

PAGL NEWS

Love, Sex and Marriage

Excerpts from Dr. Hora's work in this issue are from Dialogues in Metapsychiatry and Existential Metapsychiatry and Marriage and Family Life.

With news media and cultural attention on sexuality and marriage, these excerpts from Dr. Hora's work reveal the loving truth that transcends and provides a healing perspective on issues of gender identity, sexuality and marriage.

INTERACTION OR OMNIACTION?

Dialogues in Metapsychiatry: Dialogue 43

... lately it has become fashionable for people to go to sex therapy clinics where they are being taught how to interact successfully with their sex partners in the sexual act. This has developed into a complex science. Sex is looked upon as an eminent

form of interaction between a man and a woman. As a result of that, it has become a very complicated process involving many technical considerations. Sex has become so complicated that volumes of books are being written about how it should and should not be practiced. The basic assumption is that sex is interaction. But, contrary to general opinion, real sex is an event; it is not one person doing something to another, it is just the omniactive Mind expressing itself as love. It is a harmonious event, taking place simultaneously between two people who are in harmony with life and love, and who jointly participate in it. That is real sex; everything else is not sex but a misinterpretation based on the impression that life is a process of interaction. As we realize the truth of omniaction in contrast to interaction, we shall find life becoming increasingly simple and harmonious, because, only if there is no interaction can we become what we really are.

COMPLETENESS

Dialogues in Metapsychiatry: Dialogue 41

Dr. Hora: What is a marriage?

Comment: Funny that you should ask that. I ask myself this question every day. It seems to be a running battle, but not really. I am grateful to know that the battle is not with

my husband but with my own thoughts.

Comment: I think a marriage between two individuals is a symbolic expression of their marriage to God, and there is really only one marriage, namely, conscious union with God. But I would really like to understand marriage between two individuals better.

Dr. Hora: Who invented marriage?

Comment: Man.

Question: What man?

Dr. Hora: Before Eve was taken out of the body of Adam, Adam must have had a woman inside of him, Adam must have been bisexual. When two people get married, what are they trying to do? They are trying to complete themselves. Does that mean that when we are not married we are half people, incomplete people, with no hope of ever becoming complete?

Comment: Looking at it from this standpoint, that would be the only logical conclusion.

Dr. Hora: So what is this tremendous drive in men and women to jell together in a fusion reaction? We are trying to achieve completeness on a material level of existence; but this is very

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Completeness

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frustrating. In the light of this revelation, what would be the meaning of orgasm in the sexual act? It is the illusion of having attained completeness through fusion of the male and female principles. But illusions are always followed by disillusionments. So on the material level, things seem to be constantly separating themselves, trying to fuse, and not succeeding, all of which is very frustrating. Life is a constant state of short-lived illusory fulfillments. Furthermore, there are long periods of emptiness, longing, discontent, frustration and a sense of incompleteness. But we know that things are not the way they seem to be.

We have just described the meaning of what seems to be: the meaning of marriage; the meaning of the longing for fusion of the male and female; the meaning of the pleasure of orgasm, and of the unpleasant aftertaste of disillusionment. There is no such thing as a harmonious and satisfactory sex life. Anyone who would claim to have a good sex life is deceiving himself. There is no such thing because it is a dream: it is what seems to be. There is no such thing as a good marriage as long as two incomplete individuals are trying to fulfill themselves, to achieve completeness with the help of one another. On the material level man is condemned to eternal frustration whether he is married or unmarried. That is why in the kingdom of God they neither marry nor not marry (Mark 12:25).

Question: Does that mean that the human idea of marriage is not present in heaven?

Dr. Hora: That's right. What is

present in the kingdom of God?

Comment: Individual completeness.

Dr. Hora: Right. Everyone is a complete individuality. What does the word "individuality" mean?

Comment: Undividedness.

Dr. Hora: That's right. In the kingdom of God we are individuals; we are complete, which means that the female has never been removed from the male, and the male has never been taken out of the female. God created man in his own image and likeness, male and female.

Question: What does male and female have to do with God?

Dr. Hora: God is male and female.

Comment: I don't see what the difference is between male and female in the eyes of God.

Dr. Hora: A man is capable of tenderness and love and spiritual strength, and a woman is likewise capable of expressing such qualities. And maleness and femaleness are not anatomical but spiritual. Both maleness and femaleness are qualities of consciousness. Usually there is much resistance to this idea because the desire for fusion is very strong in us.

Let us now consider whether the understanding of this truth could enhance marital life. That's the question, isn't it? If a theory is valid, it must have practical applications. Suppose a husband and a wife achieve an understanding that they are two complete spiritual individualities. What will happen to their marriage?

Comment: It will be harmonious.

Dr. Hora: Absolutely. There will be no more using one another; there will be just joint participation in the

good of God. What will disappear is the great urge to use one another for personal gratification, which leads to resentfulness and many misunderstandings.

Question: Does affection have anything to do with love?

Dr. Hora: Affection is the human equivalent of love. What we have said until now must not be construed as implying what should be and what shouldn't be. We are merely seeking to understand and clarify the meaning of what seems to be in contrast to what really is. The more complete an individual understands himself to be, the easier it will be to live alongside of him. We could ask again: "What is the meaning of maleness and femaleness?" Unless we understand that, we will never come to terms with the human appearances. Whatever exists in the material world is an indication of something that exists in spiritual reality. Since male and female qualities apparently exist in the material world, we have to account for them in spiritual reality. So we cannot say that there is no male and female in divine reality. The material world is a symbolic counterfeit representation of spiritual reality.

Comment: The fact that we speak of God as Love-Intelligence may very well indicate the male and female principle present in one.

Dr. Hora: What relevance does all this have to our need to understand the phenomena of the various sexual deviations so prevalent in our culture? There seem to be mannish women and effeminate men; there is homosexuality, lesbianism, bisexuality, and all sorts of combinations thereof.

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Completeness

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All phenomena are meaningful; therefore, we can understand them by discovering what they mean. Wouldn't it be a tremendous relief to someone who is agonizing over his sexual thoughts if he could be helped to understand that we are all male and female, and that there is nothing to be disturbed about if someone's sexual interests are prevalently male or female?

Suppose a man likes to wear female clothes, or a woman wants to get married to another woman. What does all this mean? Does it mean that they are criminals, or bad? Does it mean it shouldn't be that way? Does it mean that they

had bad mothers? Does it mean that someone is to blame for it? Do we have to find out why they are that way, or what to do with them? These are individuals who are seeking completeness; they want to be complete individuals. And if this completeness is sought in a heterosexual relationship, it is socially acceptable and is considered normal. If a man is trying to complete himself by using a woman that is approved by society; or if a woman is trying to complete herself by using a man that is also all right. But if there are some deviations from this standard, the aim is still the same but the rules are not socially acceptable and it is condemned. If an individual comes to understand

his spiritual completeness, then all his frantic search to complete himself on a material plane will cease, and he will be healed no matter what form his deviation may have taken. All that is needed is to realize our completeness as spiritual beings.

Comment: The simplicity of this understanding is overwhelming, especially if you consider the volumes of books that have been written on this subject. It is beautifully nonjudgmental and gentle, and anyone who hears this must be greatly relieved.

Dr. Hora: "Ye shall know the truth, and the truth shall make you free" (John 8:32).

ROMANTIC LOVE AND SPIRITUAL LOVE

Existential Metapsychiatry: Session 29

Dr. Hora: Everyone would like to be happy and find fulfillment in life. The problem is that not many people have a valid idea of what happiness is and what fulfillment is. The Cinderella story contains within itself a certain concept of happiness. What is Cinderella's concept of happiness? The Cinderella's concept of happiness is based on the idea of romance. "You will be happy if you find a Prince Charming who falls in love with you and sweeps you off your feet. A romantic love relationship will bring you happiness and will make your life meaningful, and you will live forever after without complications."

Now the, question is, is the Cinderella solution existentially valid? What is romantic love? Romantic love is a form of insanity.

God never created romantic love, and God is the only creator. What kind of love did God create? God created spiritual love, the only love that really is, and is the foundation of sanity and of true happiness. On what basis can we make the startling statement that romantic love is a form of insanity?

It is illusion. It alters our perception of reality and brings about a state of pathological elation. In contrast to romantic love, what does spiritual love do to us? And what is it anyway? Spiritual love is not horizontal,[interactional] it is full-dimensional.

Essentially, spiritual love is a quality of consciousness which is open and receptive to inspired wisdom, joy, and benevolence; therefore, it is the harmonizing principle of existence. It has healing power, it

liberates man from involvement with petty preoccupations and gives him a broad perspective on reality. It makes it possible for him to fulfill his potentialities to the utmost and thus find existential fulfillment rather than just ego-gratification. The good of romantic love is based on ego-gratification, where Cinderella changes from a downtrodden, dirty little stepchild to an elegant and beautiful princess. Well, that's a boost to the ego and that feels very good. But whenever the ego feels good that is a dangerous thing because it leads to a hypertrophy of the ego. So to feel good is bad, and to feel bad is also bad. We get more egotistical when we feel good, and we get more and more egotistical when we feel bad. The ego has it both ways: it grows

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Romantic Love And Spiritual Love

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when it feels good, but it also grows when it feels bad.

Spiritual love is existentially valid, whereas romantic love is a precarious form of well-being. Many people believe that love and hate belong together. Experience shows that love can very quickly turn to hate.

Only ego-gratification can turn into hate because ego-gratification is very vulnerable to ego-frustration, and the more we enjoy ego-gratification, the more vulnerable we become to ego-frustration. The more we seek to feel good, the more we are vulnerable to feeling bad. So when there are two people in love with each other and flying high on wings of romance, they are

in danger of crashing very quickly.

And sometimes it takes a great deal of suffering before we become willing to revise our ideas about what is good and desirable and valid.

The unhappiness, self-pity, griping, running hither and yon from one therapist to another, going to various movies, reading all sorts of romance magazines, watching soap operas - all these indicate that people are desperately searching for an answer to the question: What constitutes the good life? What will give me happiness and fulfillment? And the media and the novels offer various solutions-a career, romance, fame, money, and power.

All sorts of ideas are being offered and accepted and put into practice, by both men and women. Marriage is the proving ground where ideas are tried and fought over. Now what happens to a terrain where

there is a lot of warfare going on? It suffers. It gets destroyed in the process. Therefore, when we try to find existentially valid solutions to the problem of happiness and fulfillment, it is important that we turn to some expert guidance, isn't it? Otherwise we will be just trying invalid solutions over and over again and blaming others if it does not work. Husbands blame their wives; wives blame their husbands; children blame their parents. But essentially, it is the blind leading the blind, and together they fall into the ditch.

Now it is interesting that the most important ingredient in life, which is spiritual love, has elicited so little response. Most people are familiar with romantic love, but spiritual love, strangely enough, has not been part of their education. And yet it is the cornerstone of all rational, intelligent, and wholesome living.

NEITHER TO MARRY NOR TO NOT MARRY

from Marriage and Family Life

In our modern times, marriage is becoming a controversial issue. Many couples ask themselves the question: "Should we get married or shouldn't we get married?" This is the wrong question. The right question is, "What is marriage?" If we know what marriage is, if we have a clear understanding of what an existentially valid marriage is, then the right action will be easier to follow.

No one could hope to have a good marriage if he approaches it on the basis of a "should." Here we may profitably seek to clarify the difference between making a decision to get married and

committing oneself to a mode of being-in-the-world which includes being married. If one is making a decision, then whatever action follows is connected to the ego; we call it self-confirmatory action. But if one is making a commitment, this is connected to a greater idea. This we call God-confirmatory action.

The second metapsychiatric principle states: "Take no thought for what should be or what should not be; seek ye first to know the good of God which already is." When a man and a woman find a great deal of compatibility with each other, they can ask the question, "Is

the good of God discernible as present in this situation? Can we find joint participation in the good of God?" If the answer to these questions is "yes," there usually follows a spontaneous

commitment to this participation, which is for all eternity. This constitutes an existentially valid marriage. The details follow as a natural unfoldment of the basic recognition that in this partnership the good of God is discernibly present. Thus, one can get married without having to be pressured into it, or making agonizing decisions about it.

RESPONSIBILITY IN MARRIAGE

from *Marriage and Family Life*

The idea of love between persons is an insufficient basis for marriage, but the idea of love as a contextual basis for living with someone is valid. The idea of love between two persons is a narrow-minded way of seeing life, but love can be seen in a broader sense as constituting the spiritual environment in which a marriage can thrive and be securely founded.

It is also helpful to consider the concept of responsibility. On the human level, responsibility has its opposite, namely, irresponsibility. But on the spiritual level, responsibility has no opposite. In

divine Reality there are no opposites, everything is nondual. On the human level, responsibility is a burdensome idea of being obligated and ensnared — and is closely associated in our thoughts with blame and guilt. However, the spiritual concept of responsibility is beautiful, because it connotes the “ability to respond” to the good of God. We all have this ability. When two people find the good of God in their lives together, they can respond to this goodness with gratitude, joy, and commitment. They are responding in a responsible way to the will of God.

Whatever we are interested in, we

are responsive to and that is how commitment takes place. Someone asked, “What if one is married to a partner who is not interested in the good of God?” This is a situation where the spiritually minded partner must learn to hear “the sound of one hand clapping.” The sound of one hand clapping is a Zen Buddhist koan (riddle) which stands for the ability to transcend the pressures and the temptations which enter into interaction thinking and behavior. It is based on a constant, conscious awareness of the presence and the power of omniactive Mind, the governing principle of life.

SEPARATE BUT NOT SEPARATED

from *Marriage and Family Life*

Recently someone said: “The only thing that is good in our marriage is sex — everything else is rotten. We are both very unhappy, except for short moments in bed.” This is an example of how invalid, preconceived ideas about marriage can result in unhappiness. Without the right concept of marriage, people enter into this covenant with a wide variety of expectations and fantasies. Therefore, it is important to have a clear, existentially valid understanding of marriage and of life in general, because only then is there the possibility of realizing and partaking in the good of God. The ideal marriage is without interaction thinking.

A great deal of suffering and illness in life comes from interaction thinking. So much so that when we get sick, it is a good idea to ask ourselves, “Who am I sick against?” It is helpful to realize that all interaction — even

physical — is essentially mental. It is based on the belief of personal mind powers acting against each other. Interaction is thinking about what another is thinking about what we are thinking. (As one man put it: “I would like to be a male chauvinist pig, but my wife won’t let me.”)

When a marriage is based on joint participation in the good of God, the quality of happiness and well-being is entirely different from moments of pleasure based on ego-gratification. Ego-gratification is “heady,” exciting and pleasurable. This is counterfeit happiness; it is short-lived and has an obverse side of pain and disappointment. If a relationship is pleasurable exciting, then we are on an ego trip. If in a situation there is an awareness of the good of God, which is spiritual blissfulness characterized by peace, assurance, gratitude and love (PAGL), then we are on the right track.

The right understanding of the good of God and the awareness of PAGL are helpful indicators whereby we can judge whether our happiness is genuine or not. The poet Kahlil Gibran gives us two beautiful symbolic pictures of a healthy marriage when he says, “The pillars of the temple stand apart,” and “The strings of the harp vibrate separately to produce beautiful harmony.” This illustrates the concept of being separate but not separated and of jointly participating in a harmonious marriage.

This also clarifies what a fallacy it is to think that marriage is an interpersonal relationship, or a sexual relationship, or a civil rights movement, or a power struggle, or a legal contract.

These cultural assumptions are existentially invalid and underlie a wide variety of problems and marital discords. “As thou hast believed, so be it done unto thee” (Matthew 8:13).

From the Archives

THE PRAYER OF GLOWING

PAGL News: February, 1982

By Fern Rubin M.S and Jan Linthorst D. Min

In recent months Dr. Hora has been teaching “the prayer of Glowing.” The following is an attempt to summarize these teachings and to put them in perspective with other forms of prayer practiced by students of Metapsychiatry.

Since prayer must be existentially valid for it to be effective and transforming, it is good to describe it first in general terms. We define prayer as an endeavor to become conscious of our at-one-ment with God. In the book *Dialogues*, Dr. Hora states: “We do not move towards God; we are emanating from God. That which emanates from God has the qualities of God. We are radiances of Love-Intelligence. We are one with God and only God’s qualities constitute our being.” In prayer therefore, we seek to become conscious of this radiancy. In “being here for God”, consciousness can take on a transcendent glow.

During our Advanced Telephone Seminar in November 1981, Dr. Hora clarified this prayer, in somewhat greater detail.

Student: Dr. Hora, can you explain the prayer of glowing? Many of us have not heard of it yet.

Dr. Hora: The prayer of glowing is the Metapsychiatric understanding of the following line in the Bible: “God is Spirit: and they that worship Him must worship Him in Spirit

and in truth.” (John 4:24). What does it mean to worship in spirit? It means that we don’t blabber to God (laughter). If we worship in spirit we are not using words and we are not in the dimension of time; we are not thinking of the future or of the past; our prayer is nonverbal, timeless, existential. Being timeless, it is in the dimension of infinity. We say: “God is Light: and they that worship Him must worship him by glowing.” When our consciousness is filled with Love-Intelligence we glow. There is a radiancy around us. We are in the dimension of timelessness. We are not talking to God; we are manifesting God. This makes our prayer eminently effective. We bring ourselves into alignment with Divine Reality and then nothing interferes with the healing power of that Reality. All things begin to work together for good. There is PAGL (Peace, Assurance, Gratitude, and Love) and Spiritual Blessedness.

Student: This seems to be a prayer that goes further than the prayer of beholding.

Dr. Hora: Yes, it goes further than that. It is a way of actualizing the statement, “I and my Father are one” (John 10:30). It is fulfilling the will of God, in as much as God wants us to be the image and likeness of Himself and manifest Him in the world on a nonverbal level, on a qualitative level, rather than on an operational level. When we glow for God we are not doing anything to anybody and we are not talking to God, we are not telling God what he should do for us. God is infinite Mind. What could a human being possibly tell infinite Mind?

Student: It makes our consciousness completely open to God, and God’s light can stream through us and that

is all we are meant to do.

Dr. Hora: That’s right, all we are meant to be.

Student: All we are meant to be!

Dr. Hora: A radiancy of Love-Intelligence.

In studying the prayer of glowing further, a certain order came to mind by which the “glowing” could be attained. In previous years Dr. Hora suggested several types of meditation and they seem to fall into place as progressive steps leading to ever higher realms of realization. First, there is the meditation on “right seeing.” In this meditation we endeavor to see that everyone and everything is here for God, whether they know it or not. This implies that we see the Universe as reflecting the Creator. This includes ourselves, and others, as manifestations of divine Love-Intelligence.

As we contemplate this idea awhile, we begin to get a sense of God’s Presence in His Universe and we may move spontaneously to the “prayer of beholding.” We are beholding God’s Presence. We may come to know the “good of God,” which is daily realized as Inspired Wisdom, Peace, Assurance, Gratitude, and Love. Here we are reminded of the word of Chronicles: “Thine, O Lord, is the greatness, and the power, and the victory, and the majesty, for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.” (I Chron.29:11).

The prayer of beholding leads us to the realization that the Universe is aglow with Love-Intelligence and God has created us to radiate love, harmony, and healing power in the

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From the Archives

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world. When we are sufficiently imbued with these ideas, the word may ring out, "Arise and Shine! Thy light is come! The glory of the Lord is risen upon thee! His glory shall be seen upon thee!" A few years ago, Heather Brodhead summarized these ideas in an artistic design called, "The Light Shines." On the following page this

design is reproduced and may be used as an aid in meditation. The picture, when viewed from a certain distance, gives the impression of a shining sun or star. This brings to mind the promise to those who are being transformed into beneficial presences in the world: "They that will be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3). A good practice is to sit in front of the picture and to allow the Light of understanding to

shine within us until consciousness is "glowing for God."

Also, the inspired thoughts of the following meditation are offered by Dr. Hora for the healing of most problems:

"Now is the accepted time...

Now the Eye of my eyes is open

Now the Ear of my ears hears

Now the Mind of my mind knows

Now the Love of my love glows

I and my Father are one..."

PAGL Community News Listings

Weekly PAGL groups with Ruth Robins:

Mondays, 5:30-6:30 PM, Greenwich, CT., in person

Thursdays, 9:30-10:30 AM, Old Lyme, CT., in person

Ruth is also available for private consultations in person, by phone, or by Skype. Call 860.434.2999 (EST) or email Robinspagl@aol.com for information about classes or consultations.

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META Classes in Metapsychiatry are led by Susan von Reichenbach in Old Lyme, CT. on the second Saturday morning of every month from 10:00-12. For inquiries, please email susan@theMetaWay.com or tel. 860.405.4044. Susan also offers spiritual guidance in Metapsychiatry in person, by telephone or Skype. www.theMetaWay.com

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PAGL Groups with Nancy Rosanoff. For info: 914-930-7095 or nancy@rosanoff.com.

Nancy is also available for private consultations in person and by telephone.

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Monthly PAGL Group on the 1st Wednesday of each month at 8 PM Eastern, with Bruce & Diana Kerievsky. For info: 609-662-4911 or bruce.kerievsky@gmail.com. Diana is also available for private consultations by phone and by Skype.

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PAGL Group Meetings

Monthly PAGL Teleconference on the third Wednesday of every month at 6:30 PM Pacific time, 9:30 PM Eastern Time for 55 minutes. The meeting is led by Heather Brodhead, a spiritual guide in the practice of Metapsychiatry, who is also available for private consultation. For more information, contact Heather at: hbrodhead@cox.net or call (California): 805-898-9931.

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THREE META BOOKS: A set of two companion books to Metapsychiatry: "Meta Meanings," which defines Metapsychiatry's core ideas/vocabulary and juxtapositional method with examples; and "Meta Prayers and Principles," which is a collection of Metapsychiatry's "guidelines to spiritual living" with elucidations; and "Metatations," a collection of wisdom from Dr. Hora on diverse topics for contemplation. To order, contact: Susan von Reichenbach at metabooks@metapsychiatry.info, by phone at 860-405-4044, or visit www.theMetaWay.com

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Metapsychiatry on TV ~ In The Listening Place's nine part television series, "Who am I? What is the Purpose of My Life?", Nancy Rosanoff interviews Ruth Robins about the core ideas of Metapsychiatry. If you would like to watch a free clip from the show, read the text of some interviews or purchase the DVD series, visit: www.metapsychiatry.org

