

**WHAT DOES GOD WANT? ...**

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**INTRODUCTION**


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Thomas Hora, M.D., (1914-1995), was a psychiatrist with a passion for seeking spiritual understanding. His search lead him to study philosophy as well as psychology and the wisdom of world religions. Most important to him were the spiritual teachings of Jesus Christ, which became the cornerstone of his practice which he call ed Metapsychiatry. Metapsychiatry offers a unique method of healing which blends psychological insights with metaphysical truths about who and what we really are.

The appeal of Metapsychiatry is broad and deep and transcends denominations. Dr. Hora's patients and students included Catholics, Protestants, Jews, Buddhists, and non-religious individuals. Some of these individuals went on to become counselors and teachers themselves.

From 1983 to 1987 a group of them\* led by Jan Linthorst, D. Min., distilled the essence of this wisdom on 12 vital subjects and published them as a series of booklets. This is one of them. The other, as well as books and tapes of Dr. Hora, are available through the PAGL Foundation. PAGL is an acronym for Peace, Assurance, Gratitude, and Love, qualities of being which are accompanied by blessing and healings. The presence of PAGL in consciousness, Dr. Hora taught, is evidence of the existence of God and can be seen as a way by which to measure individual spiritual progress.

Dr. Hora's genius was, first, to help individuals see their problems in terms of invalid values, beliefs, and modes of living; and, then, to help them

see their lives in the context of God, and to learn to replace troublesome, unhealthy values with valid ones. Only then, he taught, could problems dissolve and PAGL take their place. Each booklet in this series gives a different glimpse of this process.

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### THE ELEVEN PRINCIPLES OF METAPSYCHIATRY

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1. Thou shalt have no other interests before the good of God, which is spiritual blessedness.
2. Take no thought for what should be or what should not be; seek ye first to know the good of God, which already is.
3. There is no interaction anywhere, there is only Omniaction everywhere.
4. Yes is good, but no is also good.
5. God helps those who let Him.
6. If you know what, you know how.
7. Nothing comes into experience uninvited.
8. Problems are lessons designed for our edification.
9. Reality cannot be experienced or imagined; it can, however, be realized.
10. The understanding of what really is, abolishes all that seems to be.
11. Do not show your pearls to unreceptive minds, for they will demean them.

– Thomas Hora

\*Ann Linthorst, Joan Taylor, Joan Rubadeau and Gloria Spurgeon

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## INTRODUCTION

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A metapsychiatric principle states the following: “If you know what, you know how.” In order to answer the challenging even provocative question, What does God want?, we have to first explore what God is. We could begin by a process of eliminating all the invalid concepts of God from ancient times until today.

In the book “Beyond the Dream,” there is a chapter which deals with the changing concepts of God. Unenlightened man has of necessity a limited concept of God. As man’s consciousness evolves, so does his concept of God.

There seems to be a desire in man to turn to a power beyond himself, because he doubts his own capacity to deal with the various crises in his life. Many so-called primitive cultures give evidence of this yearning by building idols of gold or other materials and worshipping them. The children of Israel worshipped a golden calf, the Incas and other nations believed the sun to be a superior power worthy of worship, etc. In our time God is still considered by many to be a kind of “superman,” living in the skies or in outer space, watching the goings on down on earth and rewarding **<p 2>** or punishing men as he deems fit. A Russian cosmonaut, upon returning from a space flight, held a press conference at which he said that he was looking for God in outer space but could not find him. Therefore he concluded that God does not exist.

Such ignorant ideas of God lead to ritualism and superstitious repetition of words without meaning.

When our concept of God is anthropomorphic, that is, if we think of God as a magnified human, our prayers will be petitionary. We will ask God to give us something, to do something for us, etc. We will think that God is here for us, that he is our servant, and we may use various ploys to influence him. We may try to “butter him up” with emotional outbursts of praise, we may try to bribe him by making contributions to a church, or we may try to influence him by being beneficent persons doing good deeds. In all these attempts there is always an ulterior motive – to have our wants satisfied and to be rewarded.

Jesus frequently referred to God as the “Father which is in heaven.” But we must remember that he was addressing people whose spiritual awareness was as yet totally unawakened. Therefore, he consciously and deliberately chose words appropriate to their level of **<p 3>** development; otherwise his communications would have fallen on deaf ears and could not have been comprehended. He taught in parables and with the aid of symbols. “Father” is a symbol of a loving, caring, guiding authority.

In Metapsychiatry we say, “God is not a merit system.” We have outgrown the childish notion that God will reward us for reciting words. We endeavor instead to understand the perfect, divine Reality. Our perspective on God and His creation has become clearer, and this has a healing effect. Our understanding of God is that of a spiritual principle, the creative Mind of the universe. We also call God “Love-Intelligence.” This is a step beyond the apostle John’s declaration that God is love. Love

and intelligence go hand in hand. There is no unintelligent love. Genuine love is intelligent because it is *non personal, nonconditional, benevolence*.

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### WHAT DOES MAN WANT?

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Can one petition Love-Intelligence to give us material goodies, such as automobiles, houses, status, recognition, personal mind power? In Metapsychiatry we have come to understand that all suffering is due to the universal tendency of man to want and not want. **<p 4>** Every want is willful and arrogant, therefore invalid.

God is infinite Mind and is not the possessor of anything material. What God gives us is an abundance of intelligent, spiritual ideas and when we become receptive to them, they provide us with the means to meet every legitimate need. Jesus addressed this issue in the following statement: “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matt. 6:33). In other words, if our first priority is to be interested in what God wants – and this is the only valid and healthy motivation – everything needed for harmonious, fulfilling living will come our way.

The nagging, persistent thought that we are not the independent, autonomous individuals we appear to be, leads to existential anxiety which we then struggle to repress or seek means of overcoming. This results in *self-confirmatory ideation*. Self-confirmation – or the confirming of one’s self – is accomplished through sensualism, emotionalism, materialism, intellectualism and personalism. We

call these “the five gates of hell.” They are very seductive and, if indulged in, result in many problems, including physical ones. The sensualist is mainly **<p 5>** interested in sensations, in exciting experiences. The emotionalist’s main preoccupation is with feelings; the materialist cherishes possessions. In intellectualism the main interest centers on being known as knowing – this is essentially mental vanity. In personalism individuals are concerned with interactions with others.

People frequently say when involved in some interaction controversy, “I can’t help it, that’s the way I feel.” Feelings are thoughts. When we believe that we are victims of feelings, this is a “cop-out,” a disclaimer of responsibility for judgmental or unloving thoughts. It is a psychological trap which implies that there is nothing one can do about the situation. But if we understand that feelings are thoughts, we can take responsibility for these thoughts and shift our perspective. This can result in healing. We always learn a lesson when we take responsibility for our experiences.

The common denominator in all these categories of self-confirmatory ideation is, as stated earlier, the desire to repress existential anxiety. Even the avowed atheist believes in and relies on something outside himself, be it science, ideology, economic or philosophical systems of thought, etc. This drives man to always **<p 6>** want and not want something. He may reason that it is legitimate to have a good income, good shelter, good health, etc., and devote a great deal of energy toward achieving this goal. Wanting is self-defeating, because we always suffer

when we approach things with the attitude of “I want” Instead, we can be grateful, we can be interested. Interest is love.

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### FULFILLMENT

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Recently a well-known tennis champion was interviewed on television. She recounted all of her accomplishments – fame, recognition, money, several beautiful homes, a good marriage – and then, after the elation over the last victory wore off and the trophies were put on the shelf, she exclaimed: “Is that all there is to life?” This brings to mind a passage from the book of Ecclesiastes: “Then I looked on all the works that my hands had wrought, and all the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun” (Ecc 2:11).

When we are alert to observe our thoughts we will find that most of the time we are preoccupied with one “want” or another. Even wanting to be healthy and happy is a want. **<p 7>**

Health and happiness are fruits of a commitment to and an abiding interest in what God wants. This commitment offers a glorious freedom from the tyranny of wants. It will free us not only from our wants but we will not be tempted to join others around us who are catering to their wants.

Real fulfillment cannot be found through self-confirmatory means. Only the awareness of one’s spiritual status as an inseparable aspect of divine Love can lead to PAGL, which is an acronym for peace, assurance, gratitude and love. These spiritual qualities derived from Love-Intelligence, together

with joy, harmony and freedom, are the constituent elements of divine Reality. They are also the standard by which progress on the spiritual path can be measured. When through consistent study and meditation we reach PAGL (a state of harmony), at that moment fear and anxiety disappear and we gain a realization that God indeed exists and is a governing, guiding harmonizing presence in our lives. This realization does not happen all at once, and once and for all. It is a continuous process, and we must be alert not to allow ourselves to slide back into the “sea of mental garbage.”

A human being can never find fulfillment in **<p 8>** life; he can only seek it as a spiritual being. The human condition is a dream, and fulfillment requires us to wake up to the realization that we are spiritual beings, living Souls. Through conscious at-one-ment with omniactive Love-Intelligence, we find fulfillment.

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### ANXIETY

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As mentioned earlier, we suffer only from what we want and don't want, from what we cherish, what we hate, and what we fear. We classify fear and anxiety as thoughts. To illustrate: a very bright young lady recently went for a job interview with a large, well-known company. The interview was successful and she got the job on the spot. During the interview she experienced no fear whatsoever, but afterwards, instead of being joyful and happy, she was seized with anxiety, which she couldn't understand. In exploring the meaning of this phenomenon, it became apparent that she was afraid of sharing the good news with her parents,

anticipating their disapproval. This new position represented a progressive step in her career, and it appeared that her parents would prefer her to be less successful in the business world and instead stay at home and eventually **<p 9>** get married. So the problem was that she didn't want her parents to disapprove of her. This occasioned the anxiety.

In order for this young lady to resolve the conflict with her parents, she will have to learn to view them with transcendent regard, which means rising above the human perspective on life to the spiritual viewpoint. Transcendent regard respects another's right to be wrong or to have a different idea of what is good and useful, and this erases the basis for arguments and disagreements.

The meaning of anxiety is that we want something. But it must be pointed out that there is a difference between anxiety which is coupled with fear and worry, and anxiety which is a heightened sense of alertness. The difference lies in the degree of anxiousness. If we want something too intensely, anxiety becomes disruptive and incapacitating, and this is obviously and undesirable condition. But if we are interested in something, we are eager to get to it, and so we could say that in such a case anxiety is something that makes us more alert. The quality of interest and motivation determines the degree of anxiety.

Anxiety about speaking in public, called “stage fright,” is quite universal. It is another **<p 10>** example of the tendency to want and not want. If the motivation to address an audience is to impress, to appear knowledgeable or talented, there will be anxiety. But if the speaker realizes that his task is

just to communicate ideas on a certain specific topic, he will not be tempted to confirm himself. His interest and motivation will shift from self to a more valid direction, and there will be no anxiety.

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### PRIORITIES

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The first metapsychiatric principle brings to light man's need to order his priorities. It states:

“Thou shalt have no other interests before the good of God, which is spiritual” The question is frequently asked by students on the spiritual path, “How can I become truly interested in the good of God when the world is offering so many enticements and the spiritual good seems so abstract?” While spiritual good cannot be touched, tasted or experienced, it is very real and can be known. In fact, only what is real can be known. What is imagined, fantasized about, experienced, has form or is formless, is no part of Reality but belongs to the world of phenomena. On the other hand, spiritual qualities and values, such as love, joy, **<p 11>** harmony, freedom, assurance and intelligence, are real; they can be realized. Reality is spiritual, and the spiritual qualities which are cherished determine character. Thus we are conscious spiritual beings whose lives are characterized by spiritual qualities and values.

There are only two ways to become interested in what God wants and in the spiritual good which results from this interest. It is either through suffering or wisdom. Life entered through the five gates of hell leads to a great many problems, but the entrance to heaven – harmonious existence – is only possible through the straight and narrow road of

sincere interest in spiritual ideas, spiritual values and spiritual qualities put into practice in daily life. When we have suffered sufficiently by living with invalid interests, we may be willing to abandon them and turn to the valid and intelligent ones. We can be spared the suffering on “the broad road that leadeth to destruction” by consistent study, meditation, and by seeking spiritual guidance.

We cannot hope to go through life without experiencing problems at one time or another. “Problems are lessons designed for our edification.” is another basic principle of Metapsychiatry. If we can become receptive to the lessons **<p 12>** inherent in problems and discern their meanings, we cannot only resolve them but we may also rise higher on the spiritual path. A problem can thus become a teacher, so to speak, and we can learn not to be afraid of it.

Sometimes the question is asked, “Isn't it natural to want to be successful in life, or to want to be loved?” Of course it is natural, but we are not natural – animals are natural. We are neither natural nor unnatural nor supernatural – we are spiritual. We can only prosper harmoniously in life if we understand what it means to be a spiritual being rather than a natural person.

Once we become students of Metapsychiatry we are no longer “natural man,” but are transformed into a spiritually receptive consciousness. Natural man lacks this receptivity. The apostle Paul writes in I Corinthians 2:14: “Natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

Is human love a legitimate need? Infants seem to need the nurturing, protecting love of parents. Maturing individuals need to be guided to a recognition that God, Love-Intelligence, is the only source of true love and that man is **<p 13>** the recipient of this love, provided he understands his oneness with and inseparability from it. Human love is always conditional, therefore precarious and unreliable. It always has strings attached to it. It may communicate: "I'll love you if you comply with my wishes, my demands, etc.," while spiritual love, derived from Love-Intelligence, is nonconditional, nonpersonal benevolence. It is the love of being loving, with no strings attached, just for the sake of being what God wants us to be. When we are loving, in this sense, we are manifesting God's love, or we may say, God's love is expressing itself through us. Then we no longer worry about whether we are being loved because we are not seeking to be loved. When we become sincerely interested in the spiritual good of God and endeavor to become committed to it, we may initially experience some anxiety. This anxiety may be occasioned by the belief that we are required to give up something of value and are not yet fully convinced that what we gain in return is more substantial and better. But we soon learn that what we are giving up is illusion. It never had any reality and was the source of much suffering. What is abandoned on the spiritual **<p 14>** journey is a false sense of personhood with its pleasures and pains, and what is gained is a valid sense of identity as a living Soul. This realization carries with it the assurance that we are inseparable from the divine Mind. This is comforting.

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## RECEPTIVITY

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One sure way of becoming interested in the spiritual dimension of life is through suffering. Under the pressure of suffering we may be willing to re-examine our mode of being-in-the-world and recognize our mistaken ideas. We then become increasingly receptive to spiritual values and begin to appreciate them.

A student related how she opened the book "Beyond the Dream" at random and a paragraph jumped off the page, giving her the answer to a troublesome problem. This is not an isolated occurrence; it happens quite frequently and there is no mystery about it. The secret is receptivity. The Bible says: "As many as received him, to them gave he the power to become the sons of God" (John 1:12). To be the son or daughter of God means to be in communication with God. The real need in any situation is for the right idea, no matter what **<p 15>** the problem may be. If there is receptivity to spiritual truth, our needs are frequently met through this channel.

If the same book were read by someone who is not a student of Metapsychiatry, he or she might find it boring and discard it. Another may become violently angry because every line in the book would be showing him how ignorant he had been all his life about what is valid and what is not. The question may be asked, Which reader is better off, the bored one or the upset one? The answer is, the upset one. The apostle Paul was very upset by the teachings of Jesus, so much so that he severely persecuted the followers of Jesus. Then one day, in

a very dramatic way, he suddenly realized that these teachings were valid, whereas everything else he had considered true up to that point in his life, was invalid. Receptivity to and appreciation of spiritual truth is not something that can be done. It happens, or “obtains” in consciousness through divine grace and in response to sincere interested in the good of God.

An enlightened individual understands that God is the only doer, therefore he is never engaged in “doing” anything in an operational sense. He is a responder rather than a doer, which means that he continually responds to **<p 16>** manifest needs which life brings to his attention. He is in harmony with divine Love-Intelligence, from which he derives inspired, intelligent ideas and these prompt him to respond in a beneficial way to all situations. In electronics there is a term called “transponder.” A speaker phone, for example, is a transponder which receives signals and changes them into sound. Enlightened man could be called a spiritual transponder.

When a student begins the study of Metapsychiatry, he is receiving information about the spiritual dimension of life. Suffering, perhaps an existential crisis, has led him to become interested in this dimension. A metapsychiatric therapist is a teacher of the healing truth and he encourages and facilitates receptivity to it in the student. He does not heal anyone personally, he is not producing a redemptive realization, but he can help the student become increasingly receptive to the truth, and the truth understood brings about the healing. Truth is really the therapist, and the teacher is preparing the

way of the Lord. “Prepare ye the way of the Lord, make straight in the desert a highway for our God” (Isaiah 40:3).

The truth obtained in consciousness will transform the student and he will become aware of **<p 17>** his spiritual status as a living Soul. From that moment on he will be governed by Love-Intelligence rather than by what he wants and does not want, or what others want, and he will be freed from all interests in self-confirmatory ideation. He will be redeemed by the emergence of the truth in his consciousness.

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### THE PURPOSE OF UNDERSTANDING MEANING

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The transforming, redemptive truth is available to everyone, but few people are interested in it until they get into an existential crisis, when suffering becomes unbearable. All suffering is due to ignorance – entertaining invalid thoughts in general, and thoughts about divine Reality in particular. God knows nothing about our ignorance. It is revealed to us through a process called phenomenological perceptivity, which means we can become aware of thoughts underlying our physical and mental suffering.

The purpose of revealing the nature of our ignorance is to become more receptive to the truth. To facilitate this process, we ask in Metapsychiatry “two intelligent questions.” They are intelligent because they are inspired and lead to solutions. They are the foundation of **<p 18>** Metapsychiatry. First we ask, What is the meaning of what seems to be? When we have discerned the meaning, we ask

the second question, What is what really is? The answer to the first question invariably reveals an invalid idea, and understanding the meaning or the mental equivalent of the problem, enhances the receptivity to what really is, what the truth is.

To illustrate, an individual reported suffering from a condition called Tinnitus, which is a constant, day and night ringing in the ears. When the first intelligent question was asked, the underlying thought or mental equivalent of the symptom was revealed as an interaction thought about a discordant relationship with an individual, and this happened to be a constant irritation. So this was the meaning of what seemed to be: "I have a disturbed relationship and a disturbing experience and I cannot stop thinking about it." If we cannot stop thinking about a relationship, it means that we have a strong desire to either punish the individual or prove him wrong.

In order to be healed of this symptom, one has to be able to forgive the individual in question. One has to let go of the thoughts which are ringing in one's ears. When this is understood, one becomes receptive to the truth answered **<p 19>** by the second question, What is what really is? What really is is the truth that there is no irritating person, only impersonal ignorance. Realizing this truth makes it possible to forgive and to have compassion, which is the understanding of a lack of understanding. Interaction involvements are healed through compassion, which enables us to view individuals in the context of God as living Souls rather than human persons. If we are able to view others with transcendent regard, compassion will be

spontaneous because we will not deal with persons but issues.

The issue is not to refrain from judging others but to be free of the desire – or want – to judge. If we attempt to repress the desire to be judgmental, we are still judging because judging or not judging is the same. For example, we may find ourselves in the company of some rather self-righteous people and can observe how they are endeavoring not to judge us, yet we are keenly aware that, in fact, they are judging us.

The question is often asked, What is the right course to take by a student on the spiritual path, if he or she finds himself in the company of people who like to gossip or talk about their illnesses? It is understandable that students of **<p 20>** Metapsychiatry avoid conversation about illnesses, operations, etc., because such accounts fascinate the curiosity of the personal mind and can actually lead to mental contagion that can be externalized in some form of physical symptom. Therefore it is legitimate for a student to avoid the company of people who enjoy talking about these things, describing them in great detail, etc., until such time as he has reached such depth of understanding as to be able to say, "none of these things move me anymore." Then the student will have overcome the world because the world is made up of interaction thoughts. Problems are psychological, solutions are spiritual

There is only one way to become liberated from the ego or personal sense and that is to lose interest in it. If we try to willfully get rid of it or wrestle with it, we are still preoccupied with it and therefore

cannot be freed of it. When we lose interest in it, it dies of neglect.

An individual related experiencing aching joints and burning eyes. When she examined her thinking and uncovered that she wanted something from a friend, she proceeded wanting to not want, and this of course was equally troublesome. We cannot want or not want anything, but we can turn our attention and interest **<p 21>** to what God wants. That will set us free. Wanting what God wants is still a want and is existentially invalid as well. It is arrogant. Can we want two and two to be four? The only valid way is to be interested in being here for God and aspiring to live in accordance with His will.

All human wanting is actually very childish. Children are trained from an early age to want things. “What do you want for Christmas?,” “What do you want for your birthday?,” “What do you want to be when you grow up?,” are some of the questions children are constantly asked. The apostle Paul wrote in his letter to the Corinthians: “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things” (I Cor. 13:11).

So we, too, must put away our childish ways of wanting and not wanting, and so become free of the ego. “I want” is the essence of the ego, or the sense of personhood. What we place our attention on constitutes our identity. Turning to spiritual values facilitates the understanding of our true spiritual identity. We are individual manifestations of God’s being.

In the parable of the prodigal son, the Father reassured his elder son, who was jealous of his returning brother, in these words: Son, thou art **<p 22>** ever with me, and all that I have is thine” (Luke 15:31). God is not a possessor of material goodies with which to reward us. God *Is* and we are manifestations of this *Is*-ness. Therefore we translate this saying the following way: “Son, thou art ever with me (inseparable from me), and all that I am, thou art.”

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### HUMILITY AND GRATITUDE

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Humility and gratitude are important spiritual qualities and students on the spiritual path need to cultivate them. But we need to understand that they are not behavior, and therefore cannot be “done.” They can be faked but that, of course, is only an appearance of humility and gratitude.

True humility is a beautiful attribute of an enlightened consciousness and is one of the main pillars of mental health. A humble individual has lost interest in ego gratification. He is not driven by irrational wants and desires. He approaches life situations in an intelligent, rational way. This is mental health.

Humility can never be humiliated, only the ego can experience humiliation. Most people live in fear of being humiliated and they constantly feel hurt by other people’s thoughts **<p 23>** about them. But humility frees us of that fear and gives us peace, poise and a sense of assurance. It is an awareness that we are the sons and daughters of the living God.

Humiliation leads to hurt pride, vengeance, resentment, depression. The more humiliation we experience, the more egotistical we become. It was a custom in early religious practices to wear an itchy “hair shirt” in order to become humble. But what does the wearer of a hair shirt think about? Himself. It could only aggravate the problem of self-confirmatory ideation and sensualism. A willingness to be embarrassed, which is an open admission of having a problem, or of having made a mistake, can lead to humility.

The Bible says: “They that wait upon the Lord shall renew their strength” (Isaiah 40:31). This implies that we are required to be patient. Is patience an existentially valid quality? One can be patient in a willful way by forcing oneself to be patient. Being impatient is, of course, equally willful. But being humble and expecting the truth to dawn on our consciousness requires reverence and gratitude. Being humble means we know that of our own selves we can do nothing, and being grateful is the acknowledgement that God is good. Gratitude and humility **<p 24>** often result in new insights, because God can reveal Himself to us more clearly than when we are willfully impatient, grinding our teeth in frustration. In Metapsychiatry we understand that God is not here for us, but we are here for God.

The love of God and the acknowledgement of His good expresses gratitude. Gratitude, in turn, tends to increase our receptivity to spiritual good and thus potentiates it in our lives. Good is that which is life-enhancing, uplifting, healing,

harmonizing – and the more gratitude we express the more we are able to partake of this good.

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### BEING HERE FOR GOD

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We talk frequently about the need to be here for God rather than for our personal wants and interests. What does it actually mean to be here for God? Can we realize being here for God, or are we just thinking about it? Most of the time we cannot go beyond thinking about being here for God. So the question really is, How do we move from thinking about God to actually being here for God?

What is required is discovering that the thoughts we think are not our own thoughts. **<p 25>** We are aware of thoughts, we do not produce them. When we discover the difference between thinking thoughts and being aware of thoughts, we have separated ourselves from the thinker, the illusion, and we become an entity which is aware of the illusion of the thinker thinking thoughts. And this entity, capable of being aware, is our real self. The living Soul is aware of the fact that all right ideas come from the divine Mind, not from the human brain, and therefore he is spontaneously here for God. And he doesn't think about being here for God, he actually is here for God because God's thoughts govern his life; they constitute his true being.

Awareness is neither a feeling, nor a thought, nor a sensation; it is an extracorporeal quality of consciousness.

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### WHAT DOES GOD WANT?

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We said at the outset that God is the creative, harmonizing principle of the universe, called Love-Intelligence. Therefore, to ask what God wants is somewhat misleading, because it anthropomorphizes God. A spiritual principle cannot be conceived of as wanting anything the way we think of human wants.

Our language is as yet inadequate to express **<p 26>** spiritual terms. As spiritual consciousness expands more universally, so will language. Until such time, we will have to transcend the limitations of present-day language. Metapsychiatry has already coined certain terms in order to better describe its pioneering spiritual concepts in their true meaning. For example, it calls God “Love-Intelligence”; love is “nonpersonal, non-conditional benevolence”; enlightened or realized man is “a beneficial presence in the world.”

We may ask, What does intelligence want? What does love want? What does life want? What does a flower want? To manifest to the fullest its essential quality.

For thousands of years people have been trying to discern just what God wants. Theologians say that the will of God is very mysterious and difficult to fathom. Metapsychiatry has discovered that God’s will is neither mysterious nor difficult to know. In fact, it is quite simple, because God – Love-Intelligence – wants only one thing. To be known, understood and manifested in the universe through His image and likeness, man. God is an Is system, which means that God is rather than has,

and this system’s built-in intentionality requires itself to manifest its qualities in the universe.

The Bible contains many clues as to what **<p 27>** God wants. For instance: “This people have I formed for myself; they shall show forth my praise” (Is. 43:21). “Ye are my witnesses, saith the Lord, and my servant whom I have chosen” (Is. 43:10). “Therefore ye are my witnesses, saith the Lord, that I am God” (Is. 43:12). “For they shall all know me, from the least of them unto the greatest of them, saith the Lord” (Jer. 31:34; Heb. 8:11). “The earth shall be full of the knowledge of the Lord, as the waters cover the sea (Is. 11:9).

So man is an instrument of God, whose purpose in life is to be a witness, a manifestation of the qualities and attributes of God. Jesus said: “Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven” (Matt 5:11).

When we are committed to being manifestations of God’s qualities, we fulfill our destiny by glowing for God as beneficial presences in the world.

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