

**THE NEW YORK INSTITUTE OF METAPSYCHIATRY  
P.A.G.L. FOUNDATION – WEST COAST AFFILIATE  
Thomas Hora, M.D.  
Director**

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**Newsletter**

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**EDITORIAL**

This Newsletter introduces a number of articles by new writers. We are grateful for these contributions and fresh ideas. It represents the youthful vitality of the Institute of Metapsychiatry everywhere.

We are happy to announce the theme of the forthcoming Summer Conference at the beautiful Lake Arrowhead in the San Bernardino Mountains in California: “Transcendent Regard: Learning to See Non-dimensional Man.” At the Summer Conference, more opportunity is provided for spiritual study and meditation. This theme is a further development from the gossip theme and is sure to expand our understanding of man.

To be sure of the reduced group rate at the hotel, make reservations before June 12<sup>th</sup>. The reservation envelopes are available at the Institute in Orange.

- Jan Linthorst, D.Min., Editor

**THE USES AND MISUSES OF MEANING**

By Ann Linthorst, M.Div.

Dr. Hora has recently defined Metapsychiatry as “an epistemological system of truth-realization.” The concept of meaning is a cornerstone of the epistemology which makes Metapsychiatry so practical and useful to spiritual students. But meaning is a sophisticated concept and one’s understanding of it requires constant revision and refreshment.

Meaning is defined as “the mental equivalent of a phenomenon.” We understand that, when we inquire as to a meaning of a physical, emotional, situational, or interpersonal symptom, we are concerned to clarify the thought which, while unrecognized, transmutes itself into the symptom. Thus, the concept teaches us that all phenomena are, at base, mental. From this it is clear that the most effective way to deal with a symptom is to go to the underlying thought and address it.

But we are concerned with meaning, not because of any interest in meanings, but because of the primary concern with truth-realization. When we are guided by the first principle of

Metapsychiatry and have no other interests before the good of God, then we can understand better what the question of meaning is and what it is not.

Meaning is not just an approved way of asking “why?” it is not just another way of finding out what is “causing” our trouble. If we do not yet understand the distinction between cause-and-effect thinking and meaning, it is better to not hide our why-questions, but to be open about our confusion. Most of us need to have this issue explained many times before we even begin to get a glimmer of real understanding.

Asking the question of meaning is not just a seemingly valid way of staying involved in our own thoughts. It is not a secret form of psychoanalysis. When we try to discover meaning from within the standpoint of personal sense, all we find is our story. And since one’s story is always of supreme interest to oneself, we can end up just relishing the details: “So **that’s** why I always get a cold on my birthday! How fascinating!” We seek meanings for truth’s sake, not for self’s sake.

To ask the meaning of something is not to ask, “What am I thinking that’s wrong?” This question is just another version of “What did I do wrong, now?” Asking “What’s wrong?” is one of the “six futile questions” which keep us rooted in the very misperception of reality that gives rise to the problem. The thoughts which constitute the meaning of any problem are not “our” thoughts. They are thoughts from the “sea of mental garbage” which are masquerading as our thoughts, to our detriment. The purpose of asking the first intelligent question – What is the meaning of what seems to be? – is precisely to recognize that we have gotten ensnared by an illusion which we are concerned to expose for the fraud it is.

The discovery of the meaning is not the healing of the problem. Truth-realization is the healing of the problem. Many times students have exclaimed, “I thought I understood the meaning of my problem, but the problem hasn’t disappeared yet. What could be the matter?” When reminded that in addition to the first intelligent question there is the second intelligent question – What is what really is? – they sheepishly admit that they had forgotten all about it.

When meaning is misused, it becomes a distraction from truth rather than a facilitator of truth-realization. If we find that, instead of clarifying the spiritual solution, our use of meaning tends to keep us involved in ignorance, then we need to take a look at what’s going on. If we are more interested in meanings than in truth, or if we think that we cannot be healed of something unless we correctly “figure out the meaning,” then we have made meaning into an idol, a false god.

Actually, we cannot even discover meanings, let alone “figure them out.” Truth reveals meanings. And when truth reveals meaning, the truthful solution is revealed at the same time. A meaning, in Metapsychiatry, is not just the thought, but the thought as illuminated by the existential context. For example: one student, who discovered the thought that her mother was impeding her unfoldment in life, tried with little success, to see her mother as a living Soul. This did not relieve her sense of frustration and resentment. But when she realized that the mistake was not thinking that her mother was a problem to her but rather

the belief that she herself was something apart from God, less than completely whole, there was an immediate release in her consciousness. The thought was, "My mother is in my way," but the meaning was the belief in a personal identity within an interaction context. A psychoanalyst could have uncovered the thought, but could never have discerned the existential meaning which brought with it the healing solution.

Some students find that it keeps them on their toes to ask the question of meaning in different ways. For example, one may ask, "What is the belief that is blocking my view of omniactive Love-Intelligence? What picture is keeping me unaware of perfect Life?" Or, one can employ the "2-1-2" approach, beginning with reminding oneself of the second intelligent question before asking the question of meaning.

Dr. Hora reminded us recently that communication is always from God to man. Meanings are divinely disclosed, and it is therefore crucial to start from the standpoint of the one Mind. We have no responsibility or capacity for clarifying meanings. Personal sense is the obstructor, not the clarifier, of understanding. It is, finally, the initiative of truth in consciousness which brings to the surface all the ignorant beliefs, thoughts, and mental images so that they may be dissolved.

## **KEEPING VIGIL**

By Jim Neafsey, M.Div.

"Awake, O sleeper, arise from the dead and Christ will give you light." (Ephesians 5:14)

Recently a chaplain at a nearby university told me of a pattern he had noticed in his prayer. During the week, he is accustomed to praying shortly after rising in the morning. He described the quality of these morning prayers as somewhat dull and routine. He felt stuck or embedded in a horizontal perspective. Work, relationships, and other concerns occupied his thoughts during prayer with little awareness of a larger spiritual context. But on Saturday nights, he volunteers at a shelter for homeless men. Late at night, when the men are asleep, he finds time alone to pray. These prayers seem more inspired. He described them as "ascending to a broader or higher perspective." Does this mean, he wondered, that he should regularly rise to "keep vigil" in the middle of the night?

I asked him to consider another possibility. Perhaps the "awakening" that was called for went beyond depriving himself (and his wife!) of sleep. Changing the time or physical context of his prayer might have a temporary beneficial effect, but lasting change would only come through a transformation of the mental context in which he viewed prayer. Just as fasting from a metapsychiatric perspective refers primarily to mind fasting from self-confirmatory thoughts, so "keeping vigil" has a deeper meaning than rising to pray in the middle of the night. It can be understood as cherishing the spiritual value of "vigil-ance," a quality of alert, reverent responsiveness that characterizes enlightened consciousness at any hour of the day or night. It was from this perspective that we looked more closely at his difficulties in prayer.

When I asked about the actual content of his prayer, it became clear that intercessory prayer played a significant part. Many people came to him for counseling and spiritual guidance in his role as chaplain and he would bring thoughts of these people and their concerns into his prayer. In an effort to clarify the difference between invalid forms of intercessory prayer that “tell God what to do” and valid forms that seek to behold others in the context of God, I shared with him the words of a stroke victim which I had recently come across:

“I’ve been chronically ill for twelve years. Stroke. Paralysis. I’ve worked with a lot of people, and I’ve seen many types and attitudes. People try very hard to help me do my best on my own. They understand the importance of self-sufficiency and so do I. They’re positive and optimistic . . . I have nothing but respect for them.

“But I must say this: I have never, ever, met someone who sees me as whole . . . Can you understand this? Can you? No one sees me and helps me see myself as being complete, as is. No one really sees how that’s true, at the deepest level. Everything else is Band-Aids, you know.”

(from *How Can I Help?* By Ram Dass and Paul Gorman)

The chaplain recognized that his intercessory prayers “at their best” approached this level of beholding the spiritual completeness of those for whom he prayed. He told me that it was not especially difficult for him to discern and appreciate the spiritual qualities in those whom he counselled. The real issue, it turned out, was that he could not discern spiritual qualities in himself! Though others frequently recognized him as a beneficial presence, he seemed asleep or oblivious to his own identity as a manifestation of God.

When this became clear, a shift in perspective spontaneously occurred. The chaplain’s eyes brightened, he moved forward in his chair and became noticeably more “awake.” The idea occurred to him that God’s love was no less present when he was two years old, or five, or seven. Long before he ever began to pray, God’s love was already there. And over the years, whether he was faithful or unfaithful, whether he felt close to God or far away, divine Love was no less present. He began to see God as a principle of unconditional or Omniactive Love-Intelligence. He was able to grasp the distinction between God as a “reward system,” affirming us for doing good and punishing us for doing bad, and God as an “Is system,” an absolute Reality with which we can come into conscious harmony. In the light of this realization of timeless, unconditional divine Love as the true context of life, the chaplain began to understand authentic prayer as the endeavor to live consciously within that divine context. (Hara, *Beyond the Dream*) The questions of when, where, or how to pray disappeared. In articulating his emerging understanding of prayer, he recalled the words spoken to him by a friend several years ago: “Prayer is seeing what really is.” The mental context in which he now viewed prayer was vastly expanded. His concern had shifted from keeping vigil in the middle of the night to endeavoring to stay conscious or “awake” at all times to what really is.

One further dimension unfolded in our dialogue. The chaplain realized that the more he

learned to dwell in that divine dimension, the more his consciousness would radiate that same light and love to others. Though he was unfamiliar with metapsychiatric language, he was describing what it would be like to be a beneficial presence, “glowing” for God. I was reminded as we spoke of a story by Thomas Merton in his book, *The Wisdom of the Desert*, that seemed to parallel the shift in perspective on prayer that had just taken place. The story describes an encounter between two “fathers of the desert” in which an operational approach to prayer is contrasted with the prayer of glowing.

“Abbot Lot came to Abbot Joseph and said: ‘Father, as I am able, I keep my little rule, and my little fast, my prayer, meditation and contemplative silence; and according as I am able I strive to cleanse my heart of thoughts: Now what more should I do?’ The elder rose up in reply and stretched out his hands to heaven, and his fingers became like ten lamps of fire. He said: ‘Why not be changed into fire?’”

## **GRATITUDE AS A HEALING IDEA**

By Emory Ayers

When one ponders the idea of gratitude, the thoughts that frequently surface are the material and mental blessings of one’s existence. It might be gratitude for a nice home, fulfilling job, a loving family environment, a healthy body, or a large bank account. To those who are not on the spiritual path, credit might be given to one’s own effort or to Lady Luck. For those on the spiritual path, it is known that these are gifts of God. It also seems that the more gratitude that is realized, the more fruits that are manifested. “For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.” (Matthew 13:12)

However, there must be more to gratitude than giving thanks to God for the good fruits in one’s life. What’s more, specific fruits seem to come and go; therefore, not getting attached to any particular fruit can help avoid suffering. Also, gratitude at this level does not appear to have a healing effect.

In searching for a deeper understanding of gratitude a set of three joyous blessings come to the forefront.

The first of these is that God is infinite Love and Intelligence. Every individual is an aspect of God, is perfect in every way, has unlimited potential and all that is needed is to realize it. What more is there to be grateful for? The case can be made, though, that even though this is true, if an individual does not realize it, it is not much help. It is analogous to a situation where an individual has a million dollars in the bank but does not know about it, thus the million dollars is of no value to him.

Thus, the second blessing is that one is seeking to know God. For some this comes about when everything else fails and the pain is too great to bear. On the surface, this would not seem like a good fruit, but in fact it is a great blessing. In Metapsychiatry, the principle “Problems are lessons designed for our edification” takes on a very deep meaning within

this context. Some may be blessed to become seekers in a less dramatic way, and those who are drawn by wisdom are doubly blessed. Regardless of the circumstances that call one to be a seeker, it is a blessing for which one can be most grateful.

The fact that God IS and one is seeking to know him is not enough. A road map is needed to find the way. In the Bible, we are told, "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth into life, and few there be that find it." (Matthew 7:13) All have seen the pain and suffering and the time wasted from the following of false teachings and the blind alleys of religious dogma. Jesus said "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven. Many will say to me in that ay, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matthew 7:21-23) The students of Metapsychiatry have been saved from this for we have available a valid teaching and the presence of a teacher who can guide us along the path. The light of the teachings and the teacher make it possible for us to identify the errors of thought and aspects of consciousness that are in need of healing. With this light each day it is possible to ascend to a higher level of understanding and knowing God.

Regardless of any seeming external circumstances, one can be grateful that God Is Love-Intelligence, that one is seeking to know him and that we are blessed with a teacher and a teaching to light the way. True gratitude for these blessings undoubtedly can be a powerful healing force.

## **THE FATHER IN ME DOETH THE WORK**

By Bill Rubin

At work one day, as I was drilling into some metal, the drill slipped and some metal slivers drove deeply into one of my fingers. Although I used a needle to try to get them out, I was only partly successful. After about a month, the finger started to hurt. Apparently, one of the metal slivers was deeply imbedded and I had missed it completely. The skin on top had healed over and it didn't seem intelligent to probe again with a needle.

When the word "intelligent" came to me, it seemed that here was an opportunity to allow God, Love-Intelligence to work it out. This was not a life-or-death situation and I was able to wait it out. A few more months went by and the finger always hurt, but every time I looked at it I reminded myself that I was interested in seeing God at work.

One morning, I noticed that my finger did not hurt. Close to the surface of the skin was a black spot. I used a fingernail and flicked at it. The sliver had come to the surface and the metal was laying on top of my finger. From a window the sun shone on this metal piece and it was like a little beam of light. I was aware of God's work taking place and PAGL was present. I thought: "I need to save this splinter so that I never forget this."

I was aware that I needed to understand something further so I waited. The verse came to mind, "The things which are seen are temporary while the things which are unseen are eternal." I realized that if I held on to this little piece of metal as if it was something important, I would be paying attention to the "temporal" and I would be placing myself under "temporal," material law. If instead, I was grateful for the demonstration of God's work and saw that the piece of metal was just a shadow or a pointer towards spiritual reality that is always present, I would be placing myself under the "eternal" law of God. The splinter wasn't important – the seeing was.

## **STRING-PUSHING, FRANKENSTEIN, AND LETTING-BE**

By Bruce Kerievsky

In many recent sessions with Dr. Hora, when I have described various interactions with my family, he has pointed out that I tend to be a "string-pusher." This means that I incline towards operationalism, that I am seeking to impose my will on the other members of my family, and that I achieve all the effectiveness of a would-be violator of laws of matter – in other words, none. The sense of frustration that I have experienced in attempting to influence them to appreciate those values that I cherish has helped me to see the futility of this approach. Yet, I have not been able to entirely abandon the desire to see my dreams satisfied.

The most painful source of concern to me has been the educational progress of my sons. Despite the reputation of our school district for excellence, neither of them has prospered academically. They always seemed to find fault with their teachers and did not perform to the high competitive level of their classmates. It disturbed me greatly that when they would turn to me for assistance with their schoolwork, I was unable to provide any effective guidance or clarity. Too much "should thinking" was always present. Whether spoken or unspoken, my unhappiness with their mediocre grades was always perceptible to us all.

As they passed through their teenage years, I became aware of something I had never previously understood. I saw these sweet-looking, outwardly wholesome young boys become contemptuous and nasty-talking, having no regard for their parents or our household. All of a sudden, I began to realize the mysterious appeal of the Frankenstein myth. I could never understand this story: seemingly out of nowhere, a huge monster comes alive and threatens to destroy both the town in which he lives and his human "creator." As depicted in the movies, it always appeared alien to my experience and completely unbelievable.

Now I was being visited by this horror story. My angelic babies had, before my very eyes, but with an untraceable swiftness, become monsters – out of my control, larger and stronger than I, and with the potential to annihilate our family and our home, and to wreak unknown havoc upon the world (which had no suspicion of the dangers which lurked). Now I understood the strange attraction of this long-lived fable. It was a common occurrence for parents of teenage boys (I wonder what tale registers for parents of girls?).

One of the other things that always surprised me was the pleasant and complimentary reports about my sons that we invariably received from people outside the family. It never failed to astonish me how readily others were taken in by their affable and sociable appearance.

We were all saved from the cataclysm, however, by that beneficial ritual of our culture – going off to college. When this happened, a fantastic transformation took place. Even more quickly than these terrifying creatures appeared did they disappear, to be replaced by abundantly grateful and appreciative young men. Their removal from our household of interaction has allowed them to breathe a bit, reassess themselves, attain some understanding of the value of Metapsychiatry, and become a miraculous demonstration to me.

I could never believe what a contentious family life my mental obsessions had wrought previously. Now, it was incredible to me how dramatically our “relationship” could be metamorphosed into such a mutually understanding one. All problems have not vanished: academic, social, and financial pressures still prevail. Yet there have been glimpses, fleeting but real, of scholarly work, contentment with solitude, and abundant supply.

All of this points to the efficacy of “string-pulling,” which is achieved by letting-be. In this process, I acknowledge that, besides me, God is also available to provide for the needs and inspiration of my sons. In this awareness, I know that they must encounter problems and wrestle with them in order to learn and grow. If I continue to impose my will on them, merely by wanting them to do well in the ways I consider desirable, I am creating a tyrannical force against which they must resist, thereby perpetuating a fruitless struggle. God alone is the source of the wisdom required for harmonious prospering, and only by being a model of spiritual excellence can I be at all beneficial.

Following is a meditation from the Bible and the works of Dr. Thomas Hora compiled by Joan Rubadeau, M.A.

## **SHOULDLESSNESS**

### **Yes is good and no is also good. (Fourth Principle of Metapsychiatry)**

“O Lord, how manifold art thy works! In wisdom hast thou made them all.” (Psalm 104:24)

*Divine Reality is nondual – everything is harmonious and intelligent and very good.*

“Thine is the kingdom and the power and the glory forever.” (Matthew 6:15)

*God is the harmonizing principle of the Universe and is Omniactive Mind.*

“Thou hast promised this goodness unto thy servant.” (Samuel 7:28)



*In the context of divine Reality, nothing is ever bad so even “no” has a positive connotation.*

“Seek good and not evil that ye may live.” (Amos 5:14)

*The habit of thinking about what should be or should not be constitutes a mind-set which clouds the ability to see what is.*

“He opened the rock and the waters gushed out.” (Psalm 105:41)

*When we place our problems into the hands of God, things tend to work out in a most favorable way.*

“Whither thou goest I will go . . .” (Ruth 1:16)

*Shouldlessness is a most attractive and desirable quality of mind.*

“Take my yoke upon you and learn of me: for my yoke is easy and my burden is light.” (Matthew 11:29, 30)

*When we become shouldless, our lives become simple and efficient.*

### **“WE DO THE WALKING, GOD DO THE TALKING”**

By Joan Rubadeau, M.A.

Several years ago, my family enjoyed a vacation trip to New Orleans. As part of that trip, we looked around for a way to see the French Quarter with a guide. Eventually, we found an old man named John who ran a tour service consisting of himself and a horse-drawn wagon. This seemed ideal for us so we engaged him for the afternoon. When we all met at the appointed time, John gave a brief introduction to his tour. He ended by saying, “My horse here is named May. Our tour works like this: May do the walking and John do the talking.” We laughed and off we went. During our afternoon tour, I was especially interested in watching May and John. They were a very good team. Whenever we parked, John was careful to see that May was in the shade. He was very watchful of auto traffic and guided her with great attention to her safety. His hands on the reins were gently and patient, never demanding or hurtful. When the tour was over, before he took our money, he provided her with water and food and a little ear-scratching.

Over the years, his phrase – “May do the walking and John do the talking” – has come back to me many times and it never fails to evoke a smile. Recently it came back during consideration of what it means to be here for God. Dr. Hora has taught us that communication between man and God is in one direction only, from God to man. We do not communicate with God. We listen and respond. We do not make decisions. In fact, we cannot make decisions. We have not the equipment for it. We are receivers only. We receive what we attend to, and what we attend to appears as our experience. If we are to

live useful, fulfilled and joyful lives, we learn to respond to the inspired wisdom flowing out of Love-Intelligence and out of that wisdom we are perfectly provided for, protected and loved. Our part is to steward consciousness, to learn to recognize and eject error in order to become more and more perfect instruments of omniactive Love-Intelligence. Isaiah said it in the following way:

“Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff.

“Thou shalt fan them and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.” (Isaiah 41:15, 16)

Our health, happiness, prosperity, usefulness, peace, and freedom depend on our becoming joyfully and gratefully aware of the fact that “We do the walking and God do the talking.”