and moved the knob to “on” and started the car. As we drove off, she again reached over to the air conditioner control. The air had not come on. She took the knob, jiggled it and kept jiggling it. After traveling about a block, the air conditioner came on.

“What are you doing?” I asked.

“Oh, there must be a short or something. The air conditioner never seems to come on when I turn the knob. I have to jiggle it for a while before it works. What are you laughing at?”

As soon as I could stop laughing, I explained to her that in many cars, it took a block or so for the system to “warm up” and begin operation. Her jiggling had nothing to do with the fan coming on. Had she not jiggled, the fan would have come on anyway. That was simply the way the system operated. It was in perfect order all the time.

To our continued delight, we could see a wonderful analogy in this little incident. It reminded us of the old primitive custom of rain-dancing. At some time in the past, during a time of seeming drought, some primitive people had probably made some attempt to influence God to bring rain. They danced to please God and when it rained, the habitual and primitive human way of seeing what we call cause and effect thinking made the inevitable connection. “We dance, it rains. Therefore, when we want rain, we dance. Our dancing can cause rain.” “I jiggle, the air conditioner comes on. When I want air conditioning, I must jiggle.” “I need (money, love, power) I must (_____).” Each of us fills in the blank with whatever seems to make “it” happen. This mistake is based on the misperception that we have needs that are not met, and unless we do something to meet them, they will remain unmet. As long as we jiggle, we will never discover that the system is in perfect order and is available to meet our needs. Nothing we seem to be doing is really the cause of our receiving what we need. Everything we need is provided by God, abundant and infinite good. We are blinded by old habits and mental connections and continue to “jiggle” and think that our jiggling is the cause of the good we are after.

In a recent telephone conference, Dr. Hora recommended to one student that she learn to pray. “What are we accomplishing through prayer?” he asked. “We are accomplishing increased receptivity. That is the purpose of prayer, to increase our receptivity to inspired ideas, because these inspired ideas have an answer and solution to every possible problem

of life, in anybody's life. The purpose of prayer is to increase receptivity. As the Psalmist says, "Open thou mine eyes that I may behold wondrous things out of thy law." God's ideas are as omnipresent as water in the ocean. How many raindrops make up an ocean?"

In order to rise to a higher level of existence, we need to be able to see that we are never a "cause" of anything, no matter how it seems. God's good is ever present and available in spite of us and our constant jiggling. All effects flow from the only cause, omnipresent Love-Intelligence. Recently, in a PAGL group meeting, a new student of Metapsychiatry was discussing her problem of not being able to get a good job. The discussion proceeded to clarify operational thinking and compare it to inspirational living. "Well," she protested. "You can't just sit at home and pray." "The heck you can't!" came the answer.

The solution to any problem is never jiggling, or any form of personal management of the situation. The solution to every problem, the answer to every need, is always to pray, to rise higher in consciousness, and to seek to see God as the only cause, good as the only effect.

THE CAPACITY TO OBSERVE OUR THOUGHTS

By Jan Linthorst, D.Min.

Motto: "If any man be in Christ, he is a new creature." (II Corinthians. 5:17) In the Christ consciousness, everything is seen new.

We cannot make ourselves free from ignorance. In our ignorance, we have developed a strong thought pattern which is called "ego," and this ego can oppose itself but not free itself from itself. "There would seem to be no escape and indeed there would be none, if it were not for a little known quality of consciousness: the capacity to observe its own content." (Charles Gougey, *Ceaseless Prayer*, 1985)

We cannot free ourselves but we can see ourselves. It is something very different when we say "I am angry" than when we say "I am aware of anger and angry thoughts." In the first case, we are so identified with the feelings that we have actually "lost consciousness."

We may distinguish between two sorts of consciousness: (a) Consciousness of an object – this is not real consciousness even though we call it by that name. (b) Consciousness of being conscious of an object – this may be called primary consciousness, and the former, secondary consciousness. Most people dwell in the secondary consciousness. When someone is immersed in an anxiety about, say, a relationship, that person is completely identified with the anxiety. Gougey calls this "a failure to distinguish between the individual who is conscious and the thought of which he is conscious." (Ibid.)

Our aim is to become aware of this primary consciousness and to expand on it. Our method is to observe our thoughts and the content of consciousness without evaluation. When we have attained a smidgeon of this consciousness, or awareness, there is the beginning of dominion and freedom. Zen training is a method of developing this awareness but is not

readily available to all. We must develop our own method with the help of Metapsychiatry.

Ordinarily the primary consciousness is not functional and the secondary consciousness is the only one functioning. And this is not even consciousness!! Through training, the primary consciousness or awareness starts functioning. This consciousness is the kingdom within, the third eye, the lake without ripple, the transcendent observer, the beholder, the Living Soul, the Christ consciousness, the perfect man.

The method of developing this awareness is with the Two Intelligent Questions, provided we approach the first intelligent question from the viewpoint of God. This question is at times troublesome to some. This seems to lie in the fact that it is approached from the viewpoint of human sense, the secondary consciousness. The true meaning of a problem can be discerned with the yardstick of God's "perfect man," i.e. our true identity as the image and likeness of God. We endeavor to see that God created man in his own image and likeness with male and female qualities. This one man is the perfect man, the Christ man, reflected in every individual manifestation. When we understand that God's creation is finished and complete, perfect and pure, infinite and measureless, non-dimensional and whole, then we see the truth of ourselves and our fellow man. The content of consciousness, or secondary consciousness, and our mode of being-in-the-world are clearly exposed in that light. This awareness is also the primary awareness that "sees" and observes and cannot identify itself with anything less than the perfect man, the Christ, the image and likeness of God. We call him the transcendent observer.

Following is a meditation lesson which is comprised of verses from the Bible and excerpts from the work of Dr. Hora. The lesson is compiled by Joan Rubadeau, M.A.

PRAYER

When we glow inwardly with the knowledge of God through the awareness of his infinite love, power, and presence, that is prayer.

I. "All the earth shall worship thee and shall sing unto thee." (Psalm 66:4)

The prayer of glowing is contemplating how wonderful God is, what a great blessing and privilege it is to know God in an existentially valid way.

II. "Seek you the kingdom of God and all these things shall be added to you." (Luke 12:31)

The prayer of glowing is the deepest form, the most powerful form, the most valid form of prayer.

III. "My people shall know my name; therefore they shall know in that day that I am he that doth speak." (Isaiah 52:6)

When you are fully conscious of God's presence and power in your life, you can see that infinite Love-Intelligence was and is and always shall be the only Reality.

IV. "Jesus beholding him loved him." (Mark 10:21)

Prayer doesn't involve any effort on our part – only devotion, attentiveness and gratitude.

V. "And you also shall bear witness . . ." (John 15:27)

The right prayer is to remain peaceful and undisturbed.

VI. "Am I not an apostle? Am I not free?" (I Cor. 9:1)

Intercessory prayer is being influential by virtue of the purity of consciousness.

VII. "Open thou mine eyes that I may behold wondrous things out of thy law." (Psalm 119:18)

The purpose of prayer is to increase receptivity.