

The New York Institute of Metapsychiatry
(West Coast Branch)

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Newsletter

Report

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The spring Conference of the Institute was dedicated to the theme, Three modes of being in the world:

1. Being here for oneself.
2. Being here for others.
3. Being here for God.

It took place on March 15th and 16th at the Astara Conference Center in Upland, California.

The Conference featured the now traditional telephone conversation with Dr. Hora in New York, presentations by Jan and Ann Linthorst, and a work/study session. Both the theme and the peaceful setting greatly contributed to the success of this occasion.

Ann Linthorst opened the Conference with a discussion on the theme of "Being here for others vs Being here for God."

Most of us are raised to believe that we "should be here for others" rather than for ourselves. And in most religious teachings, being for others is thought to be the way to be for God. Many of us have grown up thinking of ourselves as "good" only insofar as we were serving others.

Metapsychiatry, however, throws light on some hidden problems of being-for-others.

1. Being-for-others is really only a way of being for oneself. One is always, secretly, trying to get something out of it. This may take one of several forms.

a. One is seeking praise, gratitude, appreciation from others; one seeks to "feel good" about oneself; or one likes to feel important, or even better than those he is helping. "My brother's keeper. . ."

b. One seeks security in "being needed." The belief is that if you are meeting someone else's need, then that individual can be counted on to stick with you, or be for you, etc.

c. Serving others may be a kind of vicarious participation in the lives of people who seem to have something you don't have. The idea is: "I can't make it on my own, so I attach myself to these successful, happy people, and get the goodies that way.

Because the self is always, secretly, after something, there are many negative side-effects in being-for-others: disappointment, resentment, blaming, etc. It is a reactive rather than an expressive mode of being-in-the-world, and it therefore is an obstacle to the healthy unfolding of one's potential.

2. It is also an obstacle to the healthy unfoldment of other's potential. This is because "others" are always other selves, and being for them means being in the service of their ego concerns as well as one's own, and that isn't good for them either.

The only way we can be for the true being of others and the true being of ourselves is by being here for God. Being here for God involves a continuous commitment to existential values and a conscious shift in mental and physical activities. We shift mentally by using the Two Intelligent Questions and the Principles. Another way to describe the shift is as follows:

Issues versus Personalities
Needs versus Wants
Values versus Feelings

When we evaluate things in terms of issues, needs, and values rather than considering personalities, wants, and feelings, we are being here for God. To be here for God means to love a consciousness of good more than anything else. A person cannot be here for God; only a "place" is here for God.

Being here for God is not a matter of doing the valid thing and not doing the invalid thing. A preoccupation with doing and not doing is actually being here for ourselves, calculating our behavior in order to avoid blame. Being here for God is a matter of being concerned with the Real, loving the Real, and losing interest in the unreal.

AT-ONE-MENT WITH DIVINE REALITY

The telephone Conference went partly as follows:

Student: I have a question about what seems to be a physical problem. Before I had this problem, it was so easy to trust God with anything that came along, but now that I have a problem in the body, I find that I don't trust God. I would like to know how to trust God with something in the body?

Dr. Hora: Would it be difficult for you to reveal the nature of the problem?

Student: No, it is just arthritis, something causing pains in the joints. I am seeking some relief through doctors, but I feel guilty for going to them.

Dr. Hora: You feel guilty for going to them? Well, who is forbidding it?

Student: I think that it means that I am not trusting God.

Dr. Hora: Well, do you think that God will be peeved at you?

Student: No, but I think that it means that I am not trusting God.

Dr. Hora: It is perfectly all right not to trust God, if you so desire. God is not a vain person. As a matter of fact, God is not a person at all. What is God?

Student: The Principle of Perfect Life.

Dr. Hora: That's right. So you cannot hurt His feelings. It is very important to outgrow the anthropomorphic idea of God - God as a person. As long as we have such a childish notion about God, it is difficult to really be healed, because we are just talking to an imaginary person, and we don't know how to come into harmony with divine Reality. God is not a person. God is a Creative Intelligence which has many attributes, such as love and harmony and beauty and perfection and health and happiness, but these must not be personalized.

Now if we have a problem, we could say that our problem comes from seeing ourselves in relationship either to persons, places, or things. We just talked to someone who seemed to have a relationship with time. As long as we have a relationship with something, we are going to have some problems. The way to be healed from these problems is to elevate consciousness to a level where there are no relationships whatsoever. There is only a sense of at-one-ment with the Fundamental Order of Existence, which is divine Reality. Through study, prayer, and meditation we come to know a valid idea of divine Reality and our place in it, and that way we may get liberated from the horizontal perspective on life, which is always involved in relationships.

Take, for instance, arthritis - this is an indication of certain tensions which arise in relationships with people. Whenever there is an interpersonal relationship, there is a certain amount of tension and stress and this stress can be channeled into various parts of the body. It can be fear, or hostility, or jealousy, or rivalry, or competition. It can have many meanings, but it is always based on seeing ourselves in the context of relationships. Problems arise in the context of relationships and they are healed in the context of divine Reality.

Student: I like to pursue this issue a little further: of trusting God or going to the doctor. Many people find themselves in this bind. I wonder if you could clarify what is going on in the consciousness when one is struggling with that kind of issue?

Dr. Hora: That's a good question. We make a mistake by trying to solve problems by trusting God. The issue is to understand the meaning of a problem and then to understand our at-one-ment with God.

Student: And when you do understand, then the trust takes care of itself.

Dr. Hora: Of course.

Student: Could you clarify the theme of our Conference: Being here for God? I remember when I spoke to you of living for God, that you corrected me and said that it is "Being here for God." You added "here" for some reason...

Dr. Hora: It is not quite correct to say, "living for God," because we don't do our own living. God lives in us, for Life is God. God expresses Himself through us as life. Being for God is not bad, but it is better to speak about being here for God. We actualize God's presence in the world. Jesus spoke about being the salt of the earth; and if we are here for God, we are beneficial presences in the world and the emphasis is on "being here." Heidegger coined the word "Dasein" which means to be here. The prophet Samuel was called by God and he said: "Speak Lord, I am here, thy servant heareth." Wherever we happen to be, under any circumstances, we are here for God. Every place, every time, every moment is an opportunity for us to be a place where God's presence reveals itself as Omniactive Love-Intelligence.

MOVING FROM BEING HERE FOR ONESELF TO BEING HERE FOR GOD

"What is the meaning of being here for oneself? and, "How do we move from there to being here for God?" these were questions which Dr. Jan Linthorst addressed.

In considering this theme we are led to explore the issue of personhood. Being for oneself is a mode of being-in-the-world based on the assumption that we are persons.

One of the keystones of metapsychiatric therapy is the clarification of the tendency of man to confirm himself. This tendency makes man run into conflict with his fellow man and with life in general.

The meaning of our problems lies in the preoccupation with self-confirmatory thinking. It may be helpful to know that we cannot stop this process. The philosopher Krishnamurti calls it entirely automatic. It runs like a machine. The self, which consists of thoughts of the past, is committed to perpetuate itself. Dr. Hora writes: "Desire begets desire and illusion breeds illusion. We are what we think, having become what others thought." This creates difficulties in healing, because we cannot stop thinking about our problems.

If we cannot stop this process, is there a way to end it nevertheless? Yes, the process ends when it is recognized. This is what happens when we become interested in the meaning of our problem - we come to see that the problem is a thought consisting of self-confirmatory ideation. Thus we can step back, as it were, and look at ourselves and see this whole thing as "a thought." Once the self is recognized as a process of thought, one has ended it for the moment. At this point God takes over. Or better, in contrast with "thought" we see Reality, we see that God is All. There is nothing to "oneself." What I need now is to wholeheartedly involve myself in seeing God. The spiritual values of Metapsychiatry: Omniaction, Love-Intelligence, become the mindscape through which we see God in action everywhere. Even though we are still persons to the world, we are able to cancel the consequences of this ignorance by recognizing it as entirely conceptual. We don't have then to establish contact with God, because at that point we realize that we are already one with God, and always were.

WORK/STUDY SESSION

One of the work/study sessions was concerned with studying the text from Psalm 90:16 and 17. "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea the work of our hands establish thou it."

In order to find the spiritual meaning of this text, first the anthropomorphic God concept was changed into an existential one. The prayer becomes more relevant to our situation when it is said in the affirmative. The whole text was shortened, and the following three-step prayer resulted from it:

"The work of Love-Intelligence appears to us
The beauty of Love-Intelligence is upon us, and
Love-Intelligence establishes the work of our hands."

AVAILABLE:

The tape of the telephone Conference with Dr. Hora is available for \$10. --
The tapes of lectures by Jan and Ann Linthorst are available for \$5. --each.
Add \$1.50 per order for postage and handling. (California residents add 6% sales tax.)

FALL CONFERENCE: Labor Day weekend from Saturday, August 31. noon till
Monday, September 2. noon.

CORRESPONDENCE concerning the Newsletter and the items listed may be addressed to Dr. Jan Linthorst, 1301 East Lincoln Ave., Suite F, Orange, CA 92665.

"THE SOUNDLESS MUSIC OF LIFE" is a text written by Dr. Hora for one of the past Conferences on Metapsychiatry. The Theme of the Conference was the third Principle: "There is no interaction anywhere, there is only Omniaction everywhere." On page 6 this text is now published.

The Soundless Music of Life

By Thomas Hora, M. D.

Anyone who would attempt to dance without music, would certainly appear to be moving about in a very clumsy and graceless way. Such an individual would be imposing certain willful ideas on himself concerning how to move.

If two people attempted to dance together without music, they would be interacting with each other in a more or less willful and discordant way. They might cooperate or resist each other intermittently. In any case, it would be a difficult situation.

It is clear then that dancing is neither personal action nor interpersonal action. Dancing is responding, yielding, obeying the promptings of music. A good dancer allows himself to be controlled by the music. Right dancing is joint participation in the rhythmic action of music.

Dance is a helpful analogy illustrating the third principle. Omniaction is the soundless music of existence, and we must learn to be governed by it or else our life-experiences will be discordant.

An atheist is someone who wants to dance without music. An agnostic is someone who has not yet learned to hear the soundless music of life.