

THE NEW YORK INSTITUTE OF METAPSYCHIATRY
Sponsored by the PAGL FOUNDATION
Thomas Hora, M.D., Director

Newsletter

Year 14, No. 1

January, 1989

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

Metapsychiatry is an epistemological method of truth realization.

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“LIFT UP YOUR EYES”

The Healing of Ambition and Greed

By Heather Brodhead

“Greed is good. Greed is right. Greed works!” So says the character Gekko in the movie Wall Street. In his soliloquy on the so-called virtues of greed, Gekko, the billionaire corporate raider, goes on to say, “Greed built America.” He says that without greed, nothing would have been accomplished. This movie is a thoughtful study of war in the consciousness of a bright young man named Bud Fox. Fox is seduced by the power and wealth offered by Gekko and has a choice: does he want to live a creative life or just buy and sell? Gekko has made his own choice and knows it. In Gekko we see the quintessential calculative mind,

totally committed to ambition and greed. The idea that one would want to be healed of ambition and greed would be incomprehensible to him.

How much would we tend to agree with Gekko? Who really would like to be healed of ambition and greed? After all, if we are not ambitious or greedy, how would we get what we want? How would we get ahead? How would we accomplish anything? Gekko's remark that "Greed built America" reflects the fact that much has been accomplished in the drive for personal wealth, success and recognition. These may have been the motivators, but God, Love-Intelligence, supplies all good ideas, and is the substance of all that is good. But, back to our question, who wants to be healed of ambition and greed? The calculative mind scoffs at ideas such as "Blessed are the meek, for they shall inherit the earth" and the other beatitudes. They are nonsense to it, a different language. "Blessed are the poor in spirit? The merciful?" Where does that get us? The beatitudes encapsulate the teachings of Jesus. Now there was a successful individual. Not a success by Gekko's standards, but in Jesus we see a perfectly fulfilled life here for God. Early in his life he recognized that he could use his gifts for worldly power. The Bible story of his temptation tells of how he turned away from such interests. He chose instead to be a beneficial presence in the world.

In our ignorance to confirm ourselves as separate persons with our own minds in a Godless world, we mistakenly think that we must assert ourselves in order to get what we want, to make things happen and "to be somebody." Ambition is the unenlightened approach to seeking a successful life. Greed is the yearning which reflects the idea that money will bring us happiness. Our ambitions lie within the "five gates of hell" . . . two of them in particular: personalism, and materialism. (The others are: intellectualism, sensualism, and emotionalism.) Unless we are experiencing the agony of hell, we will not be interested in what Jesus offered. Or, perhaps we are somewhat interested, but are afraid to let go of our fantasies.

Let us pause for a moment to reflect on the "flipsides" of ambition and greed. The opposite of greed is asceticism in which one shuns material possessions and money. Greed says "money is good"; asceticism says "money is bad." Both are preoccupied with it. With ambition the opposite is fear, sometimes manifested as laziness, sometimes as shyness, sometimes as phobias. Ambition attributes all power to personal minds and so does its opposite fear. Both greed and ambition are Godless in their perspective. So, when we speak of healing them, we are speaking of the healing of personalism and materialism in their many manifestations.

Fear is very painful. So is poverty. So is a sense of inferiority and worthlessness. This pain can drive us to being interested in being healed. If, however, we get what we want and enjoy the fantasy, then woe unto us; for, as Jesus said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." (Matthew 19:24) It's

not the wealth that keeps one out, it's the greed. Greed and ambition have their own kingdoms. Which would we enter?

In a course called "Being here for God in Business," the greatest drop-out rate came at the second lesson of the course entitled "Success/Fulfillment/Ambition." One student said in his anguish over the contents of the lesson: "Has anyone studying Metapsychiatry ever gotten rich—really rich—using these ideas?" When he was asked what kind of wealth he was talking about, he was disappointed because he knew that an alternative definition of wealth was being suggested. He left the course. The kingdom he was seeking was not the kingdom of heaven.

Getting what we want and having our dreams come true is what some would term "heaven on earth." We see it as taking place at some point in the future. Ambition is concerned with attaining future goals, and greed wants more than it has now. Both are characterized by calculative thinking—setting strategy and manipulating people—to get what is wanted in the future. Jesus said: "Say not ye there are four months and then cometh the harvest? Behold I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest." (John 4:35) What fields did he see?

Some "new thought" religions take this idea and say it means that we can have what we want NOW. Just visualize it and practice imagining having it and we can get it. These religions would weave such ambitious and greedy thoughts with the truth that spiritual reality is infinitely abundant, and that it is okay to live lives reflecting this. We must not confuse wanting earthly success and wealth with what Jesus taught. Mental manipulation of our experience is not what heals ambition and greed. It is preoccupied with them and perpetuates them. As we say in Metapsychiatry, it's all right to be successful and wealthy in worldly terms as long as we are not interested in it. The key to true success is to "have no other interests before the good of God, which is spiritual." (First principle of Metapsychiatry)

The fields Jesus saw and that he invited us to see are the fields of spiritual reality. If we would like to transcend our greedy and ambitious tendencies, or their opposites, we need to become more interested in spiritual qualities, such as peace, love, beauty, harmony. Sometimes we may not think that they offer the satisfaction we seek. But if we continue to yearn for or cling to the megabucks, the business, or social standing, the Fantasy Island experience, then we have some lessons ahead of us. And lessons there will be. For the truth is, we are NOT created to live in fantasies. We are spiritual beings, conscious awareness, offspring of Love-Intelligence. Until we come to understand this and embrace it we will encounter turbulence. "Problems are lessons designed for our edification". (Eighth Principle) They offer us an opportunity to enter into the healing process of the "Three R's" of recognition (of our error), regret, and reorientation. We can start right now with the

little disturbances (but it usually takes the bigger ones to get our attention!). When we notice our anger when a “buttinsky” cuts in front of us in a line or traffic; when we rush to save a place for ourselves by the pool or at a show; when we resent paying our bills or taxes; if we are never satisfied with a purchase unless we were able to get it at a discount; if we envy another’s success; if we compare ourselves with others; if we are afraid to compete or are driven to do so—these are indications of greed and ambition, and they offer us opportunities to reorient our thought.

Our consciousness is not, as Gekko believes, a place for the buying and selling functions of the calculative mind. It is the temple of God, and God’s house “shall be called a house of prayer.” (Matthew 21:13) Prayer and meditation are needed for us to develop awareness of our preoccupations and to contemplate valid alternatives. For example: greed is concerned with what it has. Gratitude is concerned with what is. Gratitude is satisfied. Greed hungers for more. Greed is grabbing and grasping. Gratitude is receptive. Greed keeps score. Gratitude is unconditionally generous. Ambition takes itself so seriously. Enthusiasm gives everything careful attention with joyful expectancy. Ambition compares itself with others and is concerned with getting ahead. Its alternative is self-transcendence in which there is no self or other for comparison. “I want to be somebody” is replaced with “I am an offspring of God, a place where Love-Intelligence manifests itself.”

Doing or not doing, having or not having—these are not what make up a happy and fulfilled life. True success is self-transcendence in which wants and not-wants are left behind in favor of being here for God. In this is the healing of ambition and greed.

A TELEPHONE CONFERENCE with Dr. Hora

Question: A couple of years ago in a conversation with you, I was shocked into the understanding that the good aspects of our lives also have meaning, but that those are spiritual meanings. Prior to that I had just been dwelling on the negative aspects of meaning. I have been considering recently some of those things in our lives that are clearly more of the light shining through—more of that spiritual blessedness, particularly in the area of business and finance. There is obviously more order, more abundance, more joy and less of a sense of burden and less of those kinds of negative things apparent. I was just considering if there was more specific meaning than this space of God’s good present in our life. So if we are seeing more order, more abundance, less burden, are we seeing or experiencing more of love, more peace, more harmony?

Dr. Hora: Yes, another word for spiritual blessedness is PAGL. The Bible says, “All things work together for good to them that love God.” (8:28) and in Metapsychiatry we speak of effortless, efficient effectiveness. These are all indications that we are graced by spiritual

blessedness—that we are on the beam, so to speak, with God. That our personal mind is thinning out, and we rely less and less on calculative thinking and more and more on inspired wisdom, and our responses to life situations are different, more appropriate, more harmonious, and then we live more effectively with much less strain and strife and anxiety disappears from our lives. There is a sense of assurance, and that is a glorious state to be in.

Comment: Yes, I just realized yesterday that I used to constantly live with some fear of impending doom. And I just haven't noticed that sense for I don't know how long—it disappeared.

Question: Dr. Hora, did you also say that any of us that see life from that standpoint are viewing life correctly?

Dr. Hora: Yes, of course. We see life in the context of God, and we experience life as beautiful, wholesome, good, harmonious, effortless, efficient, and effective. Whichever direction we turn it is blessed.

Question: I was reading an essay by Emerson, and he was referring to great poetry when he said that a great poet makes us feel our own wealth. I was considering that statement from the standpoint of the affinity that we all have to the truth which draws us to this conference call to you for instance. And the resulting uplift in spirit that always occurs during these times. Could you describe the nature of this affinity that we all have for the truth? What is it that draws us stronger as the years go on?

Dr. Hora: Often people ask what draws us to study Metapsychiatry or any spiritual truth. We usually say that there are two things; at first we are driven by suffering, and after a while we are drawn by the love of truth. So we are driven and drawn. When we realize that suffering is totally unnecessary; that illness is not necessary; that God has never made it; that God has created us for a glorious life of manifesting his perfection in the world, then we see what a mistake it is to remain ignorant of God and try to live by the serpent's recommendation—with the illusion of having a personal mind and existing as autonomous entities entirely apart from God, which most people naturally believe. "Natural man receiveth not the things of the spirit of God for they are foolishness to him neither can he know them, for they are spiritually discerned." (1 Corinthians 2: 14) So we have to be taught, and we have to study, learn, and pray to attain the realization of the divine context, and then we are saved, so to speak. We don't get saved by joining a church or by submerging ourselves into water, or going through some ceremonies. We get saved by understanding the truth of God and man.

Question: Dr. Hora, I have a question regarding a situation in the work place with a difficult employee who seems to like interaction. He will continually, with me as well as with others, get himself into situations where it seems he is trying to generate conflict, and

will be extremely rude. This situation has been going on for years, and the employee has been trying to address the problem, but on a psychological level, so the problem continues. Because this employee is not one who I supervise, I have just been involved in a peripheral way when the laboratory chief is out. I am just wondering what would be an approach that would be helpful?

Dr. Hora: The most helpful approach is compassion. The Bible says, “Pray for them that despitefully use you, and persecute you,” (Matthew 5:44) or are provocative towards you, or irritate you, and there are some people who thrive on friction and contention. So we have to have compassion for them, not to judge them, but understand that they misunderstand life in terms of interaction. It is a very prevalent form of ignorance. “They have a compulsive urge to prove themselves right and more intelligent than others. So if you remember the definition of compassion when you are facing him that might help. Do you know the definition of compassion? Compassion is understanding the lack of understanding.

Question: When you say understanding the lack of understanding—I am not sure exactly what that means in the particular situation.

Dr. Hora: For instance, you can understand that this fellow doesn’t understand that there is no interaction anywhere; that there is only omniaction everywhere. He believes in the reality and desirability of interaction and perhaps strife, and rivalry. But if you understand that this is a sign of ignorance then you will not be provoked or intimidated by him, you will just chalk it up to ignorance and have no reaction towards his behavior.

Comment: That is what I was wondering about. That is what I have been trying to practice: not reacting when he tries to provoke as he does.

Dr. Hora: Yes, but we cannot do it unless we understand that he is a victim of ignorance so we will not judge him, condemn him, or criticize him. We will just face up to the fact that he doesn’t know.

Question: Yes, now when you say don’t react—well, for example he has been known to refuse to do work, so when you are faced with that sort of situation, when you say don’t react, it doesn’t mean that you just allow him to refuse an assignment, for example, but it means that you don’t react in an interactional way?

Dr. Hora: What is the difference between reacting and responding?

Comment: I think reacting is on the personal, human level of seeing this individual in the wrong way, whereas responding is seeing him, or whoever it is, as a spiritual being, and that God is in charge, and seeing things from the point of view of omniaction instead of interaction—I mean to the needs.

Dr. Hora: We react to people and we respond to issues. Right? If we react to someone we say he shouldn't be like that. We never say that. We respond to issues, and then he can either cooperate or not cooperate. But always then we deal with the issues rather than with personalities.

Question: I was reading in Beyond the Dream, the chapter on "He That Hath An Ear," you spoke about dialoguing, and you said: In a dialogue process there is a place for asking questions and seeking clarification, but there is no place for debating. Truth cannot be debated. You also mentioned in that chapter that: "In order to be able to participate in a dialogue process, we must be willing to abandon, or put aside opinions," (p. 82) and yet I find that there are occasions when I think that I am having a dialogue process and opinions seem to creep up which is, of course, a very human tendency. I wonder how that can be avoided. It seems to me that in most conversations between people, opinions always creep in, and I need some help to see how I can see beyond opinions.

Dr. Hora: Yes. You know that among our Eleven Principles there is one which says, "If you know what you know how." Are you familiar with this one?

Comment: Yes, I certainly do remember that one.

Dr. Hora: So if we have a problem with something, we have to ask a right question. In this case we have to ask what is an opinion. Did it occur to you to ask this question?

Comment: No.

Dr. Hora: You see, the assumption is that everybody knows what an opinion is, and the fact is that few people really know. Metapsychiatry defines opinion as a claim of personal knowledge. There is no such thing as personal knowledge, therefore there is no such thing as an opinion. That explains the fact that people are irritated by everyone who is spouting opinions. Have you noticed how irritated people get with each other when they are spouting opinions? Because they are asking the acceptance of an impossibility. It is impossible to have personal knowledge of anything.

Question: When one is discussing some existential issue to try to understand themselves for instance, sometimes it comes across that one is giving an opinion here instead of just making a statement of trying to understand something.

Dr. Hora: Right.

Comment: And in the process of trying to understand or of going through this process of clarification, it seems as if one is making an opinion. Do you know what I mean?

Dr. Hora: Yes, some people sound like they know it all. People are always irritated by the so-called "know-it-alls," right?

Comment: Right.

Dr. Hora: Now of course when somebody sounds like a know-it-all, he is only giving evidence of the fact that he doesn't understand that there is no such thing as personal knowledge; we only have impressions, inspired ideas, intimations, and information. None of these things constitute personal knowledge. If this were understood there would never be any debating; there would always be dialogue which means a joint participation in the search for clarity. So there would never be any opinionated people in this world, and communication would be much more pleasant and effective. So if you know what an opinion is, then you will know how to communicate with people without getting upset or upsetting anyone. Right?

Comment: Right. Okay, that helped a lot. Thank you very much.

Question: I have a question on the meaning of the resurrection. I have been thinking of the resurrection recently, and it seems to me that in the Gospels some of the stories emphasize that it is more an event in consciousness—that Jesus takes on different appearances, or appears and disappears, and that he is not as physical as he was before. And other stories seem to emphasize the opposite, they seem to emphasize the physical. Jesus would say touch me, see that am real, that I am not a ghost, that I eat food, and so forth. I am just wondering what your reflections would be on the meaning of resurrection and what would that mean existentially for us? It came to mind earlier when you were talking about the state of spiritual blessedness, that it must have something to do with that, but especially what does that have to do then with our bodies? That seems to come up so strongly in the stories.

Dr. Hora: It is interesting that after the crucifixion there are two contradictory scenes; in one scene Jesus said, "Mary don't touch me because I have not yet ascended." (John 20:17) Remember? Mary wanted to embrace him. And in the other when he came to Thomas, he says to Thomas, "Put your finger in my wound and see that it is me." (John 20:27) So on the one hand he doesn't want to be touched, and on the other hand he wants to be touched. Right?

Comment: Right.

Dr. Hora: Okay, so we can only conclude the following: that the Christ is immortal; immortal means that he cannot die. If the Christ cannot die, what is there to be resurrected? There is no need to resurrect the Christ which is immortal spirit. Therefore, there is only one possible conclusion to come to that resurrection refers to the physical appearance, and indeed, we have phenomena of healing throughout our lives; when we cut ourselves, or injure ourselves the body has a tendency to heal itself and regain its original shape, or form, or integrity. So in Metapsychiatry we have come to understand that

resurrection refers to the physical reappearance of someone who seems to have died. Like Lazarus for instance; Jesus resurrected several dead people that means that they have regained their dimensionality, but it is always temporary. The people who Jesus resurrected from the dead didn't live forever in a physical form. He just reestablished the physical appearance of these individuals. So we see resurrection refers to the return of Jesus in bodily form, and it is always a temporary phenomenon. After a while the time comes and this form has to be discarded, and the Christ which we all are has to be set free of its dimensional seeming limitations. So we think of resurrection as a healing process: the healing of the dimensional appearance of an individual. Beyond resurrection is excarnation when the body is discarded and the Christ, the spirit of man, is set free. There is a movement from dimensionality to non-dimensional reality.

Question: So would the resurrection then be pointing to the fact that when we realize an eternal spiritual truth or a spiritual state of consciousness in one sense that is non-dimensional?

Dr. Hora: Yes.

Comment: But during our lifetime it also produces effects of healing and physical transformation as long as we are here in this body—that both things are happening just like in the story of Jesus, in one sense the Christ is eternal but it also heals physically for a while.

Dr. Hora: Yes. Now the physical dimensional appearance of an individual is needed for the fulfillment of his mission in life, namely, the full realization of Christhood. We need the dimensional appearance to have it in juxtaposition of spiritual reality. Just like we need darkness in order to be able to understand light.

Question: Dr. Hora would the meaning of the resurrection then be to point to the insubstantiality of matter?

Dr. Hora: Certainly. Jesus' resurrection was necessary so he could communicate with his disciples about non-dimensional reality.

Comment: This is interesting, Dr. Hora. I went to some classes not long ago on the Ethenheim altar piece. This was an altar piece that was painted for a monastery hospital that treated skin diseases, and when the people came to the hospital they would pray for three days in front of the altar piece. At first they would see the crucifixion, and it was a very graphic, gruesome crucifixion that emphasized the wounds to the skin—what they had when they came to the hospital; their skin was infected and so forth. But when the altar piece was open there was a really glorious resurrection, and this was meant to put their illness in a spiritual context. One author commented that the altar piece described the

transfiguration of the flesh into light, and that's really what is being represented. Kind of what we were saying: the materiality being transcended.

Dr. Hora: Yes, right.

Comment: So somehow the monks were trying to not only physically heal, but they were realizing that an inner change in consciousness had to take place.

Dr. Hora: That is correct, yes. In Metapsychiatry we also talk about cognitive dialectic. This means that we become aware of the truth by juxtaposing it with error. Now, without dimensionality it would be absolutely impossible to conceive of anything non-dimensional. Right?

Comment: Right.

Dr. Hora: So in juxtaposition to dimensionality we are enabled to conceive of non-dimensional reality.

Comment: The purpose we are here for is to learn that in this lifetime we can move into the non-dimensional?

Dr. Hora: Exactly, even while we are still seemingly in the body, we can already know that we are non-dimensional entities of Love-Intelligence, and we have the faculty of awareness which is not a function of the brain but of the soul. It is the soul which is aware. So there is a transition process. With the help of dimensionality we are helped to realize non-dimensional identity. So we walk around in this world as physical forms and material bodies, and dimensional beings in a dimensional material world and yet, we can reach a point where we understand that this is just phenomenal. Reality is non-dimensional. We arrived at the insight by asking a simple question: what are the dimensions of God? Most people immediately can see that God had no dimensions—God is infinite presence. Now if God has no dimensions how can his image and likeness have dimensions, right? So this is sort of a koan. So God is non-dimensional, but his image and likeness seem to be dimensional. Well, this is mind-boggling, is it not?

Comment: It is.

Dr. Hora: so if you give it some thought in meditation you will come to realize that you too are non-dimensional. That is what reality is because everything dimensional is an appearance, it is a phenomenon. It is thought appearing as form.

Comment: It reminds me of the passage from St. Paul about you will know the height, and the length, and the breadth, and so forth of God which is beyond all knowledge. So in one sense he is saying you will know the dimensions, but then he goes on to say that it is beyond all dimensions, so it is a kind of paradox.

Dr. Hora: That's correct, yes.

Comment: Thank you Dr. Hora that was enlightening.

LIFE IS A SCHOOL AND FAMILY IS A SCHOOL ROOM

Meditation on Perfect Love

By Donna Ziller (London 1988)

To be a good wife/husband and parent is to love our spouse and children with no demands, recognizing them as individual spiritual consciousness with unique qualities. "Love is non-personal, non-conditional benevolence." That is our aim and the problems we have can help us reach this understanding.

For example, if the children leave a mess and we are tempted to ask, why did they do that, or how can I make them clear it up, or not leave it in the first place, we can immediately abandon these questions and ask ourselves, what is the meaning of this situation?

Now we know from developmental psychology that it is unfair to expect that a toddler be capable of appreciating order so much that he might want to clean up his own mess. The sincere appreciation of order is ultimately a spiritual quality and it will come later. Certainly a toddler might appreciate it if we clean up the mess. Well, that's all right, isn't it? Isn't it an expression of non-conditional love to cheerfully clean up the children's playthings and bedrooms so that when they come back they can approach their work from a fresh perspective?

We may have in mind to teach the child the social value of cleaning up his things. It is important, socially speaking. If we do this with love for the pure purpose of benefiting the child, with no hidden motive of making our work easier or showing off the child's social skills to our friends or relatives, or so that the child may prove to us his affection by doing what we want, then the child will intuitively know that what we are suggesting to him is for the best, and he won't mind learning this skill. But we mustn't rush him because it means giving up a wholly self-gratifying perspective for one that is a little higher.

Now if the child's mess-making is still a problem then it may be that the child is resisting some tyrannical tendencies in the parent (maybe we think that he is here to please us) or it may be a means of getting mother's attention if he feels rejected in favor of a sibling, or another interest that the mother is putting before the child, or it may be something else. We have to discern what is the exact thought that is manifesting itself in the child's behavior. If we can see, for instance, that we are tyrannizing the child and demanding in any way, no

matter how subtly, then it will be quite obvious that this thought is bringing suffering to ourselves and our child, who we love very much, and we can shift our thinking to the fact that the child is not here for us. He is here to be a unique expression of Infinite Love-Intelligence, and we can take to heart in the second Principle of Metapsychiatry which states: "Take no thought for what should be or what should not be; seek ye first to the good of God, which already is."

Our problem will be healed, we will no longer be in conflict with the child. Everything will go smoothly. The child will be blossoming like a beautiful flower. We will be very grateful for our newfound freedom and peace of mind, and we will watch our thoughts carefully to make sure that we are consciously aware of God's love filling all space and all time.

Likewise, we may have problems in our marriage. An example is that a woman may feel that her husband does not love her because he works long hours away from the home, or on weekends. It may appear that he is more interested in putting his feet up and watching television, working on his hobby or playing golf, than in what she would like to do. It may seem that he doesn't notice when she is tired, or he may seem demanding regarding his expectations of her in the light of all her other responsibilities. A man may feel that his wife does not appreciate his efforts to support the family financially, or that she is more interested in the children than in his wellbeing. Or it may seem that she doesn't care very much about his dinners, or that she is not affectionate enough or that she rejects his desire for sex with her.

So the woman thinks that her husband doesn't love her and the man thinks his wife doesn't love him. And both may, periodically or permanently, feel neglected, resentful, unsupported and alone.

Of course, nearly everyone gets married in the hope that they will be loved by their spouse. And it is always a bitter disappointment when we think we are unloved and uncared for. Our hopes were pinned on our partner, but now it seems that their love is rather conditional. If we are a good wife, meeting the expectations of our husband, which are traditionally to be a good homemaker, an affectionate and supportive companion and caring mother, then our husband will be happy and loving, in return. If we are a good husband, meeting the expectations of our wife, which are traditionally to be a good breadwinner, generous and sensitive, making time for the children, then our wife will feel loved and will be happy to please us.

But if we do not do what our spouse wants and expects, unless he/she is sufficiently enlightened, he/she will not love us. He/she will be hurt. And both will be crying out, "You don't love me." This is the frailty of human affection and human love.

And so it is easy to see that what is required is a totally different perspective. We have to forget about our original desire to get love from our spouse and instead be blessed by the beautiful, liberating thought that God is our support, is unconditionally loving, and that Divine Life is ever-present. We can never be lonely or unloved when we are with God.

We have to face the universal fear of abandonment and being nothing, of dying, and understanding that we have been seeking to abate this fear by the assurances of our husband that we are not alone, that he loves us. When we feel neglected by our “lifeline” spouses then we feel devastatingly alone until it dawns on us that God is our LIFELINE and that we are here for God.

“We have to understand that we are not here to get love, we are here to manifest non-conditional goodness for God’s sake, because we are here for God. And if we are devoted to that idea we will not be disturbed by what other people believe. We are all here for God. And we are to manifest non-personal, non-conditional benevolence. Love is its own reward. We don’t have to worry about what we are getting or not getting. We are here for God. That’s the bottom line. Once we learn to live that way, we shall not be vulnerable to other people and marriages will be harmonious, because there will be no expectations and demands. It will be understood that “Thy Maker is the husband.” (Isaiah: 4:5)

So our interest changes to being here for God and in this way we find ultimate security and safety in the world, fulfillment, and happiness. We are peaceful and glowing with an awareness of being a Divine Consciousness, made in the image and likeness of God, we have to perfect our Divine qualities and be a “beneficial presence in the world.” We become a genuinely loving and responsible husband or wife, carrying out our duties, mindful of making the family a base of harmony and joy, while all the time aware of the fact that the human family is only the shadow of the Divine family where there is no male or female, married or single. We are pure spiritual radiances at one with God.