

THE INSTITUTE OF METAPSYCHIATRY
Thomas Hora, M.D.
Director

Newsletter

Year 6, No. 1

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ANNOUNCEMENT

The West Coast Conference on Metapsychiatry will be held on March 21-22, 1981 at the Marriott Hotel, 900 Newport Center Drive, Newport Beach, CA 92660 Saturday and Sunday from 9:30 AM to 4:30 PM.

The theme of the Conference is:

“WHERE OUR TREASURE IS, THERE SHALL OUR PROBLEMS BE ALSO.”

The conference will feature a workshop with Dr. Thomas Hora and presentations by Jan and Ann Linthorst. Dr. Hora’s presentation at U.C.I. on March 14/15 will be introductory in nature, but his workshop at our Conference will deal with advanced issues of Metapsychiatry, and the theme of his workshop will be:

“Learning to See the Unseen.”

Registration fee for the two day Conference is \$75 (\$25 non-refundable after March 7th). Please use registration form on back page of this Newsletter. A detailed schedule of events will be available at the Conference.

EDITORIAL

Thanks to all who quickly and generously responded with contributions to the Newsletter. It is very much in evidence that the expanded Newsletter is welcomed by everyone.

A warm welcome is also extended to Polly Berrien Berends as a Newsletter Editor. Polly hardly needs introduction. She is a Research Associate of the Institute of Metapsychiatry and the author of "Whole Child/Whole Parent" (New York, 1975). Besides writing for the Newsletter, she will coordinate literary contributions on the East Coast.

This issue offers a dialogue with Dr. Hora, excerpted from a telephone conference on November 22, 1980, dealing with six modes of participating in life. Also, there are a dialogue with a group of parents with Polly Berends from an unpublished manuscript, "Gently Lead.....," and a commentary, "Letting our Thoughts be" by Jan Linthorst.

Finally, we invite our readers to write for the Newsletter. Both Dr. Hora and the Editors are gladly available in supervising any attempts.

SIX MODES OF PARTICIPATION IN LIFE

Question: What do I need to know to come to understand frictionlessness on my job, when it is apparent that I cherish "being there for others?"

Dr. Hora: The question is not clear.

Question: It appears that my mode of being is "being for others" and that I think I have to do the job instead of seeing the harmony and order which is already taking place. There is a sea of mental garbage idea being cherished, but I am not sure what it is. What I am asking is, what do I need in order to know the harmony and order that is already there?

Dr. Hora: Hmm. You sound like a knower rather than a seeker.

Question: What is a knower?

Dr. Hora: A knower is concerned with being known as knowing. A seeker seeks truth in order to be transformed by it. Among the students of Metapsychiatry we can distinguish six types: There are seekers, there are knowers, there are thinkers, there are dreamers, there are thieves, and there are hitchhikers.

Question: What is a thief?

Dr. Hora: A thief is a collector of information.

Question: Isn't that a knower?

Dr. Hora: No, a thief is not interested in knowing anything. He just wants the information in his filing cabinet.

Question: What is a hitchhiker?

Dr. Hora: A hitchhiker is someone who only comes along for the ride. There are students who only come out of curiosity.

Question: What is a dreamer?

Dr. Hora: A dreamer is mostly fantasizing; he is not really participating. The dreamer pretends to participate, but he is really interested in orgasmic pleasures. His problem is the mistaken notion that pleasure is the supreme good of life. Once I asked a group, "What could be better than an orgasm?" The answer was, "Two orgasms."

Question: Who is a thinker?

Dr. Hora: A thinker is essentially a "do-it-yourselfer." He believes that he can figure things out for himself. Only the seeker is making progress. The knower is stagnating in the illusion that he knows everything, and he comes to meetings just to check off all the things he already knows. But he really doesn't know them; he just knows about them. It is vitally important for everyone to become a sincere seeker after the truth and the good of life, which is spiritual.

Question: What characterizes a seeker?

Dr. Hora: Interestingly enough, it is pretty clear-cut with most people. Sometimes, however, a knower may also be a thief and vice versa. Jesus knew about these categories. He said, for instance: "The thief cometh not, but for to steal, and to kill, and to destroy." (John 10:10). He distinguished clearly between those who were sincere followers and those who were just

hitchhikers, or those who just followed him for the “loaves and the fishes.” For instance, the “young ruler” was just a hitchhiker. But of course, these are not hopeless conditions. The value of clarifying them is that we can all become seekers. We don’t have to get stuck. The moment we become sincere seekers we make progress in all areas of life. Everything starts moving. While a knower is like a pond, a seeker is like a flowing river, dynamic, forever new. Interestingly enough, knowers have a very difficult time asking questions, and if they ask questions it is rarely clear because, while they are trying to ask a question, they are really telling us how much they know.

A HEALING DIALOGUE

Polly Berrien Berends, M.A.

Parent: One night when I came home from a spiritual seminar, I was flying. Everything seemed wonderful. But when I got home my daughter was still up. She was all upset and couldn’t go to sleep and everything was a mess. For a whole hour I struggled with her, trying to get her back to bed. Nothing was working. And then when I was really desperate, I thought, “Wait a minute! What was I doing at that seminar anyway? What about all those spiritual ideas that I have been learning?”

Then I got quiet for a minute and instead of trying to get her to bed and thinking what a mess she was, I thought about how beautiful she is and how much I love her. Immediately she became quiet. All the trouble was over. What I want to know is: what happened? How did it work so quickly? How did she know?

PB: To some extent, I think, you were lucky. Because it sounds like when you stopped thinking bad thoughts and started thinking nice thoughts about her, you daughter stopped being bad and started being good. But that would be magical thinking – like voodoo.

Maybe something better happened here. It must be so. Evidently, for an instant at least, you gave up your idea of two – of yourself as a parent managing your child – and became instead oriented toward the one. And while you weren’t looking, your daughter had a chance to fall asleep. It’s nice, isn’t it?

It shows something very wonderful. When we turn our attention away from a mistaken idea of two interacting toward the unifying truth, the truth proves itself. We don't make it so. It is so. We only have to allow it to reveal itself. Jesus said, "Except ye become as little children ye shall never enter the kingdom of heaven." We need to see ourselves less as parents of our children than as co-children jointly receptive to inspired love and understanding.

Going back to the original question about communication with our children, we can see an important secret. Really good communication is not something that goes on between parent and child. That is an idea of two. This story illustrates the point. When the mother shifted her thoughts from interaction with her daughter to commune with love, love became manifest. Really good communication depends on co-unifying – that is seeing ourselves in consciousness as one with that which is really good. It's a whole different focus and places us in an entirely different context.

LETTING OUR THOUGHTS BE

Jan Linthorst, D. Min.

Someone asked: "How much do I let my mother be (who is manifesting some alarming symptoms) and where do I step in?" Most of us are familiar with such a problem. We also realize that this question is operational, that it reveals a misunderstanding of the principle of "letting-be," and a dualistic view of activity and passivity. But what is a better way of looking at it?

It seems important to first note that the principle of "letting-be" does not apply to a person, a situation, or even to a problem. Letting-be applies to our thoughts in connection with that situation. Faced with a problem, we can learn to observe the thoughts that occur. They may be fearful, panicky, blaming, asking the six dumb questions, etcetera.

Letting-be applies to letting these thoughts be and observing them attentively. Such attentive observing of our thoughts is an important discipline and a skill, not only with regard to problems but in general. For instance, if we are struck with seeing beautiful scenery, it is helpful to become aware of the thoughts that follow such seeing.

We may think “Oh, I’d like to take a picture of that.” We can learn that at that point we are no longer seeing, but thinking. There is an important difference. So with “letting our thoughts be” we can learn to differentiate between attentively observing things and thinking.

We can become aware of the whole content of our consciousness. We observe ourselves thinking angry thoughts, fearful thoughts, and then, thoughts that we shouldn’t be angry, and even the thought “I” – the one who is thinking all this – is a thought.

Such attention – which captures the whole content of consciousness, the whole personal mind, the human mind, ego consciousness – expands into infinite attention, contrasting thoughts with what really is.

Can we observe this whole movement of thought without getting involved in them? Krisnamurti suggests that it is possible. “That can only come about,” he states, “naturally, easily, without any conflict, when one is aware of oneself as a consciousness aware of the confusion, the turmoil, the contradiction, outwardly and inwardly, observing without any distortion. Then out of this comes naturally, sweetly, easily, an order which is irrevocable.” (The Wholeness of Life, New York 1979.) In terms of Metapsychiatry, we would say that at that point PAGL descends on us.

This observation can help us differentiate, when struck with something good and beautiful or with something bad or ugly, between what seems to be – the product of thought – and “what really is.”

So the ideas of “letting-be,” shouldlessness, mind-fasting, the principle “Yes is good, but No is also good,” all point to learning the observation of one’s thoughts. Divine consciousness awakens when we see the difference between what we think and what “is.” Then we become aware of all that “thought” is not aware of: the good of God, the Infinite, the All.