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EDITORIAL

We are happy to present this NEWSLETTER with some improvements in the printing and layout. The PAGL Press has been upgrading its printing capabilities. Gradually, as we learn the workings of the new Macintosh computer, more attractive features will be added.

Other interesting events are reflecting growth at the Institute. On August 30th a group seminar will be conducted, originating in Orange, California, with Dr. Hora in New York, via telephone, which will include several other groups across the country. It is called: "Groups across America." Among the groups invited are San Diego, San Francisco, Berkeley, Denver, Wytheville, Virginia, and Washington, D.C., Stonington, Connecticut and Old Lyme, Connecticut. The theme of the seminar will be "*The Meltdown of Ignorance.*"

We are looking forward to a wonderful Summer Conference on "Learning to See Nondimensional Man" at Lake Arrowhead Hilton Lodge. Many good papers have already been written for this event.

Also, a seminar will be held in Seattle, Washington conducted by Joan Rubadeau. A number of individual in that area have been studying the books of Metapsychiatry and are meeting together for the first time on June 24th.

Jan Linthorst, D. Min
Editor

TURNING OUR ATTENTION

by Charles Gourgey Ph.D.

*Thou dost keep him in perfect peace,
whose mind is stayed on thee,
because he trust in thee.
(Is. 26:3)*

We begin life without knowing the origin of the problems we must face. Many of us continue throughout our lives believing that problems have no origin, that they can strike anyone at any time, without sense or reason. If we see life this way, we live in fear. Believing our troubles to be random accidents, we have no way of protecting ourselves except through superstition. We may call our tragedies “acts of God.” We may even take refuge in the strange folk wisdom that big problems only happen to “somebody else.” Whatever form our superstition may take, it is a flimsy barrier against the unknown and the seemingly accidental.

If we do not know the origin of our problems, we have no recourse but to invent systems of belief, be they religious, political, or psychological, to provide the appearance of security. Metapsychiatry claims to have identified the origin of our problems. Although this claim cannot be demonstrated in any laboratory, it can be tested in the experience of every individual.

What is the claim? Metapsychiatry has a technical term to describe the origin of every problem: it is “self-confirmatory ideation.” A more familiar description is wanting; self-confirmatory ideation and wanting are virtually synonymous. Metapsychiatry claims that the source of every problem is a thought of either wanting something or, what amounts to the same thing, not wanting something.

There is no suffering without the thought of wanting something. The common sources of suffering---the “Five Gates of Hell” (sensualism, emotionalism, intellectualism, materialism, personalism) and the “Four Horsemen” (envy, jealousy, rivalry, malice)-- are all specific forms of wanting. It actually makes little difference what we want; if strong enough, even the most innocent-seeming want will eventually surface as a problem or symptom. Our thoughts of wanting carry a high emotional charge (psychologists call this “cathexis”), and there is something about this intensity that disrupts our equilibrium.

These areas of our lives in which our passions are most concentrated are inevitably the places from which our problems arise.

We experience wanting in three ways: desire, hatred, and fear. “What we cherish, what we hate and what we fear, are highly charged thoughts carrying a powerful energy level in the direction of manifesting themselves in visible form” (Thomas Hora, *Beyond the Dream*, P. 9)

It may be true that “a desire fulfilled is sweet” (Proverbs 13:19), but not for long: it soon disappears, leaving pain in its wake.

Paul was a victim of intense desires; he knew their pain, and also the futility of trying to fight them.

“sin finding opportunity in the commandment, wrought in me all kinds of covetousness. . . We know that the law is spiritual; but I am carnal, sold under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.” (Romans 7:8, 14–15)

In anguish, Paul discovered that even if we realize that our desires are hurting us, we cannot fight them head-on. If we try, we only make them worse: they become stronger, seeming to gain power from our very effort to resist them.

**“For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. . . . I find it to be a law that when I want to do it right, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death?”
(Romans 7:18, 21–24)**

If we have traveled the spiritual path far enough, sooner or later we discover Paul’s dilemma. We know that our wants are hurting us, that they are the worst thing for us. We also know that we cannot resist them directly; we cannot stop wanting what we want. We may feel condemned to experience the same problems over and over again, perhaps aware of their meaning, but unable to discover ourselves from the desires that are their source.

Even while counseling us to refrain from wanting, Metapsychiatry is fully aware of this dilemma, and provides what is perhaps the only way out. Before we can take advantage of it, we must know who our real tormentors are. “Our tormentors are not people but our thoughts. What does that mean? It means that we have the power to turn our attention to more valid thoughts” (Beyond the Dream, p. 115). To gain dominion over the desires that enslave us we need not resist them directly; we need not even try to give them up. We need only perform a simple shift of attention.

How simple is the simple shift? To turn our attention from what we want to what God wants--a phrase heard often in Metapsychiatry, which many students encounter with impatience and dread. We resist the idea of turning our attention to what God wants, seeing it as a burden, a power struggle with the Almighty Wanter. We react as though God could possibly want something other than what is best for us. This is a mistake, based on a failure to understand what God wants.

What does God want? Very simply, God wants us to be mindful of him. To be mindful of God means to know we are always in his presence inspired by his intelligence, governed by his love. Could we want anything better than this? It is not enough, however, merely to know about what God wants, or to repeat phrases describing what God wants without understanding what they mean. God wants us to realize his benevolence toward us, so that what God wants can become our salvation from the torments of our own wanting.

To realize what God wants means to enter into the awareness of his presence. Realizing God’s presence requires no special entreaties or supplications. We need only know that nothing can take us out of this awareness but thoughts of wanting. When free of wanting, our minds are at rest, and we know that we dwell with God. Unfortunately, few of us have a chance to realize this, since hardly a minute passes when we are not wanting something. There is only one way we can discover this inner peace: to turn our attention, from what we want to what God wants.

How do we turn our attention? We must first interrupt the flow of our thoughts. God is more polite than the ego: he will never interrupt a conversation we are having with ourselves. So we have to interrupt our own thoughts, which we do simply by observing them. In observing the thought “I want” we already begin to escape its grasp: through careful self-examination we drive the devil from his hiding place. Once we can see him plainly, it is much easier to return our attention to God.

This is the decisive moment. The shift that seems so difficult, the shift towards God, becomes exceedingly easy if we know only one thing: turning our attention toward God is an act of love, perhaps the only possible act of genuine love. The only truly selfless gift we can give us to set aside our personal concerns and make ourselves available to a higher, more valid and more benevolent intentionality than our own. As spiritual beings we all desire to be loving, although we may not know it. To see the act of turning our attention as an opportunity to respond to love in a loving way awakens within us the sense of ourselves as living Souls.

Turning our attention to what God wants liberates us from our incessant cravings in a way that is hardly possible if we try to battle them directly. Attention is the food upon which thoughts thrive. If we try to give up our thoughts they will grow powerful simply from the ever increasing attention we pay them. They may even become obsessions. When we turn to what God wants, we enter the only place where our thoughts cannot touch us. We withdraw from our wants the precious attention they require for their survival. No matter how hard we try, we cannot kill the ego. The ego will die in only one way: of starvation.

When we realize what God wants, we find peace and joy far beyond anything we have ever known. We do not, however, find this immediately. At first we do not see that what God wants promises the love we really need and that we are really seeking. At first we believe that turning our attention from what we want means giving something up. Each time we turn our attention, at least in the beginning, we must therefore be prepared to feel a faint touch of mourning. Until we begin to realize the love God has for us, and perhaps even for a little while afterward, we will feel a little grief each time we separate ourselves from what we cherish. This is nothing to fear; it means only that we are becoming sincerely interested in God. Eventually this interest will dominate and our growing knowledge of God will turn to joy.

Although we may first come to it through suffering, turning our attention is not something we do merely to solve a problem. It is an invitation to abandon our train of personal thoughts, to hear instead God speaking to the Soul. This healing dialogue is never broken, though our awareness of it is interrupted when personal concerns distract us. The increasingly painful contrast between God's presence and these moments of distraction makes us grateful for the chance to return our attention to God. Turning our attention then becomes an entrance to ceaseless prayer: having known the joy of the Lord, we would like it to protect us from ever

again falling under the influence of our thoughts. God wants us with him every moment, never for a second to live outside the awareness of his love.

Excerpt from a Telephone Seminar with Dr. Hora, 3/86

“What Cannot Be Done”

Jan: I collected some thoughts from the book Beyond the Dream, notably from the chapter on “What Can Be Done and What Can’t Be Done” and presented it this morning. We are especially interested in an idea here that we have spiritual faculties that are not ego functions and that there is another dimension to knowing that is not organismic, which is not in the brain but in the being of man, in consciousness. From this perspective, we know the spiritual qualities. Another statement that you make is to let what we hear do its own work so that the spiritual qualities are not something that we can express. They express themselves through us. This whole fascinating area that expressing cannot be done is actually what we would like to learn more about this morning with you.

Dr. Hora: What happens when someone is trying to express spiritual qualities?

Student: It seems to come off phony, insincere.

Dr. Hora: That’s right. For instance, there are some individuals who are trying to be very loving, very nice, but it comes through as saccharine. These things cannot be done, even with the best of intentions. They are either glowing, and shining through or they are just artificial and they create a negative reaction. Sometimes you see on television preachers who are trying to express loving spiritual qualities and it just doesn’t come through right. You may have observed this on some religious programs. A great deal of effort is being exerted in trying to express spiritual qualities. It cannot be done. It is disingenuous Christianity.

Student: Isn’t just expressing it, even though it is phony, a signpost to getting closer to the truth?

Dr. Hora: Can you tell the difference between manifesting spiritual qualities and

expressing them. When we are expressing them, then we are trying to “do” it. Manifesting is spontaneous and easy. Whenever we are facing disingenuous individuals, there is a sense of discomfort in watching him. In essence, this discomfort is an awareness that we are being conned, perhaps not willfully, but inadvertently through lack of awareness. Spiritual values and spiritual qualities are realities and they cannot be falsified without ill effects. There is a difference between being real and being realistic.

Student: As you are exposed to valid spiritual ideas, some process takes its natural course? You can't do it but it just happens?

Dr. Hora: It happens when we are sincerely imbued with them appreciating them and loving them. They transform us. We don't change ourselves. The truth sets us free but we cannot produce the truth. We have to allow the truth to transform us and set us free.

Student: I have some questions about operationalism. In going over this topic, I'm becoming more aware of the operational ideas under which I function. I often have a sense of urgency, of having to do things and a sense of importance in getting them done. I'm seeing that spill over into my spiritual journey where I carry a sense of having to do spiritual things, having to read, having to meditate and what I would like to understand is what ideas are cherished that I continue in this mode of being of operational?

Dr. Hora: Our topic today is designed to heal us of operationalism. Would you like to know what operationalism is? It is based on ignorance of God. It assumes that God doesn't exist and we have to do everything ourselves, even those things which cannot be done. That is operationalism. But Jesus said, “Of mine own self I can do nothing. It is the Father in me that doeth the work”. As we progress in our studies of Metapsychiatry, we will discover that it is Love-Intelligence that accomplishes whatever needs to be done. We become instruments of God rather than self-energized, “battery-operated” persons.

Student: I would like to ask about the “doing” in relation to a problem. In trying to transcend the problem and learn about God, it seems that at some point we are doing something, even if it is opening some spiritual literature in order to turn consciousness to the spiritual. Could you please clarify the process? It seems like we are doing the preparing of consciousness or doing the receptivity.

Dr. Hora: What is prayer? Essentially prayer is turning our wholehearted attention towards God with the aim of receiving some inspired idea or wisdom which we happen to need at that particular time. Would you classify attentiveness as an activity?

Student: Not in a sense of “doing” but rather a state.

Dr. Hora: That’s right. A state of receptivity. It is neither active nor passive. It is a quality of attention which is alert and grateful and available. It is not a doing nor a non-doing. It is a special state of consciousness which is available. People who have an operational approach to meditation or prayer find that nothing is really accomplished. It seems almost as if God would not talk to operators.

Student: It seems that our role is to realize what already has been done by God and not go about doing things.

Dr. Hora: God cannot be put in a time frame. When we say God has already done this, we are thinking in the time frame of the past. God is not in time. God is now. Creation is Now--from moment-to-moment. Every moment the creative ideas flow into our consciousness from omniactive Love-Intelligence, the divine Mind. It is much more helpful to conceptualize the spiritual in terms of Now, from moment-to-moment. God is Now. “Now is the accepted time,” says the Bible. “Now is the time of salvation.” The truth is Now. It is continuously Now.

THE COMPUTER SEEN FROM A SPIRITUAL PERSPECTIVE **A VEHICLE FOR SPIRITUAL LESSONS**

By Roberta Carasso, PhD.

The computer is a phenomenon of our age. Its intelligent design has propelled mankind to reach heights which previously would have been impossible. Space technology and the advancements in telecommunications are some of the ramifications of the computer. Less dramatic, but far more essential to our everyday lives, are the resulting numerous conveniences which by now we take for granted.

But the computer age has its flipside. The computer has been known to evoke

“computerphobia” – a fear of the machine which seems to play havoc with our sensibilities. It looks like a TV, but it is not. It looks like a typewriter, but it is not. Some computers may even use a telephone, but a computer is clearly not that either. Such deception leaves us a shaky ground. The unknown, unlike anything else we do know and are sure of, can reduce grown men and women to tears and to become dribbling idiots. People may spend large sums of money hoping that the latest equipment will be a shield against the dilemma, but money and equipment offer no guarantee that it would remove the fear and unlock the mystery of the computer.

Problems are mental and solutions are spiritual. As in every issue that comes to our attention, it is best when looked at spiritually. To begin, the phenomenon of the computer needs to be placed under the uncompromising examination of the two intelligent questions. What is the meaning of what the computer seems to be? What is the meaning of the fear the computer seems to evoke? And what is what really is? How can this 20th century instrument be viewed in a spiritual light?

The computer is a vehicle offering us a new and expanded way of understanding. Ultimately, it is a step in the direction of realizing nondimensionality and infinity. The expansion that it provides, not being fully understood, seems for many to be unsettling. Computerphobia is a psychological term which, when seen in light of Metapsychiatry, is a fear of the unknown and the threat that the self cannot function on unfamiliar ground. Phobia is self-concern and demonstrates the neglect of the idea that God is what is real. When presented with an expanded mode of employing intelligent and new ideas, the self feels threatened. This threat is the erroneous belief that the self knows and controls what it does. The opportunity to abandon the familiar and forge ahead into the unknown is frightening. It is the self that becomes reduced to tears and an idiot state. Consequently, we can see the first of the two spiritual lessons the computer offers, that of humility.

Humility is the living Soul knowing that God is all there is. Whether we like it or not, by its inherent unfamiliarity, the computer forces us to be humbler. Mankind has arrived at the foothill of a mountain that needs to be scaled in a new way. The mountain offers the opportunity for greater evidence of intelligence and a more efficient, effective and effortless life. When we realize that God, and not the self, is the source of all life, we humbly admit that there are ideas we have as yet not contemplated. This is the only means of ascension to being.

Seen in this light, what a blessed opportunity it is to humbly admit that there

is a vast intelligence as yet not fully comprehended. This admission not only expands our knowledge, but increases open-mindedness. It is interesting to consider that computer size decreases in direct proportion to its increased capacity. Computers are getting smaller and smaller, but their capacity is soaring. We could say that the decrease in self-concern result in an expansion of open-mindedness. Having reached this understanding, we become aware of the assuredness that the computer is the outward symbol of our expansion of consciousness.

The second spiritual lesson the computer offers is that of nonpersonalism. Those working with a computer quickly become aware that they do not do it, nor does anyone else do it. The computer seems to do what is needed when we give it the minimum of information. And although as spiritual students we become aware that this doing is God, the first step in comprehending nonpersonalism is to know he that it is not a person who makes it happen. Somehow the nonpersonal manner in which computers respond increases our understanding of the nonpersonal. Computers neither like nor dislikes their users, but go about their business as they are designed to do. If thousands of people ask the same request of the same computer, it responds in the very same way to everyone. It has no likes, no dislikes, no prejudices, no jealousy, no envy, no rivalry. To the computer the user is not even a person.

To conclude, the computer offers many spiritual lessons, too numerous to present here. Whether we use a computer or not, we need to acknowledge that problems are lessons designed for our edification. If the use of a computer offers itself and we become aware of the apprehension, then it would be helpful at that time to ask the two intelligent questions so that our consciousness could be edified. This healing, needed by many, will only come about through spiritual understanding. The computer offers opportunities to heal the erroneous idea of self, expand seeing, broaden the idea of intelligence, improve communication while leading us to a more humble and nonpersonal mode-of-being in the world. Can this be anything else but Love? The computer, a highly sophisticated electronic mechanism, run by a superchip, formatted in megabytes, executing in picoseconds, points us in the direction of Love. In this light, we see that advances in technology are nothing more than Love and Intelligence becoming more evident in consciousness.