

THE NEW YORK INSTITUTE OF METAPSYCHIATRY
PAGL FOUNDATION WEST COAST AFFILIATE
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NEWSLETTER

YEAR 12, NO. 5

SEPTEMBER, 1987

EDITORIAL

In much of the world, this is a time of harvest. This issue of the *NEWSLETTER* is indeed a harvest of ideas gleaned from two summer conferences - one in La Quinta, California, the other in Lucerne, Switzerland. The California conference focused on "Thy Maker is Thine Husband: healing Parental Fantasies In Love And Marriage." The subject - because it inevitably deals with husband, wife, parent, child, being single, and being married- addressed similar issues prevalent in the popular culture. Among the questions asked were: Is marriage better than being single? Need we be celibate when being single? What is the meaning of criticism in marriage? How can we understand the phenomenon of AIDS? - as well as questions dealing with child raising, and freeing ourselves from our parents. While the questions posed may sound like those asked in the popular culture, the similarities end just there. The illuminating perspective of Metapsychiatry helps us to see being married or single, being a parent or childless, in a new light. We learn to see all these issues by realizing that God is our husband, our wife, our partner, our constant companion. The European conference brought blessings too, and it renewed our understanding of and appreciation for - "The Eleven Principles of Metapsychiatry: Parameters of Progress."

Because of the richness of these conferences, we can present here only small tidbits. We begin with excerpts from the dialogue with Dr. Hora during the La Quinta conference, followed by portions of selected papers. There is Ann Linthorst's paper, "InnerMarriage"; and following this, we are very happy to welcome several newcomers to the *NEWSLETTER*. Jill Gustavson and Eric Gustavson presented at the conference for the first time. In addition, Gloria Spurgeon, also new to *NEWSLETTER* writing, tells her discoveries made while preparing for, and after attending, the California conference. Finally, there are illuminating works from the Switzerland conference. Fern Rubin helps us see "Spiritual Values in Family Life;" and Jan Linthorst's presentation clarifies the scientific basis of the Principles of Metapsychiatry. Certainly the issue has an international flavor.

For those who wish to benefit from the harvest of these conferences, the tapes

and conference paper are available. Please see the information at the back of this issue where there is a list of announcements and study materials.

Roberta Carasso, Ph.D.
Editor

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The New York Institute of Metapsychiatry was founded in 1975 by Thomas Hora, M. D. for the study and exploration of modes of being-in-the-world, their meanings in terms of qualities of consciousness and cognitive processes, and ways of improving these through educational methods emphasizing prayer and meditation, spiritual values, and existentially valid metaphysical principles

SHARING, OR JOINT PARTICIPATION IN THE GOOD OF GOD?

Excerpts from a telephone seminar with Dr. Hora at the Conference "Thy Maker is Thine Husband," July 12, 1987

Student: It seems I'm caught up with the idea of sharing a lot. I'm resentful of my spouse who is not sharing particular moments or experiences. Is that an aspect of joint participation?

Dr. Hora: No. It is an aspect of a demanding wife.

Student: What then is the healing, or the other side of sharing? Is there a valid sharing?

Dr. Hora: Love is generosity without measuring or bookkeeping.

Student: Would that mean you are not keeping track of how many experiences you are sharing?

Dr. Hora: That's right!

Student: I guess I'm still wondering if there is a certain enrichment to sharing spiritual ideas with a partner? Why does everyone seem to aspire to that as the highest good? It seems to be pretty much a concern of most people—whether they are single or married.

Dr. Hora: Sharing is a psychological fantasy. We are not sharing; we are just manifesting the good of God in an unlimited way.

Student: How does joint participation differ from sharing?

Dr. Hora: Radically! When you are sharing you are entertaining an interactive fantasy—"I have something and I give him a little bit. What I have for myself is more than what I give him." It's like sharing a piece of bread. You say, "I retain some of it for myself," while you measure it out. The whole idea of sharing is an interactive concept. If you know the Third Principle, you realize that: "*There is no interaction anywhere, there is only Omniaction everywhere.*" This means that Love does not keep accounts; it is unlimited. The good of God is limitless. And there is no need to think about sharing or dividing a little bit of your good to give to someone else. That is a psychological concept which is existentially invalid.

Student: That's very helpful. Would you say that a joint participation would be more of an appreciation of spiritual good without necessarily sharing it?

Dr. Hora: Of course. Suppose you go in the swimming pool with husband. Are you going to give him a little bit of water in the hope that he will return some water to you?

(Laughter)

Student: I can see where there is a definite demandingness. I have an idea that it is not going to be as good for me if someone isn't sharing with me. And he should be the one . . .

Dr. Hora: The whole concept of sharing is fraught with problems.

from Innermarriage
by Ann Linthorst, M. Div.

What does it mean to say that the only marriage there is is in consciousness? Marriage certainly seems to be at least partially external. It involves another person and almost necessarily has a radical impact on our experience. Students of Metapsychiatry, of course are familiar with the idea that thought precedes experience. But that really means that thought is all there is to experience. The consciousness of something is all there is to it and experience simply seems to illustrate, in the dream world of material sense, the content of consciousness.

A friend of mine spent two weeks in Switzerland taking a course which was called "Innerski". The course involved various exercises such as skiing in pairs with one going ahead of the other and the one behind shouting out all sorts of put-downs: "You can't do it, you are clumsy, you look silly, you'll fall and hurt yourself," and so forth. The one skiing in front found ways to block out an escape from these words.

You can see that the concern is not to try to teach a person to ski, but to keep consciousness so busy with something else that skiing can take place without the interference of ideas about oneself and the one's capabilities. Skiing is no problem. Beliefs about oneself may be a problem. Those mental pictures and beliefs which make up the self-image consist solely of thoughts of lack and limitation and fragmentation, and these tend to get in the way of the activities in which one may be involved, no matter what their form.

This recognition is now showing up in relation to many games and sports, from the *Zen of Archery* to the *Inner Game of Tennis*. The real sport or game is seen to be mental, a function of a mind and life larger than personhood; and the basic issue is seen to be getting personal sense out of the way rather than teaching it to do something.

It is clearly time for the "inner game of marriage" to replace the conventional attempts of marriage counseling to teach persons how to get along with each other. It

is not two individuals co-existing side-by-side that is troublesome. It is the personal beliefs of the partners about themselves, and life, and marriage that are troublesome. We do not go into a marriage with a clean mental slate, even if we have never been married before. The beliefs which were illustrated in our parents' marriage—or lack therefore—constitute a mental marriage which operates as a lens through which all issues of sexuality, love, marriage, and family are filtered.

Everybody, then, is involved in a marriage, mentally, whether outwardly married or single. That mental marriage is the meaning of the outward situation, whether married or single. And all the personal management procedures in the world, whether of oneself or others, will not essentially change the inner-marriage or its external illustration.

We see then that what a spouse is in personal terms is the same thing that a parent is in personal terms: our maker. Personal sense says: "Thy husband is thine maker, thy wife is thine maker". From the perspective of material, personal humanhood, the most we can hope for is to move from being determined by our parents to being determined by our spouse. We seek, humanly, to find our own adult identity in marriage, relatively free from parental influences. But the move from "thy parent is thine maker" to "thy spouse is thine maker" is an inadequate one, even if it were possible to accomplish, which it is not. It is not, because precisely the moment one marries, the personal inner-marriage is activated in consciousness and proceeds to run the show, no matter what the fantasies, hopes, or vows of the partners.

As long as our spouse is our maker we will not be satisfied or at peace. The inherent drive to be everything that we are—that is, to be at one with our own being, to live consciously and freely out of the wholeness and holiness of being—remains. And it will take the form of fantasies of a better spouse or a better marriage, or an affair. Not even polygamy or polyandry—having many wives or husbands—which to personal sense might seem to offer at least a range of possibilities for being, will suffice to make us whole and free.

The solution to the wrong inner-marriage is the right inner-marriage; and to find the right inner-marriage, we start with God as our maker; and when we do, we make the most wonderful discovery! We discover that we were created perfectly married! The inner-marriage belonging to our human identity is no more real than the seeming identity to which it belongs; the dream person and the dream marriage are one. Finding our true Maker to be God, Divine mind, rather than personal sense, we find our true identity and find it to be, by definition, married—that is, the wholeness of being, male and female. We already are all the beautiful qualities which constitutes manhood—strength, intelligence, forthrightness, order, clarity; and all the

beautiful qualities which constitute womanhood—love, receptivity, gentleness, beauty, intuitiveness, etc.

In truth, in Being, all these qualities perfectly balance and support and affirm each other. Our manhood supports our womanhood, and our womanhood supports our manhood. This is our real inner-marriage, the marriage which belongs to our true, spiritual identity. But when we seem to lack a companion, or our spouse seems to be lacking, we realize the meaning of that seeming lack to be the obscured awareness which comes from wrong-seeing—that is, from seeing ourselves as persons and reasoning from that standpoint. And so we go, gratefully, in consciousness, to the completeness that we already are, to our spiritual innocence. We let that beautiful inner-marriage, the manhood and womanhood of our own being, melt away the old personal sense which has hidden our inner identity from us.

from **SIX ASPECTS OF ONE MIND**
by Jill Gustavson

The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. (Psalm 16:5)

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. (Psalm 16:6)

At a recent high school graduation of my oldest daughter, as I was congratulated continually by people on being “a good mother,” and having “such a wonderful daughter,” I had the opportunity to consider what I had done to deserve the congratulations. Nothing really, except not to get in the way of her growth and unfoldment, and to watch and see God’s Good present in her life.

I considered the similarities in growth and care of plants and our child. We cannot make a plant grow or be beautiful. We can only ensure that it gets the proper

light, nutrients and water, and then let nature, God, do the work. Then we will see the presence of beauty, growth, strength, and health in the plant and our children.

Our families, Eric's and mine, came together under one roof a few years ago. We had two stubborn adults and four independent teenagers, all of which had different ideas, fears and expectations about living with each other. Also included in the picture were two undisciplined dogs, a couple of neurotic cats, two tanks full of fish, two noisy birds, and a lone tarantula. This, for me constituted an existential crisis.

I had always wanted a "big, happy family." Well, I had gotten part of what I wanted—the big family—but there was not a lot of happiness being expressed, particularly by me. Thinking that I was the "mother," I needed to somehow make "everything and everybody" work together with an impossible list of shoulds—you should be nice, you should be considerate, you should be quiet, you should be helpful.

I thought I was responsible for making all of them "turn out right," and making them all happy. On top of it, I wanted all the kids and Eric to like me and "understand" everything I did. Impossible!

In despair, I started to work with the ideas of One Mind, One God, One Harmony, One Peace, One Assurance. I even renamed the family members. They became Laura Love; Jessi the Lovely; Mark the Grateful; Joyous Jeni, and Erroneous Eric. Eric's name was a playful way to point up the mental tendency to blame him for all the problems!

I discovered that discord appeared to be present only when I saw the family as six fragments—six human persons. Harmony was apparent when I was looking for, or just considering, the idea of One Mind expressing each individual with Love and Harmony. The proof of God's work was apparent last Spring at the dinner that I now call the "First Supper." All of the kids were home on school vacation, each one having friends for a "family dinner." As I watched, I could see in all of them a love expressed where before had been hard feelings and resentments. Joy and Goodness abounded.

One Mind expresses itself as parent and as child, expressing itself as parent one moment, and as child one moment, and as husband the next. Just like a symphony, all beautifully playing together. Considering and seeing these aspects of God's infinite presence can only bring harmony into the home. The burden of making "things work" was not on me, but on God.

from **ARE WE DOING THE DRIVING?**

by Eric Gustavson

“. . . the wolf also shall dwell with the lamb” (Isaiah 11:6)

“The wolf may well lay down with the lamb, but the lamb won’t get much sleep.” (Woody Allen)

We can see the wolf as a symbol of our problems, keeping us restless and anxious in search of a solution. Metapsychiatry says that problems are a reflection of ignorant ideas that we entertain in consciousness. An accumulation of ignorant ideas, often found wearing a suit, can be termed the personal ego. From the standpoint of the personal ego, we are trying to deal with and solve problems—which are ignorant ideas. After a few years, we may come to see the futility of this approach.

Man has become accustomed to think in terms of self and other: “Me and my family, me and my problems, me and God.” In the simple statement, “I love my child,” we see this duality—me and my child. In the phrase, “I love,” we see love as something WE generate. We see the possessiveness of the word “my” in the phrase “my child.”

Realizing that we do not have the answers, but still seeing from the standpoint of duality, we start to think that the power that makes life work is in something other than ourselves. The power must be an omnipotent God that if rightly appealed to will come to our rescue, and we will get what we want and not get what we don’t want.

Until we awaken to the truth of what really is – that Love-Intelligence is the only power, the only reality, our true identity—until then, our main interest is our personal ego. Until then, “We” is the primary object of our interest; “We” is the object of our concern. And we fear and we worry and we consider life from the standpoint of how it is affecting US. Our problems keep us awake.

Thy Maker is thine husband, According to Webster, “husband is the manager of the household.” The house can be seen as a metaphor for consciousness. God is the manager of my consciousness. What is needed is a looking away from the mental picture as Jesus did. For what he knew was the actual inexhaustible, spiritual substance of existence, thereby excluding the personal sense to the vanishing point. The good that is God, being spiritual, is both inexhaustible and ever-present. It does not have to come from outside because man is the expression of this spiritual good.

There is not God and I and a channel in between. I and my Father are one, meaning, all that the Father is I am. The One is God in source and God in reflection—man and manifestation.

When we realize our inseparability from Love-Intelligence, we become the transcendent man. When transcendent man acts, he is authentic. From moment to moment, he loses himself in the act of what he is doing. The Zen master says: “Mind is total awareness that is just listening when listening, just seeing when seeing.” Consciousness in this state is “as the smooth lake that can reflect the moon without distortions.”

From this state of consciousness, we lose sight of the personal ego and its fear, prejudices, jealousies, and incessant need to confirm itself. And, having no interest above the good of God, we can reflect the Love-Intelligence that is God. In this state of consciousness, the wolf can lay down with the lamb, and we lambs can get some sleep.

SPIRITUAL INDIVIDUALITY

by Gloria Spurgeon

During the conference, “Thy Maker is Thine Husband” (Isaiah 54:5), one concern was the preoccupation with being married or single. So-called single individuals tend to believe they would be happier, more satisfied and more fulfilled if they were married, to someone equally devoted to spiritual study, of course. There is a presumption that marriage is the natural and preferred state. However, it has become clear that there is no such thing as singleness, nor marriedness, as our real life. Considering the meaning of “single” as defined by Webster’s New Collegiate Dictionary as separate, solitary, “consisting of one as opposed to or in contrast with many,” and the definition of “individual” as inseparable, indivisible, “existing as an indivisible whole” (Webster), it is impossible to be a “single individual.” We know ourselves and our lives to be one with our divine origin, the original wholeness of all true being—a spiritual individual.

Our marriage with Spirit is constituted in our recognition of our spiritual identity and self-completeness in God-Spirit. In coming to this real and present sense in my life, the tendency very quickly asserted itself to look to the human scene to see how my life is going, i.e. do I have a husband or is there a man in my life yet—how is this idea being illustrated in my life? Increasingly, this tendency to look back

to the human life for evidence of improvement to the human, temporal situation is understood to be self-defeating, problematic, and not illustrative of the true situation. Rather, it is a continuing misperception of our true status.

We exist in that timeless moment where understanding occurs, and that timeless moment is the substance of our real and eternal being. In Ecclesiastes we find the statement, "That which has been is now: and that which is to be hath already been; and God requireth that which is past." (Eccl.3:15) Dr. Hora states that "God requires us to be oriented from moment to moment to what is in the timeless." (*Self-Transcendence, page 5*)

It is useful perhaps to consider that the past is the human perspective, from the viewpoint of that timeless moment. From the pinnacle of that moment, the human perspective and its consequences are "past". Therefore, any tendency to look back to the human perspective is not real and has no substance. It is this past which God required us to give up, this looking back, in order that we may be oriented in the timeless. "Remember ye not the former things, neither consider the things of old." (Is. 43:18) Reality and substance are spiritual and immutable. Reality is God, and substance is the essence of Life. "Real life proceeds in timelessness." (*Self-Transcendence, page 8*)

As I began contemplating the idea of marriage to Spirit and what that means, Spirit as provider, protector, ever-present love, goodness, kindness, these ideas began to work in consciousness. I began to see their activity in my life spontaneously. The whole world came alive with joy, radiance, goodness, thoughtfulness, appreciation, love and beauty everywhere. One particular incident illustrates the nature of this activity. I work near the downtown area of a city. As I run errands about the city, going to the bank, post office, etc., I see the usual assortment of street persons as you find in any city. One particular area has a blood bank and pool hall/bar next door to each other, and there are always fellows hanging out on the street outside, scruffy-looking and aimless. I sometimes pause before I walk down that side of the street.

One day the sun was shining brightly, and I wanted to walk in the sun. It happened to be shining on that side of the street; so I crossed over. As I passed the blood bank, two men were leaning against the building, and one of them made some comment to me in keeping with the general ambience of the street. When I heard the remark, for a split-second I reacted to it; but immediately recognized it for what it was. His remark was spoken from a position of fear and insecurity, and was meant to intimidate and instill fear. It was spoken from a position of sexual power. Perhaps I was also aware that this is not the language nor behavior of that perfect child of God. Rather than respond with the traditional response of fear, as I passed by I turned to the two men, and greeted them both, one at a time, directly, with a nod

and a smile. They both responded by nodding and smiling in turn. In that moment we were not adversaries. They were not embarrassed nor ashamed. There was no intimidator or intimidated, on either side. In reflecting on that singular event, I can't help thinking that we were standing in God's ground, the ground of love; and I would like to think that for that moment we were suspended in timelessness, in a quiet moment of understanding. The issue of maleness and femaleness had dissolved. The sense of that moment stayed with me for some time. It was a joyful, peaceful moment.

This then is one of the fruits of that union with Spirit; self-completeness in Spirit realized as the substance of all true being. Whether single or married humanly, we can come to see what our real life is; and that the only marriage there is, is the one with Spirit. This is the marriage no man can put asunder, and which expresses perfectly your spiritual individuality. "Behold I will do a new thing; now it shall spring forth." (Is 43:19)

from SPIRITUAL VALUES IN FAMILY LIFE
by Fern Rubin, M. S.

Each of the principles of Metapsychiatry is really a prayer. Each was developed as a prayer in response to the needs of individuals as they studied Metapsychiatry. The first principle, for example, is a prayer for our loved ones. "*Thou shalt have no other interest before the good of God, which is spiritual,*" is a law of truth that has its own power to manifest itself. It is guide, always true, eternal and unchangeable. It has the power to dissolve all that is unlike itself. In marriage and family life, we keep our interest on the infinite good, which is God-Spirit. Any appearance of a person, a problem, or a difficulty is really just a misguided interest. And having the right interest, which is spiritual, is the healing we seek in family life.

Before we begin this prayer, let us ask which mind will we hold a spiritual idea in? Not the finite human sense of person, place or thing that is really no mind at all. But the One Mind, spiritual Mind, is the mind that contemplates the attributes of God. This Mind will reflect on its own qualities during this prayer.

Families guide, support, and provide for needs, cherish the idea of divine love, appreciate, manifest love as non-conditional, non-personal benevolence. Families encourage and foster a mental climate where inspired ideas are welcome, where they flow freely into awareness to meet every need, and heal every want. Family is a structure that responds to and clarifies daily issues, and fosters spiritual progress towards spiritual understanding. In the highest sense of family, selfless love and

reverence to all of life is given an opportunity to be expressed.

Spiritual family is a matter of interest in the good of God which is spiritual.

from **THE PRINCIPLES OF METAPSYCHIATRY: A SCIENCE**
by Jan Linthorst, D. Min.

Introduction

Someone learning the Principles of Metapsychiatry for the first time and working with the first principle: “Thou shalt have no other interest before the good of God, which is spiritual,” may think they form the tenets of a religion and are therefore not scientific. They are scientific and it is of the greatest importance that they are understood as scientific, if they are to be useful, practical, and healing.

God in Science

This century has seen a shift in scientific thinking. Robert Augros and George Stanciu have documented this shift in a book called *The New Story of Science* (Bantam edition, New York, 1986). Also addressed is how God is viewed in scientific materialism – a perspective evident between the sixteenth and early twentieth century. Before and after this time, God was distinctively a part of any scientific system, including that of Newton– who was considered to be the father of modern science. Newton reserved a place for God in his mechanistic system by taking into account “an intelligent Agent.” Later the astronomer Laplace, a product of scientific materialism, wrote: “I have no need for such hypothesis.” Freud, with similar thinking, expressed his opinion that man creates God, not the reverse.

Since the discovery of quantum mechanics, a totally new factor entered into science, never before considered, and this factor is consciousness. It became apparent that in scientific experiments the consciousness of the observer could not be ignored. What heretofore was considered to be totally objective, now must allow for a subjective element. Ever since then the sciences have admitted the existence of mind as a factor in the formation of the universe and all its aspects. The biologist Rupert Sheldrake postulates the existence of a Transcendent Principle. Heisenberg is quoted by Augros as saying, “. . . classical physics constructed after Newton’s mode . . . started from the assumption that one can describe a world without speaking about God . . .” Augros continues: “The new science not only affirms the primacy of mind in the universe; it also points to evidence of God.” (Page 71)

David Bohm, a leading physicist, declares: “Almost anything to be found in

Nature exhibits some kind of beauty both in immediate perception and in intellectual analysis.” Augros draws the conclusion that the origin of the universe, and the beauty of the universe, all lead to the same conclusion—God is, Einstein added: “Without the belief in the inner harmony of the world there could be no science.” The physicist Edward Milne explains that as to the first cause and the expansion of the universe, “our picture is incomplete without Him (God).” Along with these eminent scientists Thomas Hora postulates as scientific principle on page 9 of *Dialogues in Metapsychiatry*; “. . .effective living boils down to one single principle, namely, learning to let God do his work in our lives.” Referring to aviation, Hora draws a parallel between the principles of aerodynamics and God. Even though the principles of aerodynamics were discovered only a few years ago, they were there for millions of years. He states:

“God too is a principle, a principle of perfect life. The whole idea that God is a principle is a revolutionary idea.”

This simple distinction between God as principle instead of person makes Metapsychiatry a science and not a religion. The consequences make all the difference. On page 15 of *Dialogues*, Hora states,

“In religion we live on the basis of obedience to a divine authority, a system of ethics or a system of intimidation. . .;”
in Metapsychiatry,

“We live on the basis of understanding (the truth of) what really is.”

Conclusion

God as the principle of perfect life is the scientific knowledge and fact, which can be known with a special mode of attention called beholding. This mode of attention makes possible phenomenological discernment, which is the translation of the object world of problems into their mental aspects of belief-systems and value-systems. Having understood problems to be mental and the solution to the principle called God, inspired wisdom subjects the consciousness of God as the law or truth of life. This law takes over and becomes literally the mind of the individual, defined as Love-Intelligence. It takes on what St. Paul called “the mind which was also in Christ Jesus.” It is the Christ consciousness, or the Christ Truth. And the life of the individual shows forth the qualities of the Christ, which are called PAGL.

