

Newsletter of the PAGL Foundation Institute

Thomas Hora, Director
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The PAGL Foundation Institute is devoted to the study and exploration of modes of being-in-the-world, their meanings in terms of qualities of consciousness and cognitive processes. The approach is educational, emphasizing prayer, meditation, spiritual values, and existentially valid metaphysical principles.

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In This issue

What is Discipline?	page 2
A Group Session with Dr. Hora	page 10
Sex Education	page 15
A Reprint from <i>Beyond the Dream</i>	
Grieving	
By Donna Ziller	

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What is Discipline? A Group Session with Dr. Hora

Question: Dr. Hora, I was reading about mind fasting and mental discipline. Garbage thoughts seem to come into my consciousness a lot, and so I would like to understand

mental discipline.

Dr. Hora: It is very important to know what discipline is. Most people confuse it with control, but control is violence. The police have to control the mobs, and they use violence to suppress violence. There are people who do not know the difference between discipline and control, and they suffer the consequences. If we do not know this then we try to control ourselves, and we can develop a *compulsive neurosis*. There are people who suffer from compulsions. For instance, Archie Bunker, the character who played in *All in the Family*, had a compulsion when putting on his shoes. First, he would put on the right sock and then the left sock, then he would put on the right shoe and then the left shoe. But it disturbed him tremendously when the "Meathad" had a different approach! If a compulsive symptom is interfered with people get very disturbed and upset, even violent. So, control is not a spiritual approach. Discipline means to love the teaching of the Master. For instance, if you love the "Eleven Principles" of Metapsychiatry, and if you love the "Three R's", then you will be approaching enlightenment. This is important to know for progress. Now, you are interested in mental discipline. How can we become disciplined in the realm of mind? The first thing is to love certain ways of thinking and seeing, and appreciating life. For instance, if we love the First Principle: "Thou shalt have no other interests before the good of God which is spiritual blessedness," then we will have no difficulty turning away from invalid thoughts and false desires. We will eagerly contemplate the good of God which is spiritual blessedness. But suppose you are sitting on the train on your way home from work, and there is a beautiful girl sitting across from you; you see her and you start salivating! Metapsychiatry says: Appreciate the beauty, be grateful for the intelligence, be happy in the presence of such a gorgeous girl, but consider the First Principle. Suddenly, you say: "Well, there is something which transcends all carnal desires, and that is spiritual blessedness."

Most people would say: "What's that? What's the big deal about spiritual blessedness? Isn't it just religious mumbo-jumbo?" It is, until we have really discovered what spiritual blessedness is. And the love of spiritual truth will give us the mental discipline so that we will, under all circumstances, be in tune with Divine reality. This is called immunity from the human conundrums of life.

Question: It seems in this example that we have to know that something is bad for us before we can fully appreciate the spiritual counterpart. What is so terrible about looking at the opposite sex? It seems so natural when we are interested in dating, so what makes it so horrible? Because then we are not interested in the First Principle?

Dr. Hora: We get fascinated with certain "erogenic zones!" Do we all know what that means? Once we are fascinated with erogenic zones, then God is out of the picture and all there is is sexual excitement and such things. There are infinite varieties of ways of getting erotically fixated on something. And then you are lost! It takes discipline, which means to love a certain teaching of the truth of being. This is essential for liberation.

Question: Does to love mean to be interested?

Dr. Hora: Yes, interest is love. Curiosity is hostile, inquisitiveness is intrusive, and acquisitiveness is possessive. Knowing these things will make it easier to become mentally disciplined.

Question: Dr. Hora, I am not sure I understand how self control is violence.

Dr. Hora: It takes an effort to control yourself. Imagine a young man sitting on the train, looking at this girl; he has to hold back and not show his interest. It takes violent effort to control himself!

Comment: Or if a parent tries to control a child, it never seems loving.

Dr. Hora: Yes. The world is full of controlling people.

Comment: So with real discipline, no effort is needed.

Dr. Hora: Certainly not. When there is love no effort is needed; it is effortless, efficient and effective. We have a chapter in *Beyond the Dream on "Sex Education,"* it describes all the foolish things which are officially offered to children and students about what sex is. For instance, sex is called "pleasuring," and one lady referred to sex as "penile thrust." All kinds of pseudo-scientific names are given to the sexual act. One woman was giving lectures and

teaching forty million people on television about the techniques of sex. Of course, she was recommending it very highly as the secret of healthy living, and people went for it. She became a famous, celebrated sex expert, and whatever she said was accepted eagerly and uncritically. Thank God later it petered out and the interest faded, because some other things became more interesting, like AIDS. At different periods of time fads appear in our culture which are absolutely idiotic, and people do not recognize them. Many think that because it is on the television, it must be right. Good-looking people are speaking about it, so we think it must be true. After a while it is suspected that the fad is not as wonderful as it sounds and it fades out, and then our culture is ready for something new.

Question: Dr. Hora, we read about politicians whose careers have been devastated because of sexual forays they had. What is at work there? Is it a self-destructive thought in the politician's head?

Dr. Hora: Everyone has some fantasy about what is good, what is desirable, what is profitable, what is acceptable.

Question: But what these people seem to do is destructive to them, might it be that at that point all they want is to feel good?

Dr. Hora: It is destructive to everyone, not only politicians. You don't have to be a politician to destroy yourself through self-confirmatory activities.

Comment: But it seems that it is more important for them to feel good than to have integrity.

Dr. Hora: There are many people who are laboring under a belief that to feel good means to be healthy and happy, so they are reaching out for whatever the most popular way is at that particular time. Some people feel good with alcohol, or with drugs, or with getting married, or getting divorced. Whatever gives you a good feeling, you do that. This is not discipline, this is called being a sucker! Most people are suckers for something. As they say: "There is a sucker born every minute."

Question: I remember you once said that when something reaches the point of being eroticized, it is harder to lose interest because it is so powerful. Do we just have to recognize that it is so destructive?

Dr. Hora: Eroticism is the devil's most effective weapon.

Comment: If one indulges in it, then it is complete recklessness.

Dr. Hora: You can get hooked on it just like you get hooked on heroin or crack, and it is very hard to give it up. Actually, it is impossible to give it up.

Question: Because that would be control?

Dr. Hora: Yes, unfortunately many of the institutions which specialize in helping drug addicts, are teaching control. So the individual stops taking drugs and becomes violent. Violence is the solution to giving up the drug. It takes a violent man to willfully give up the drug. But this is not a healing, it is an aggravation of the disease.

Question: If one does see a handsome or beautiful individual of the opposite sex, what are the valid thoughts? You see them and they catch your attention, what then?

Dr. Hora: There is nothing wrong if the individual catches your attention.

Comment: It is the wanting.

Dr. Hora: Yes. Wanting ego gratification, or sensual excitement, or orgasm. There is someone who said: "All I want is to go with a beautiful girl into my favorite bar, so that the people who are drinking there would see that I am a really successful guy because I have this beautiful girl at my side." This is seeking social acceptability!

Question: Is it valid to think about the difference between beauty and attractiveness?

Dr. Hora: This is extensively dealt with in Metapsychiatry. Many women make the mistake of trying to be attractive. As a matter of fact, the culture approves of attractiveness. Attractiveness is an attempt at controlling men, or if the individual is gay, he makes himself attractive to control or exert an influence towards someone so that they would come closer. Attraction is manipulation and influencing, and interaction. It is very troublesome. Many attractive women become victims of rape and violent assault. They go to the police, and explain they were raped, and the police tell them: "You asked for it!" This is a double jeopardy. Not only were they the victim of the rapist, but then the police think that it is their fault -- which is called blaming the victim. This is neither right, nor wrong. It is tragic, because how many people understand the Seventh Principle of Metapsychiatry which says: "Nothing comes into experience uninvited." This is the problem with attractiveness. In the Middle East, they solved the problem. Whenever women go out they must be covered from head to toe with two little slits for the eyes! That is the Islamic solution to the problem of

Dr. Hora: Yes, attachment to worldly values, and the ignorance of judging by to worldly values?

Question: What is the meaning of the objection to the First Principle? Is it attachment to become a nun?"

Dr. Hora: Yes, real happiness, real freedom, real truth, real joy, perfect health, perfect life. As the New Jersey Jewish lady said: "What do you want of me Dr. Hora, you want me

Question: And become interested in the First Principle, spiritual blessedness? everything that the world is interested in.

world, until we completely disappear, and this is called ascension. We just lose interest in money. In Metapsychiatry we are moving lower, and lower, and further away from the priests, that is the problem. The nuns want to be priests, the nurses want to be doctors, always everything is pushing, pushing, higher and higher for social recognition and Dr. Hora: No, now they want to become priests, and they are not allowed to become

allowed to wear normal clothes, and now they have the problem of conforming. Comment: I guess that is why nuns used to wear long black habits; then they were

Dr. Hora: Yes, she is merchandizing herself.

they open themselves up to being treated like that.

Comment: You also said that in attractiveness the woman makes herself an object, so

Dr. Hora: They adulterate it.

Question: A person who focuses on being attractive covers up the beauty?

Dr. Hora: Of course, and beauty is a spiritual quality.

Comment: So attractiveness is a sexual issue?

beautiful. So a student of Metapsychiatry appreciates beauty both in women and in men. Beauty is glorifying God. A beautiful individual, a beautiful place, a beautiful animal is a transparency for God, and it is not manipulative; a beautiful woman may seldom get raped.

Dr. Hora: It may eliminate the problem of attractiveness, but God has created us to be

Question: Why isn't that a valid solution?

Dr. Hora: That's a good one.

Comment: But they get spared a lot of mosquito bites!

attractiveness.

Dr. Hora: We do not know the Second Principle of Metapsychiatry which says: "Take no thought for what should be or what should not be, seek ye first to know the good of God which already is." Once on a *Star Trek* program there was a man who came from another planet, and half of his face was white and the other half was black. He was extremely violent, and no one knew what to do with him. Then another man came on the ship, and he was also half white and half black. But when the first one saw him he became wild with violence, hatred and hostility; he just wanted to murder him. So the Captain asked him: "How is it that you hate this man when he is black and white, just like you?" He answered: "No, don't you see? He is black on the wrong side!" He wasn't like he *should* be. So if we do not know the Second Principle we become intolerant, tyrannical and even violent. But if we do understand the Second Principle, we become angels. People are afraid of whatever is different than what they believe to be the right thing. Should thinking results in tyranny, hatred, abuse, and every possible problem. If you study Metapsychiatry for a while you will begin to appreciate the Eleven Principles, because you will see how applicable they are to

etc. What is it?

Comment: There seems to be a lot of violent prejudice these days, black versus white, between violence and love. The world seems to be full of violence.

Dr. Hora: Yes, it could, but most people interpret it as domination. Dominion is the power of focusing attention on what is valid. Domination is control, there is a choice

Question: Does dominion fit into this discussion?

Dr. Hora: Yes.

deprived or losing out on something.

Comment: If one learns that there is a transcendent alternative, then we can put our interest there, and it can make a big difference, because we don't feel like we are being

Dr. Hora: This is control.

don't do it, it is because we are not supposed to do it!

Comment: It seems that we just never learned a proper alternative. Most of the time we are taught that the world is in opposites. So we either do it or we don't do it. And if we

appearances. If we look at life with our eyes, we will say that this is the way things really are, and this is the right way to live, and it is all right to "salivate!"

Dr. Hora: Yes, it is very harmful if you are interested. What is the Metapsychiatric position on sex? "You can have all the sex in the world as long as you are not interested." It is true that the television spews out all kinds of invalid values and ideas, but we cannot blame the television set. It is our problem if we are fascinated by those things, or if we are interested. We could enjoy looking at these things even if we were absolutely not interested. Because it is fascinating to see how the world is so mixed up. We can watch the world from a safe distance within our own consciousness; this is what Jesus called: "Being in the world, but not of it." To say that you shouldn't watch television would be a mistake, this would be a "should" and you would again be controlling yourself, denying yourself, and keeping yourself uninformed about the world. We do not say that. Just understand that in this world, there is "tribulation." (see John 16:33) But we can "overcome the world," not by throwing a stone at the television set, or shooting it, but by looking at it with a certain sense

Comment: The values seem to be communicated subliminally.

Dr. Hora: It is only harmful if you are interested in it.

is always portrayed as so worldly.

Comment: It seems harmful watching TV and going to the movies because the "good life"

things more complicated. Some theologians make Christianity extremely complicated. if it can be so beautifully complicated?" There is a certain kind of mental vanity in making better. The Germans used to like complicated things in life. The saying was: "Why simple complicated as our idea of the good is. Some people think that the more complicated, the simple, and our life is harmonious and uncomplicated. But otherwise it can be as freedom, wisdom, joy, beauty, and harmony, then our values are simple and we become idea of the good life is. If our idea of the good life is peace, assurance, gratitude, love, Dr. Hora: That is a very good point. It all depends on what we are looking for, what our

and you never feel "centered." How would one gain that simplicity?

Question: If we involve ourselves in the Eleven Principles, would that take away the sense that life is bewildering? Sometimes I think that life could be very simple, and that would be a great blessing if life were just simple, and it probably really is, but it doesn't seem that way. It can seem very complicated, very bewildering, that anything is possible,

every aspect of life. They are very helpful, and pertinent.

of distance. As St. Paul said: "None of these things move me." (Acts 20:24) We must be familiar with the world, we must know what is going on, and how people live. It is good to be informed, but not involved. There would be no problem with prostitution, pornography, and drug addiction if people were not interested in these things. There are thousands of policemen, but no one is truly being helped. Nothing is being accomplished and millions of dollars are being wasted, and no one is being saved. The only remedy is to help people become interested in something better than this kind of life. Our interests can make us or break us. Someone said we are not arresting people for smoking cigarettes or cigars, but we are constantly educating them of its detrimental effect, and the results are good, because fewer and fewer people are smoking. No one gets arrested or thrown into jail for smoking cigarettes. This is the educational approach for limiting certain undesirable interests which people have. But we have a totally ineffective approach with drugs. The harder we try to suppress the use of drugs, the more there is of it. We are not getting anywhere. Education can be more effective than repression and violence.

Surely there is some good in freedom of expression, because prudishness and hypocrisy were ways of repression and perpetuation of ignorance. But there are two types of ignorance, there is negative ignorance and there is positive ignorance. In the Victorian era and in the ages of religious hypocrisy there was negative ignorance; people just did not know anything. Ignorance is always troublesome. But there is a worse kind of ignorance and that

The main idea that came through on that program was that the central issue in sex is orgasm. Assuming that the most important thing in sex is orgasm, they arrived at the conclusion that any kind of sex is desirable and good as long as it leads to an orgasm. So they were talking about sado-masochism, homosexuality, lesbianism, oral sex, and sex "above the belt and below the belt," etc. On the surface it seems to be a liberation from Victorian and religious prudishness and hypocrisy. There is now the freedom of talking about and practicing sex without shame and guilt, and it has become the topic of conversation on all levels of society, even on television, where children of all ages are exposed to it.

"How to?" is an operational question. The existential question is: *What? What is it?* The psychotherapeutic principle in Metapsychiatry is this: *If you know what, you know how.* But if we are studying "how," we may never know "what." Therefore, whenever we approach any issue in life or in our profession, the first question to ask is: "What is it?" Not: "How do you do it?" Suppose we then apply this existential inquiry to the mystery of sex and ask: "What is sex? A panel member on the above mentioned television show called it "pleasuring," which seems like a new word. Others called it recreation; someone else referred to it as "penile thrust."

Our culture seems to be obsessed with sex. Recently, there was a three-hour long program on the educational television station devoted to the topic of sex. Elegant and sophisticated professional people were talking with scientific authoritative about the desirability of sex. For three hours they were advising the public on how to do sex. "How to do" was the basic consideration upon which the whole program was built.

Sex Education
Reprinted from *Beyond the Dream*
by Thomas Hora

is positive ignorance. It is when we think we know, but we don't really know. As mentioned previously, the philosopher Heidegger speaks of positive ignorance this way: If a blind man knows that he is blind, he is safe because he knows that he cannot see and he proceeds carefully. But suppose that there was a blind man who believed that he could see, wouldn't he be in grave danger of hurting himself?

Which ignorance is more dangerous, the negative or the positive ignorance? When we have an operational view of sex we are in a state of positive ignorance because we think we know, and we proceed recklessly. It is very well possible that many of the tragedies of marital life, which present-day statistics are alluding to, are based on attempts to lead a sex life in marriage based on positive ignorance. People think they know what sex is and they try to live accordingly, and it does not really work.

It is a very naive assumption that sex is a physical act. If we give it a little thought, we shall notice that it is absolutely impossible to have sex without certain kinds of thoughts. It is absolutely impossible for a man to have an erection without some specific eroticogenic thought. The Greek philosopher Heraclitus said: "Sine ratione nihil est," which means, nothing can happen without thought. So the fundamental element in all sexual activity is thought. Since it is not possible to have sex without thoughts, therefore sex is a mental activity; it is not just a physical act. In the operational approach to sex this "minor" detail is completely overlooked.

If sex is not a physical act but a mental one, wouldn't it stand to reason that the primary issue to consider are those thought processes which underlie the sexual activity? We could say that the sexual act itself is but a shadow of thought. The essential element of sex is thought. Sex, therefore, is not physical but mental. If we want to understand good sex -- and by good, I mean healthy -- then we have to study those mental processes which underlie healthy sexual expression. Any kind of sexual act which would have unhealthy mental content, even though on the surface seemingly pleasurable, may be pathological and pathogenic, which means, one could have seemingly good sex, but actually become sicker in the process.

If we understand sex as a shadow of mental processes, then we will see that every sexual act, whether seemingly healthy or unhealthy, has a meaning, that is, it has a mental

equivalent. Previously we have defined meaning as the mental equivalent of a phenomenon. Sex is the phenomenon and the thoughts which underlie the sexual act comprise the meaning of that phenomenon, i.e., the mental equivalent.

Earlier we mentioned a case of a man who was developing many problems and who lived in a homosexual marriage. His favorite mode of sexual expression was sodomy. He claimed to love his partner; he claimed to have terrific orgasms; sex to him was the focus and center of all creativity, and he built a certain romantic fantasy around it. As we were exploring his mode of being-in-the-world, we discovered that his fantasies revolved around having power to coerce, to subjugate, and to humiliate other people. And this fantasy was the mental basis for his sexual expression. But of course, sex is just one aspect of life; fantasies cannot be limited to sexual expression; they tend to overflow into other areas of life experience. One cannot be a sadistic aggressor in bed only, and be an intelligent beneficial presence in the world, and a healthy individual in one's social and professional life. Whatever the underlying fantasies which nurture the sexual desires are, the same fantasies will enter and color the mode of being-in-the-world, namely the character structure and mental health. So the character and the mode of being-in-the-world of this particular man was that of a coercively interacting, willful-aggressive, hostile-demanding individual who had many other problems in life besides his particular mode of practicing sex.

We are as healthy as our thoughts are. Mental health depends on existentially valid thinking. What constitutes existentially valid thinking? How do we know what is a healthy minded individual? Is there a way of being sure? Who is to tell us how we should think? The sex educators imply that whatever man with the most pleasurable orgasm, that is healthy. However, a rapist gets his most powerful orgasm through raping, a masochist gets his orgasm through being defiled, humiliated, abused, even tortured. There is no limit to how far erotic fantasies can take man. The aim of erotic fantasies is the attainment of maximum orgasmic pleasure.

There is a general assumption that the greater the pleasure, the healthier the sex. And the healthier the sex, the healthier man is. Initially, Freud believed that too. He postulated a criterion of mental health and called it genital primacy. He believed that if one can perform the sexual act genitally and get a big charge out of it, this is proof positive of

health. Later he had to revise this naive idea, and that is how ego psychology came into being.

But the above mentioned television program, which may have been watched by millions of people throughout the United States, gave the impression that any kind of sex is good and desirable as long as it is pleasurable. However, pleasure and orgasm are in no way indicative of health. Metapsychiatry is not against pleasure, but neither does it consider it to be a criterion of health. Suppose we put pleasure under the existential microscope and ask the question: "What is it?" We already discovered that sex is mental, and now we ask: What is pleasure? We do not ask, how do you get pleasure, but what is it? The answer is that pleasure is a thought, a self-confirmatory idea. Pleasure says: "I feel, therefore I am." Now suppose we ask the question: "What is pain?" It is the same thing. What does pain say? It says: "I feel, therefore I am."

It would seem that man's central preoccupation is the question: "Do I exist or don't I exist?" Self-confirmatory ideation is the underlying dynamism which drives man to seek pleasure, pain, excitement, sorrow, remorse, hatred, feeling good, feeling bad, etc. Sex is just one of the many ways man seeks to confirm himself as actually existing as an individual physical person. Now we can understand how it is possible that to be a sadist or a masochist is the same, that to be a sex fiend or an ascetic is the same; sex and non-sex is the same.

At this point the question arises: Where do we go from here? The ancient sages, brilliant philosophers, various religious seers, and the Bible show us the way into the spiritual dimension of consciousness. What do we find there? We find truth, we find love, we find joy, harmony, supreme intelligence, creativity, peace, assurance, healing, perfect life, and freedom. We shall know the truth of existence, and this truth shall make you free. Free from what? Free from pleasure? No. The Bible says: "For with thee is the fountain of life: in thy light shall we see light." (Psalms 36:9) "Thou wilt show me the pay of life: in thy presence is fullness of joy; at thy right hand there are pleasure for ever more." (Psalms 16:11) The spiritual life is not devoid of pleasure, but this pleasure is qualitatively different because it is not self-confirmatory. It is confirmatory of the basic goodness of reality. Reality is all good, is perfect, wholesome, without complications.

When we understand what reality is, we are not losing anything that is good, we are only discovering what is really good and not what is good and evil. Ignorant man is crucified between good and evil, pleasure and pain, yes and no. Enlightened man knows the good which has no opposite. He knows the *non-dual realm of reality*.

Spiritual existence is not an operational idea; it is a fact of being. If we are to educate people about anything, it is important to start out with the right question. If we start out teaching and educating with the wrong question, we will not be educators, we will be miseducators. The above mentioned television program was a massive example of miseducation offered to the nation under the pretext of authoritative scientific knowledge. And that is sad, because the people who got educated through that program will have to suffer the consequences of their positive ignorance.

We need to give the deceased individual the freedom to die. "Take no thought for what should be or what should not be, seek ye first to know the good of God which already is." (Second Principle of Metapsychiatry) We cannot say: "That person shouldn't have died," without suffering the consequence, which is grief, and grieving is a painful process. We cannot insist to that individual or to God that they should live and be physically present in our lives. We give them the right to die. Whether or not that individual passed on in a consciousness of valid spiritual thoughts is not our concern. Their salvation is not our responsibility. We have to put them into God's hands. We are not responsible for their

die. It is absolutely and always safe and good and pure.

Our spiritual life and that of our loved ones and everyone in the world can never be destroyed. The spiritual life of every individual is always perfect, immortal and cannot be destroyed. And Divine Love is the only true power and whole, beautiful, at one with Divine Love. Spiritual life, on the other hand, is always present, and that we can be relieved of grieving by understanding that we cannot want anything. "The Lord is my shepherd; I shall not want." (Psalm 23) We cannot even want to die. We cannot insist to God on our human life or the life of our loved ones. Nor can we insist that life carry on in the same way, in the way that we want and think is best. Here we are talking about human life. Spiritual life, on the other hand, is always present, immortal and cannot be destroyed. The spiritual life of every individual is always perfect, whole, beautiful, at one with Divine Love. And Divine Love is the only true power and reality. It is absolutely and always safe and good and pure.

We have learned in Metapsychiatry that grieving is "remaining with the dead." It is a focusing of thoughts on someone's death. We have also learned that grieving is not necessary and that we can be relieved of grieving by understanding that we cannot want anything. "The Lord is my shepherd; I shall not want." (Psalm 23) We cannot even want to die. We cannot insist to God on our human life or the life of our loved ones. Nor can we insist that life carry on in the same way, in the way that we want and think is best. Here we are talking about human life. Spiritual life, on the other hand, is always present, immortal and cannot be destroyed. The spiritual life of every individual is always perfect, whole, beautiful, at one with Divine Love. And Divine Love is the only true power and reality. It is absolutely and always safe and good and pure.

When we grieve we are mourning the loss of someone's personal presence in our life. We may be sad or angry, or ill, or frightened, or depressed (which is hidden anger). Sometimes we may grieve for a long time, even a lifetime, if we don't know how to be healed of grief. We have learned in Metapsychiatry that grieving is "remaining with the dead." It is a focusing of thoughts on someone's death. We have also learned that grieving is not necessary and that we can be relieved of grieving by understanding that we cannot want anything. "The Lord is my shepherd; I shall not want." (Psalm 23) We cannot even want to die. We cannot insist to God on our human life or the life of our loved ones. Nor can we insist that life carry on in the same way, in the way that we want and think is best. Here we are talking about human life. Spiritual life, on the other hand, is always present, immortal and cannot be destroyed. The spiritual life of every individual is always perfect, whole, beautiful, at one with Divine Love. And Divine Love is the only true power and reality. It is absolutely and always safe and good and pure.

(Romans 13:12)

"The night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light."

by Donna Ziller

Grieving

spiritual progress. That is completely between them and God. Because individual life is really spiritual and immortal, not physical or mental, we can be grateful to know that the deceased individual have in no way been taken from us. Our loved one is right where they, and we, have always been -- at home with Divine Love. Qualities of beauty, kindness, gentleness, order, creativity, intelligence, peace, forthrightness and love are always and everywhere present, even if the human form which manifested these qualities has passed on. Spiritual qualities are non-dimensional and timeless; they are not confined by human form, they are boundless and eternal.

And so if someone we love has passed on, we remember the Second Principle of Metapsychiatry, and we do not say: "They shouldn't have died." We give that individual the right to live and die in the best way they know how, and we give God the right to govern all life, including ours and our loved ones. We remind ourselves that spiritual qualities expressed through that individual, which is their true essence are immortal and ever present, to be appreciated. We are deeply grateful, moment by moment, to know that life is not human, but is absolutely Divine. And while our human form is still here we have the courage and willingness and more -- the joy to carry on with our own individual destinies, being happy and confident in knowing that, "Thy grace is my sufficiency."