

**THE NEW YORK INSTITUTE OF METAPSYCHIATRY  
P.A.G.L. FOUNDATION – WEST COAST AFFILIATE**

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**Newsletter**

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**EDITORIAL**

As the year's end approaches, the NEWSLETTER is enclosing an envelope for annual subscription contributions of \$12 for six issues of 1984. The NEWSLETTER will continue to be mailed even if no donation is received. However, we would like to be notified if a reader no longer wishes to receive the NEWSLETTER. Contributions are tax deductible and greatly appreciated.

This issue of the NEWSLETTER will arrive with the Christmas season. It contains an article on "Loving the light more than the darkness" by Ann Linthorst, and a segment of a seminar with Dr. Hora introduced by Fern Rubin dealing with the issue of transcendence of gender identity problems in marriage, the workplace, and life in general. It also contains a series of meditations on the "Light that shines in darkness," compiled by our Bible study group at the School of Existential Metapsychiatry under the direction of Joan Rubadeau.

Finally, the art work by Heather Brodhead, "The Light Shines" is re-issued and made available at this office. Enclosed also is an order form for the mini-book series, Discourses on Metapsychiatry. They can be obtained for \$4 both in both in New York at Dr. Hora's office and in Orange, California at the Institute.

- Jan Linthorst, Editor-in-Chief

**CHRISTMAS GLOW**

By Ann Linthorst, M.Div.

"And this is the judgment, that light has come into the world and yet men have loved darkness more than light, because their works were evil. For everyone who does detestable things hates the light, because his works cannot be covered. But he who does truthful things comes to the light, so that his works

may be known, that they are done through God.” (John 3:19-21)

Most people, at least most students of Metapsychiatry, upon reading the text from John, would probably identify themselves with the light-seekers rather than with the darkness-lovers. After all, we don't see ourselves as doing “detestable things.” So that must refer to the “bad guys” – criminals, sex perverts, dope addicts. But what is “light” and “darkness?” Generally, light may be seen as truth, and darkness as ignorance. EnLIGHTenment refers to a realization of truth in consciousness. However, as the John text suggests, we may also define light as SEEING CLEARLY and darkness as not seeing clearly – hiddenness. “But now I see through a glass, darkly,” says Paul. In darkness, our seeing is partial, obscured, distorted.

Now, if we did actually love light more than darkness, then we would all be totally enlightened, completely free from ignorance. And, unfortunately, that is not the case. We may WANT to want to love the light and hate the darkness, but something seems to make that hard for us. Apparently, we all have reasons for wanting to keep our seeing partial and distorted.

Recently, a class at the School of Existential Metapsychiatry was discussing the metapsychiatric definition of the “Four Horsemen”: envy, jealousy, rivalry, and malice. The more precisely we clarified the nature of these thought processes, the more “detestable” they seemed. When we got to malice, the most advanced form of the four stages of “galloping evil,” several students remembered malicious people they had known, and began wondering about such people. There were head-shaking and tsk-tsk-ing, and questions about how anybody could stay married to such people. It was clear that we all wanted to see this as somebody else's problem.

Then one student suddenly recalled a moment when she had attended a class reunion and discovered that the class beauty queen had gotten fat. Her immediate reaction was to think, “Good! Now she doesn't look so great. In fact, I look better than she does!” The student recognized the malice of her reaction and its roots in her original jealousy.

The class then could see that these illness-producing thought patterns are common to all of us, and that to dismiss envy or malice because they are “mild” is, in fact, to love darkness more than light. That is, it is refusing to see clearly the nature of the mental mistake one is making, thereby allowing it to

continue to obtain in consciousness. To love the light is to love clarity, and that means loving to see clearly what really isn't, and that it really isn't, so that one may come to see, clearly, what really is.

In our last NEWSLETTER, we discussed the need to transcend completely the human idea of family ties in order to discover ourselves as living souls, spiritual beings. At no time of the year is this need greater than in this holiday season. It is the most intensely family-oriented time of the year. From Thanksgiving through Hanukkah and Christmas, we are subjected to repeated reminders of family togetherness as not only the essence of the holidays but as perhaps the essential good in life. For individuals unable to participate in a sense of family at this time, it may become a crisis. Depression, loneliness, a sense of meaninglessness and worthlessness may attend the absence of a family experience of the holidays.

Being with family, however, can be just as much a crisis as being without family. A counselor's office is always filled, during this "blessed season," with horror stories of family gatherings, replete with not only the Four Horsemen but also just about every "detestable thing" imaginable. It seems as if the holiday season is impossible with family and impossible without it!

What's a mother, father, sister, brother, son, or daughter to do?! A sign in a sixth grade classroom says, "If all else fails, follow the instructions." When all else fails us, we sometimes get interested in using the tools Metapsychiatry has given us.

A student wrote: "I can't believe I actually forget the Principles at times when I need them the most - but when I've suffered for a while from ignorance, Oh how beautiful and welcome the Principles are!" The same may be said for the Two Intelligent Questions, which are very useful now, as we explore the issues of the holiday season.

What is the meaning of such a beautiful season being such a source of suffering? The meaning is a false idea about love. Love is supposed to be the essence of family ties, and family is supposed to be the place where the problem of the unreliability of human love gets solved. Family is supposed to love you always, no matter what. We get together with family to get love, or to give love. And when we don't find in the family gathering the love that we seek, or the appreciation that we expect for the love that we supposedly give,

then we are disappointed and angry and hurt. And, of course, if we don't even have a family to go to for love, we feel bereft and deprived and sentenced to a loveless life.

But Thanksgiving and Hanukkah and Christmas are not celebrations of family as the source of Love. They are celebrations of God as the source of Love . . . and supply and protection and Life Itself. The interpersonal details and dynamics of the celebration are entirely incidental to the meaning of the holidays. These are holy days, the purpose of which is to bring to mind – to cause to obtain in the forefront of consciousness – the good of God as the substance of Reality. “My soul doth magnify the Lord,” exclaimed Mary. We might translate this as “My consciousness celebrates spiritual Reality.” That’s the only real celebration there is in these holidays.

One woman, who nursed a 17-year-long grudge against her husband for not siding with her against his children by a previous marriage, recounted how every Christmas Day turned into a nightmare of interpersonal viciousness because his kids would never behave toward her as she thought they should. In fact, the previous Christmas she had become so hysterical that she required hospitalization, making it a truly memorable day for all of her “loved ones!” And, in spite of her dread of the coming holiday, it was clear as she spoke that if the kids didn’t come across this year – as it was obvious they would not do – she’d be driven to dream up something worse, if possible. She loved the darkness.

What would it mean for this woman to love the light? A very painful thing. It would mean looking at the rage and malice which consume her thoughts and seeing that they represent her own mistaken ways of thinking rather than her step-children’s failure to behave correctly. Loving the light would mean loving PAGL more than personal insistence and consequently allowing the personal insistence to ease up so that she could consider a more loving and intelligent response to the situation.

Loving the darkness doesn’t protect our best interests, as the ego would like us to believe. Loving the darkness – going along with ego dictates – just leads us to refuse the Good which is made manifest to us in the holy days of this season. In our quest for love we do not notice Love, and so starve ourselves in the middle of the Feast.

Dr. Hora says, "We are all here to glow for God, whether we know it or not."  
What better time of the year to know it?

## **A METAPSYCHIATRY PERSPECTIVE ON GENDER**

By Fern Rubin, M.S.

"But there went up a mist from the earth,  
And watered the whole face of the ground."  
(Genesis 2:6)

"And the Lord God caused a deep sleep to  
Fall upon Adam, and he slept: and he took  
One of his ribs, and closed up the flesh  
Instead thereof;

"And the rib, which the Lord God had taken  
From the man, made he a woman, and brought her  
Unto the man." (Genesis 2:21,22)

In a recent conference with Dr. Hora, this Biblical text on the creation of woman, Adam's rib, was clarified in this way: "It is interesting to consider that after Adam was created, God said to him, 'I see that you are lonely, therefore I am going to create a helpmate for you.'" God put Adam to sleep and performed a surgical operation; removed one of his ribs and shaped a woman out of it. Now we have the development of ties – a relationship between Adam and Eve. Of course, this is a mythological, symbolic description of man who is uncomfortable being alone and is longing to be with others. However, as he tries to be with others, he develops relationship ties with them and loses sight of God."

From a spiritual viewpoint both men and women are meant to be here for God. In a relationship situation, difficulties arise from the fact that we both love and hate the idea of being woman or man. We want and don't want this identity. We want and don't want to be used by each other in the process. A woman wants a man to use her so she can think she is loved. A man wants a woman to depend on him and use him – then they both feel used and resentful.

This gets emotionally complicated because, as we grow up, sexual arousal becomes associated with these ideas. We love it and we hate it and we are in a double bind.

Being a woman or a man is a transitory state on the way to spiritual understanding of our identities as living souls. We perform certain functions in life according to custom, but these need not demean us, nor devalue us, nor must we measure ourselves by these activities. We wish to be free to work in any capacity in life without seeing this as tyranny by another or by the culture.

In the October research seminar with Dr. Hora this issue was discussed further:

**Student:** I feel in my womanhood role a sense of resentment because of the amount of work I do. I seem to have to put up with doing more than my spouse. I mind doing the dishes, going to work, and raising the children. I have the sense of having to put up with it rather than complain or nag. What could help me with this?

**Dr. Hora:** Measuring our happiness in terms of who is working more and who is working harder, or has the more onerous chores to perform, is a superficial way of seeking solutions to the human condition. Suppose you would work less than your husband, do you think you would not be discontented? Everybody is discontented who seeks happiness within the human condition. Men are angry too!

**Student:** What would be a good meditation when I feel this resentment?

**Dr. Hora:** We have to see life in a broader context rather than just in the context of a relationship.

**Student:** Not measure it, is that what you mean?

**Dr. Hora:** Neither comparing nor measuring. The Bible says, "Work out your own salvation." We are not going to solve our life problems by measuring ourselves against anyone else. This is a narrow-minded way of viewing life and leads to no solutions. It only leads to envy, jealousy, rivalry, and malicious hostilities. There is no solution in equality because equality means measuring. We are seeking the realization of transcendent reality. In divine Reality there

is no justice.

**Student:** Yes, I can see that! [laughter]

**Dr. Hora:** Whenever I say there is no justice in divine Reality, people immediately conclude that there is injustice. Isn't that what you were thinking?

**Student:** Yes.

**Dr. Hora:** There is neither justice nor injustice. There is only Love-Intelligence. God is love and God doesn't have to think about justice or injustice. Everyone is an individual unit of awareness, fulfilling his life independently from others. There is a story in the Bible that clarifies this. When Jesus was giving assignments to his disciples, Peter asked, "And what shall this man do?" Jesus answered, "What is that to thee? Follow thou me." (John 21:21, 22). [laughter] We all have to work out our own salvation with God, without looking left or right, or even fighting for justice. This is a misdirected concern. What we need is not justice but more of the light. It is the light which will set us free. Jesus did not say, you will fight for equality with your husband and that will make you free. [laughter] He said, "Ye shall know the Truth, and the Truth shall make you free." (John 8:32)

**Student:** Does this mean that we let the divine context or the Living Soul come to our attention? We let God help us?

**Dr. Hora:** We usually don't let God help us because we have preconceived notions of how things should be so we could feel good. It is becoming clear that many women assume that if the miseries of this life could be equalized, if they could arrange it so that men could be just as miserable as they are, then that would solve the problem – sharing in equal proportions the unpleasant aspects of life. Many believe that if man could be made to suffer like woman, or vice versa, then that would solve something. That is childishness.

**Student:** The principle comes to mind: "Nothing comes into experience uninvited." If we are judgmental about the larger workload we have, what actually is being invited when we have this thought? And what is inviting this thought?

**Dr. Hora:** The very thought that we are unequal and victims of our gender invites corresponding experiences. We experience life in accordance with our fantasies or our parents' fantasies about what it entails to be a man or a woman. It is never the actual activity that is the problem, but our thoughts about it. We don't suffer from the conditions; we suffer from our viewpoint on these conditions.

**Student:** The idea that we both love and hate being a man or a woman was discussed in the seminar earlier. I seem to be caught in wanting a relationship and hating it. Or wanting to be needed and then resenting it. I notice I am also experiencing female symptoms, as well. Is this all part of the same manifestation?

**Dr. Hora:** The experiencing of "female symptoms" would indicate that there are certain thoughts of resentment about being female.

**Student:** I thought so.

**Dr. Hora:** We can stop thinking in terms of gender and pay a great deal of attention to the fact that we are spiritual beings, divine consciousness as living Souls. That is what we really are. When our thoughts are focused on that reality, there will be neither pride of gender nor resentment of it. The issue will fade out of consciousness. There will be no occasion for symptoms to arise.

**Student:** Is there a meaning to the desire for completeness with another person? Is this a desire for fusion?

**Dr. Hora:** There is a natural desire for completeness in all of us. Unfortunately, completeness cannot be attained through fusion with another person. This idea flows out of the fact that we are judging by appearances. Completeness can only be realized on the spiritual level.

**Student:** What is spiritual completeness?

**Dr. Hora:** Spiritual completeness is the perfection of being which is created by God. A living Soul is not only complete but perfect, "even as your Father which is in heaven is perfect." (Matthew 5:48) And the more we understand ourselves as living Souls, the less occasion there will be to have symptoms in



the body, because we will be living in divine consciousness rather than in the physical body.

**Student:** As we talk about this issue, it occurs to me that I must have all kinds of fantasies about being a woman. What would be helpful to come to see these more clearly?

**Dr. Hora:** The more we meditate on being a living Soul, the more we discover how our preconceived ideas are rebelling against this new idea. We will experience all sorts of resistance in the body. The body kicks up a fuss against the new insight, and thereby we will discover the many hidden ways that we cherish being female or male, or hate it. All this comes to awareness to be discarded. The Bible describes this struggle in following way: "The flesh lusteth against the Spirit, and the Spirit against the flesh." (Galatians 5:17) "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Galatians 6:7,8)

In our quest for spiritual enlightenment and realization we experience a certain inner turmoil where the body seems to be rebelling against our new-found sense of identity. But that is a very wholesome struggle which eventually fades out of our lives and we find our peace.

## **CHRISTMAS MEDITATIONS**

The following lessons have been compiled by the Bible study group at the School of Metapsychiatry in Orange. They consist of Biblical citations along with citations from Dr. Hora's two books, Existential Metapsychiatry (EM), and Dialogues in Metapsychiatry (Dial.).

### **The realization of the Christ-Consciousness**

#### **Introduction**

(Matthew 4:16). The people which sat in darkness saw great light: and to them which sat in the region and shadow of death light is sprung up.

(Matthew 5:14-16). Ye are the light of the world. A city that is set on a hill

cannot be hid. Neither do men light a candle and put it under a bushel but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

## I

### **God is the Light of Man**

(Genesis 1:1-4) In the beginning God created the heaven and the earth. And the earth was without form and void: and darkness was upon the face of the deep.

And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

And God saw the light, that it was good: and God divided the light from the darkness.

(Genesis 1:27, 28:) God said, Let us make man in our image after our likeness: and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth. So God created man in his own image in the image of God created he him.

(Psalm 36:9) For with thee is the fountain of life: in thy light shall we see light.

(EM 144:11-14) God is cosmic consciousness and we are emanations, reflections, manifestations, expressions, witnesses of this divine consciousness. Intelligence and love, peace, assurance, joy, gratitude, freedom, perfect life constitute our being.

(EM 161:6 -9) We have to know that God is our life. God is our energy, God is in charge of all our affairs. Love-Intelligence is in absolute, complete, and permanent control.

(EM 183: 29, 30, 31) The most precise statement we can make is that God is the only I am; I am because God is.

(Dialogues 12:11,12) We are all radiances of Love-Intelligence. We are always at one with God.

## II

### **God is the Mind of Man**

(Proverbs 4:7) Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding.

(Isaiah 60:19,20) The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

(Dialogues 79:34-38) The right understanding – even just an admission without understanding, just a willingness to consider the possibility that there is only one mind – would immediately bring a great deal of peace, harmony, and healing into our experience; so powerful is the truth.

## III

### **Christ-Consciousness is the Light and the Mind of Man**

(Matthew 2:1,2) Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him.

(John 1:4,5) In him was life and the life was the light of men. And the light shineth in the darkness and the darkness comprehended it not.

(EM 21:10) The perfect man is the image and likeness of God.

(Dialogues 79:13-16; 23-26; 31, 32) What would happen if the world would suddenly understand that God is the Mind of the universe and that besides

this Mind there is no other Mind? Would that have practical consequences? There would be harmonious participation in the good of God. Universal and permanent Christmas. And all the wisdom which is needed at any moment in life and is adequate to any task at hand would be available. Everyone would be intelligent and peaceful and responsive, alert, and loving.

(Dialogues 111:1-4) But he (Jesus) was neither human nor God. He was just an advanced state of spiritual consciousness. Being God is not real for man; being human is also not real. But being a spiritual consciousness – that’s real. And that’s what he was.

## **IV**

### **Man is a Radiancy of God**

(Matthew 17:1, 2, 5-7) After six days, Jesus taketh Peter, James, and John, his brother, and bringeth them up into a high mountain apart. And was transfigured before them: his face did shine as the sun and his raiment was white as the light.

While he yet spoke behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said: “This is my beloved Son in whom I am well-pleased: hear ye him.” And when the disciples heard it, they fell on their faces and were sore afraid. And Jesus came and touched them and said, “Arise and be not afraid.”

(Luke 2:30-32) Mine eyes have seen thy salvation, which thou hast prepared before the face of all the people: A light to lighten the Gentiles and the glory of thy people Israel.

(EM 20:1-5) Man is a spiritual being and he becomes a beneficial presence in the world by virtue of cherishing and manifesting and consciously expressing spiritual values. Among these are love, honesty, humility, joy, generosity, peace, assurance, freedom, harmony, health.

(Dialogues 58:27) As thou seest, so thou beest.

(Dialogues 58:34) We become what we can really behold.

## V

### **Walk in the Light**

(John 8:12,15) Then spake Jesus again unto them, saying, "I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life."

"Ye judge after the flesh: I judge no man."

(John 11:9, 10) If any man walk in the day, he stumbleth not because he seeth the light of this world. But if a man walketh in the night, he stumbleth because there is no light in him.

(Psalm 37:5, 6) Commit thy way unto the Lord; trust also in him; and he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

(Dialogues 56:31-36) In beholding, we endeavor to be aware of love, of beauty, of goodness, of truth, of joy, of freedom, and of peace in their pure reality, which is neither a thought, nor a feeling, nor a concept, nor anything else. That is how we can behold God, divine reality.

(Dialogues 11:26-29) Just as a sunbeam does not have to move toward the sun – it moves away from the sun without ever losing contact with it – so man is an emanation of God without ever losing contact with God.

## VI

### **Awake to the Light**

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

(Mark 10:46-52) And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway-side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, "Jesus, thou Son of David, have mercy on me." And many charged him that he should hold his peace: but he cried the more a great deal, "Thou Son of David, have mercy on me." And Jesus

stood still, and commanded him to be called. And they called the blind man, saying unto him, "Be of good comfort, rise: he calleth thee." And he, casting away his garment, rose and came to Jesus. And Jesus answered and said unto him, "What wilt thou that I should do unto thee?" The blind man said unto him, "Lord, that I might receive my sight." And Jesus said unto him, "Go thy way; thy faith hath made thee whole." And immediately he received his sight, and followed Jesus in the way.

(Psalm 27:1) The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

(Ecclesiastes 11:7) Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.

(Dialogues 35) . . . we are interested in knowing and seeing that everything everywhere is already alright. No imperfection can enter true being.

(Dialogues 75:4-9) The flower receives the sunbeam directly from the sun. The sun is the source of that vital energy which makes the flower blossom. Similarly, there is a direct connection between God and that consciousness which man is.

(Dialogues 129: 22-25) If we can behold the good of God, then, in juxtaposition, all the evil things of this world begin to fade and appear as less and less frightening, less and less real, and less and less worthy of our mental preoccupations.

(Dialogues 150:17-19) All ignorance – everywhere in the universe – comes from judging by appearance.

## **VII**

### **Glowing for God**

(II Corinthians 4:6) . . . God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

(Job 11:17) And think age shall be clearer than the noonday: thou shalt shine

forth, thou shalt be as the morning.

(Ephesians 5:8) For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.

(I John 2:8,10) Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

(Daniel 12:3) And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

(EM 19:31) Our aim then is to cultivate a consciousness which is capable of loving in order to be a beneficial presence in the world.

(EM 58:24) We do not produce love, we allow love to express itself through us.

(Dialogues 161:27-28) We have to come to realize that no good is good but the good God gives.

(Dialogues 225:15) A beneficial presence in the world is a shining light which attracts people's interest and can illuminate the dark places of fear.