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EDITORIAL

This issue of the NEWSLETTER focuses on the theme of forgiveness. The first article is based on Dr. Hora's definition of forgiveness contained in his forthcoming book under the same title. The second article explores the relevancy of forgiveness to the family situation. The third article is a thoughtful analysis of the subject of "Being Here for God." The concluding article is the fourth installment on Consciousness written by Claudette Maddox.

- Jan Linthorst, Editor-in-Chief

FORGIVENESS

By Jan Linthorst, D.Min.

Motto: "Whatsoever ye shall bind on earth, shall be bound in heaven; whatsoever ye shall loose on earth, shall be loosed in heaven." (Matthew 18:18)

Forgiveness is relinquishing all thoughts that give rise to grievances. It requires us to de-personalize our grudges and resentments. We do that by separating the ignorant ideas which motivate an individual, and realize that we jointly participate in the good of God and that we are all here for God. (Thomas Hora, M.D., Forgiveness and the Healing of Compulsions, PAGL Press, 1983, to be released in the fall).

Resentments and anger, grudges and grievances are common ingredients of social and family life among humans. These thoughts fester in consciousness and are manifested in a variety of physical and

mental illnesses. Forgiveness is taught in all religions, but it often connotes condescension. We first condemn someone for being at fault and then forgive him. Thus we establish our moral superiority over him. This is not the forgiveness which existentially sets us free.

The meaning of resentment is that we perceive others as infringing on our good, or threatening what we cherish. As a student of human nature, Freud observed that the concept of happiness is formed in the early stages of life in the context of physical pleasure or pain mediated by parents. This is the context in which the concepts of love and hate are formed: attraction to pleasure objects and avoidance of pain. This is called the love-hate phenomenon. As the person grows he tends to transfer this concept onto others. (Charles Gourgey, Freud and the Mystics, an unpublished paper)

Jesus' teachings deal with this problem on some occasions: He points to the troublesome nature of family ties as he observes that "a man's foes shall be those of his own household." (Matthew 10:36) Further, he indicates that anyone who wants to enter the Kingdom of God will need to sever those ties: "I am come to set a man at variance with his father . . . etc." (Matthew 10:35) And: "If any man come to me, and hate not his father, and mother, and his wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14:26) When he was approached by his mother and brothers, he said that only those who do the will of his Father in heaven were his mother, brothers, and sisters. When one called him "good Master," he told him that no one was good except God. St. Paul further states: "Henceforth know we no man after the flesh . . ." (II Corinthians 5:15)

In Metapsychiatry we observe many adults who continue their "unfinished business with their parents." Hence, the resentments, jealousies, envying, hatred, and so forth. We observe the need to face these resentments. Freud recommends that we uncover these and be re-educated in the light of present-day realities. Metapsychiatry suggests that we aspire to realize that God is our Creator and not our human parents. Dr. Brugh Joy observes that it will be necessary for man to outgrow the child-level of awareness. He says: "There will be no further development of humanity until humanity recognizes that its true relationship with the universe is not that of parent/child." This means

that we will not outgrow our childish ways (self-confirmatory thinking) till we have reached a conscious realization of the fact that we are not persons, that God is not a person, but that we are “places” where the already perfect God-Principle manifests itself as omniactive Love-Intelligence.

Merely remembering the past in the light of present day realities is insufficient. Forgiveness that heals is not possible without the context of God. First, we must realize that we are seeing other people from a personal and childish viewpoint. Second, we separate the ignorance from the individual by realizing that the visible person, i.e. the phenomenon, is entirely separate from the invisible spiritual manifestation of God. Third, we now seek to behold the Face of God. We find the Godly qualities reflected by individuals. It is in the nature of the universe to reflect God. Thus we apply Jesus’ recommendation: “Whatsoever ye shall bind on earth (if you hold the person responsible) shall be bound in heaven (your spiritual understanding is obstructed); whatsoever ye shall loose on earth (when you loose the personal viewpoint) shall be loosed in heaven (shall open your spiritual understanding).”

A good example is the case of anosmia described in a lecture by Dr. Hora (Tape 58). Here is a woman plagued with an inability to smell. Upon exploring the meaning of the problem, it appeared that she had a long-standing resentment towards her husband whom she saw as an oppressive person with tyrannical tendencies. When she was able to see that she was not suffering from her husband but from her thoughts about her husband, she was able to forgive him. She could look beyond the person and discover his spiritual qualities. A genuine love developed between them. Shortly after that, much to her surprise, she discovered that she had completely regained the ability to smell.

THE TEACHING FAMILY

By Ann Linthorst, M.Div.

Perhaps nothing is more “sacred” in popular thought than the concept of family ties. Even in our current culture, where fragmentation of the traditional family unit is a frequent occurrence, the idea of “family” as

something good, important, basic to human well-being and social order remains. Certainly, nothing is more universally human than the experience of family. Our family setting gives form – physical and mental – to our human life experience from beginning to end, for better or for worse.

In Metapsychiatry, our way of “walking” the spiritual path is to subject every aspect of human experience to the light of existential values and principles. Often we wait to be prompted to this examination by problems, being reluctant to call our personal perspectives into question until they become unbearably painful to us. But nobody has to wait very long for some aspect of the belief in family ties to hurt! It is doubtful that any human problem could be found which does not derive, in some way, from family mentality/experiences.

The “tie” part of the concept of family ties is where the trouble lies. It consists of a belief in interpersonal obligation: somebody owes me something which is crucial to my well-being – and I designate what that is – or vice versa. If that is true, then I may demand my due and, if it is not forthcoming, may blame and even punish the one withholding it. Likewise, I may be called to account by children or spouse or parents or siblings, and blamed or punished for my shortcomings in their eyes.

Could any way of thinking about things be more obviously headed for trouble? Could the fruit of such a perspective be anything other than resentment, rage, frustration, limitation, manipulation – in short pathology – on both sides?

Perhaps we are unable to call the belief in family ties into question simply because it does seem to have its positive side: we are supposedly guaranteed some hedge against isolation; some sense of connectedness. The togetherness may be pathological, but at least it is there, to be counted on, insisted upon. But perhaps we don't know how to look at the human fact of family in a way which opens up non-pathological alternatives to us.

This is where Metapsychiatry can help us. Two of Dr. Hora's teachings bring immediate clarification and resolution when applied to family problems:

“We only suffer from what we want and what we don’t want.”

“We are not here for ourselves and we are not here for others. We are here for God.”

It helps a great deal to discover that the source of one’s pain is not really the behavior of another person, but is the should-and-want-thinking in one’s own consciousness. For, if the problem is in consciousness, then there is the possibility of dominion. It is up to me whether or not I suffer. I am not the helpless victim of someone else.

Getting free from the wanting, however, may seem virtually impossible where family is involved. “How can I not want for my mother to approve of me, my spouse to love me, my child to appreciate me?” we may ask. The answer requires a sincere interest in discovering what it means to be here for God. It does not mean being a self here for Another Self, God; nor does it mean being a child here for a Big Parent in the sky – making family images a cosmic rather than just a limited, human concept. It means being a consciousness committed to freedom from all mental images and constructs so that the awareness of spiritual wholeness may dominate and show through.

The wanting we need to be free of, then, is not just wanting to get something from our children or our parents. It is wanting to think of them as “our children” or “our parents.” It is wanting to see ourselves as having been children or as being parents. The Zen Master says, “From the first, not one thing is.” We could say, “From the first, there has never been a child, never a parent.” These categories are simply details of the dream of human-hood, subdivisions of the illusory genus “hunk person.” Family seems to be our experience because we all participate in the universal misperception of material existence.

How can we see family members, then? Like we see all other aspects of personal experience: as opportunities to discern the mental mistakes obtaining in consciousness so that we may be available to the truth. We don’t, then, have family: parents and children and sisters and brothers. Rather, we participate together with other students and teachers.

Polly Berends, in her newly revised book, "Whole Child/Whole Parent," confides to her two sons, in a delightful dialogue, that they are her "two private Zen masters." (p. xxi) Another individual reported discovering, in the midst of a dreadful rerun-hassle with his mother on Mother's Day, that she is his "perfect teacher," consistently revealing to him his infantile thinking and behavior so that he can see it and be healed of it.

Every (seeming) person is really a consciousness, more or less identified with and distracted by the images of world belief and family mentality that obtain in it at any moment. The individuals with whom we participate on the basis of "family ties" are those with whom we share like or similar versions of world belief. Family just means shared fantasies. If we are able to give up the "normal" human quest to have these fantasies confirmed and reinforced; if we desire, instead, to have them unmasked and revealed to us so that we may become free of them, then family togetherness becomes something entirely new. The very thing which drives us crazy if we try to be in a family for ourselves – namely, that Mom or Pop or brother Bill is going to be just the way he or she always is and won't change, no matter what – becomes our guarantee of fruitful lessons for ourselves in observing and releasing our invalid personal concerns, in freeing ourselves from the thrall of universal delusions.

Dr. Hora said: "We have to reach a point when we realize that nobody will ever succeed in this lifetime to change his mother or his father, sister or brother. It is a hopeless project to try to get them to apologize or to correct the mistake of childhood or admit to something. It's a total loss."

It is the whole mental construct entitled "family" that is the mistake. It is not just a person who needs to be forgiven; it is a mistaken concept which needs to be corrected. All of the seemingly terrible pressures of family life – not only the expectations and demands of others but, even worse, the inner dictates which spring from our desperate desire to be "good" sons and daughters and fathers and mothers – all of the compelling, pinching concerns of family roles, are invalidated by the truth of being.

For, in truth, Life is not a family affair. Our relation to the universe is not

as child to parent. We need to be healed of thinking about ourselves and Life from the vantage-point of child-sense. And this requires realizing that we have never been children. If you have ever been a child, you will be one always, mentally, for the foundation of the self is in the primitive images of one's early years. So, we don't come to see that we are no longer children; we come to see that we have never been children, never had parents. The grounds for complaint are abolished. The unfinished business is finished. We have always only been consciousness; the issue has always only been seeing or non-seeing.

Metapsychiatry's concepts are all non-personal, guiding consciousness out of personhood or family or relationship images. As we study and contemplate and cherish these concepts and teachings: the four Ws of Metapsychiatry, spiritual values, presence, being a place, glowing, etc., and as we make the valid understanding of God our highest priority, the hypnotic spell of family concerns tends to lessen and dissolve. And then we become free to participate, jointly, in the good of God; fellow-students, fellow-teachers, never born and never dying, just seeing more and more of what really is.

BEING HERE FOR GOD

By Charles Gourney

Not that I have already obtained this (resurrection) or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own. Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded; and if in anything you are otherwise minded, God will reveal that also to you.

- Philippians 3:12-15 (RSV)

One thing do I request of the Lord, which I will seek: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to visit in His temple.

- Psalm 27:4

“Being here for God” is a phrase one hears often in Metapsychiatry. It expresses an alternative to struggling with a troublesome situation. After reaching a certain point in our studies, we understand that whenever we experience anxiety, fear, or stress of any kind, we are not being here for God, but for ourselves. To escape the pain that self-concern produces, we would like to be here for God. However, sometimes it seems that when we try to be here for God, we only find new ways of confirming ourselves, and we suffer the consequences. And so it seems helpful to ask, what is being here for God? If it cannot be done, how can we benefit from it?

In a brief passage in his letter to the Philippians, Paul gives us a profound summary of the dynamics of the struggle to be here for God. He begins by telling us that he is on the spiritual path, that he has been trying hard, but he knows he is not yet enlightened. He has not “made it his own.” Furthermore, he cannot make it his own. Enlightenment cannot be attained by human effort: neither Paul nor anyone else can bring it about, no matter how hard he tries. This sounds discouraging, but there is a way out: “but one thing I do.” Paul can do one thing: he can forget what lies behind and attend to what lies ahead. He can shift his attention, away from past glories, gratifications, and guilts, toward the only goal of any value, still waiting to be realized: the upward call of God.

If we allow it, the past can become one of the greatest obstacles to the spiritualization of consciousness. If the past has been good to us, we may be tempted to glory in it, to take personal credit for God’s blessings. If the past has been hard on us, a sense of guilt and futility may convince us that we will never know the consciousness of God. Paul discovered that the past cannot be healed when one is preoccupied with it. (This insight is particularly important for those involved with psychotherapy). The past is healed by paying attention to something else: the voice of God calling us to forgive the past and to look forward – toward the good He has prepared for those who love Him.

The only power that we have is to guard our attention, to monitor our thoughts, to sort out those that are valid from those that are invalid. Yet the exercise of even this small ability seems often to elude us. It is so easy to deceive ourselves without even realizing it. Our egos can be very

clever at convincing us that we are being here for God when we are actually seeking a personal good. Paul understood this well, for he counsels us to be mature, to keep only a valid goal in mind; but if we should fail in this, if in any way we become “otherwise minded,” we can rest assured that God will reveal this also to us. It is part of the dynamic of the spiritual struggle that our errors will always come to light.

Now it would seem that knowing this would be a source of reassurance. Sometimes, however, this knowledge evokes not confidence but fear. Since self-deception is usually unconscious, when can we ever be certain that our motives are sincere? And if we do deceive ourselves, and the error comes to light, are not the consequences usually painful? It is helpful to ask the meaning of this fear. On the surface, it seems that we are afraid of some particular painful experience, a consequence of our error that might cause harm or embarrassment to others or to ourselves. Underneath the concern of the moment, however, lies a more basic fear: the fear that we have separated ourselves from God. When God has shown us the grace to lead us to the spiritual path, but we discover we are still more interested in confirming ourselves than in confirming Him, it may seem such ungratefulness cannot go unpunished. Our suffering then becomes doubly painful, because we interpret it as evidence of divine rejection. In extreme cases we may wonder if we will ever be able to find our way back to God, or if we even deserve to. When this happens, it is important to remind ourselves that God’s creation cannot possibly separate itself from Him. Since we cannot possibly do God any harm, He could not conceivably harbor any wish to retaliate. Freed from viewing suffering as a punishment, we can see it as a lesson, indicating what we still need to learn. We can then do the one thing: cease using suffering to focus on the past, and turn our attention toward what lies ahead, not in the temporal future, but in the evolution of spiritual consciousness.

If we can do no more than this one thing, then how can we be here for God? Can we perform great feats in His name? Ironically, the very knowledge that of ourselves we can do nothing is what enables us to be here for God. The Psalmist describes what it means to be here for God. Just as Paul would only do one thing, the Psalmist would only request one thing: to behold the beauty of the Lord. Being here for God is doing nothing but watching God work. It is being here to see God manifest in

the world. If we feel proud, anxious, or guilty about anything, we are trying to watch ourselves work. These emotional responses tell us that we are not seeing what we are here to see, the only thing that there is to see: God making his presence manifest in the world.

The words of the Psalmist are more than a request; they are a spiritual exercise, a test we can use to know if we are being here for God. We can ask ourselves continually: Do we request only one thing, to behold the good of God? The minute we ask for anything else, or even the right thing in a willful manner, we are placing obstacles in the way of our progress. But that need not make us fearful, because, as Paul says, God will reveal that also to us. In His love, God has inspired the Psalmist's request, a thought we can use to correct ourselves whenever we sense even a hint of conflict, when we realize that we have forgotten Whom we are here for.

And so let us realize that if we are proud, we are usurping credit for something we did not create. If we are anxious, we want something besides beholding the good of God. If we feel guilty, we are searching for our salvation in the past. Whatever the distraction, we can correct it by doing the one thing: by turning our attention to the only real work being done in the world, the work of the revelation of God's presence in all of us.

CONSCIOUSNESS (Part Four – Conclusion)

By Claudette Maddox

In reading such accounts we need to keep in mind that in Metapsychiatry we distinguish between experiencing something and a realization. The Ninth Principle of Metapsychiatry states: "Reality cannot be experienced or imagined; it can, however, be realized." When something is realized it occurs in consciousness. Reality becomes real. We need to distinguish between purely emotional and hypnotic experiences and a realization. So we cannot tell whether these accounts were true realizations or not. Just because there might be an accompanying emotional reaction – this neither proves nor disproves whether there has been a realization in consciousness. In Metapsychiatry, our criterion for knowing we are "on the beam" is the

awareness of peace, assurance, gratitude, and love. When there is a true realization there will be “signs following” which are the fruits of the spirit.

Dr. Hora has stated that a beneficial presence radiates a glow which has an influence for good to all those who come in contact with such a consciousness. This beholding the good of God leads to – as we say in Metapsychiatry – glowing for God. The following is an account of a man who had never seen the poet Walt Whitman before, but had read his works for some years:

“He said that Walt Whitman only spoke to him about a hundred words altogether, and these quite ordinary and commonplace – that he did not realize anything peculiar while with him, but shortly after leaving a state of mental exaltation set in, which he could only describe by comparing it to slight intoxication by champagne, or to falling in love, and this exaltation, he said, lasted at least six weeks in a clearly marked degree, so that for at least that length of time, he was plainly different from his ordinary self. Neither, he said did it then or since pass away, though it ceased to be felt as something new and strange, but became a permanent element in his life, a strong and living force making for purity and happiness. It is added that this person’s whole life had been changed by that contact – his temper, character, entire spiritual being, outer life, conversation, etc., elevated and purified in an extraordinary degree. He tells that at first he would speak to friends and acquaintances of his feeling for Walt Whitman and the “Leaves” but after a time he found that he could not make himself understood, and that some even thought his mental balance impaired. He gradually learned to keep silence upon the subject, but the feeling did not abate, nor its influence upon his life grow less.” The Bible says: “And the Spirit of the Lord will come upon thee, and thou shalt be turned into another man.” (I Samuel 10:6)

As Dr. Hora has stated: “The beholding of the true identity – radiates a glow. Jesus could behold the spiritual perfect individual in a leper, a crippled man, a blind man, or even a dead man, and the beholding was so powerful that the shadow had to change to correspond to the substance.”

We must be careful not to allow such accounts to make us think that we can never be enlightened unless we are “blinded by the light” as was St. Paul. We can be grateful that Metapsychiatry can help us in the birthing process. We can be born again! The Christ Consciousness can arise within and give us life. Dr. Hora has said that “The womb of being born again is called Metapsychiatry. It is a method of spiritual realization and its teachings open up the possibility to be born again.”

We can ascend to where, as the Bible says, “We know no man after the flesh.” (II Corinthians 5:16) In a telephone seminar (10-10-81) Dr. Hora makes the following statement after a question regarding children: “Jesus said, ‘Verily, verily, I say unto you, Ye must be born again. For that which is flesh is flesh and that which is spirit is spirit.’ The fleshly human person is a fantasy. The Divine Consciousness is spiritual being – is the real man and this must be thoroughly, deeply understood. This is what we call being born of the spirit, being reborn of the spirit. Now, by studying Metapsychiatry, you are a great blessing to our children, because your own fantasies will become less and less important to you, and your consciousness, as you study Metapsychiatry, is continually getting spiritualized to an increasing extent, and that kind of consciousness is a beneficial presence in the world, and your children are the first ones to be benefited by the purity of your consciousness. You don’t have to talk about it. It communicates itself through subliminal channels, especially to your loved ones.”

We have to become aware of God through prayer and meditation. When the truth is being acknowledged or sought in prayer or in an endeavor to behold, it is consciousness that does it, and it takes place in consciousness. Unless the truth is acknowledged and cherished in consciousness, we labor in vain. As the Psalmist says: “Except the Lord build the house, they labor in vain that build it.” (Psalm 117:1) We can rephrase this to read: “Unless the Law builds our consciousness, our plans come to naught.” We cannot do it; we cannot think it; but we can become aware of Truth and commit our way to it.

Dr. Hora has given us the prayer of beholding. Through right-seeing – seeing with spiritual understanding we seek to behold the good of God which leads to glowing for God. As a divine consciousness we are beholders. We become what we behold. We need to gain a clear

understanding of who we are and what we are. We are nothing, but this nothing is a beholder. Man is a certain invisible mysterious consciousness which is capable of beholding the presence and activity in infinite Mind. "I live, yet, not I but Christ liveth in me." (Galatians 2:20)

"We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal (real)." (II Corinthians 4:18) Looking at the things which are not seen, in Metapsychiatry, is called the prayer of beholding.

As Dr. Hora has said: "It is not easy to develop the faculty of beholding. Something has to happen in consciousness in order that this faculty can be awakened within us. Beholding means seeing the invisible, thinking the unthinkable, perceiving the unimaginable, and understanding the inconceivable. Beholding is the secret of effective prayer; otherwise prayer is of little consequence. Jesus said: 'God is Spirit, and they that worship him must worship him in spirit and in truth.' (John 4:24) When we have learned to behold, we can worship in spirit, and then our prayers become truly effective; otherwise it is mostly an exercise in futility."

The following excerpt from Dr. Hora's paper "As Thou Seest, so Thou Beest" has helped to further understanding and has proven to be useful as a meditation: "In order to become effective healers, we must become beholders . . . The question is often asked, what makes it so difficult to move from thinking to awareness? The answer is that thinking is something we seem to be doing. It gives us an illusion that we are doers. As long as we live with the conviction that we are doers and thinkers, we are unable to be aware and to behold.

The prayer of beholding requires us to realize that we are individual expressions of awareness (divine consciousness). Jesus said: 'God is Spirit and they that worship him must worship him in spirit and in truth' (John 4:25). [Dr. Hora has also said that to worship means to appreciate] We could say then – God is infinite Awareness, and they that worship or appreciate him must commune with him in awareness. When an individual awareness is aware of infinite Presence, then there is conscious union with God. Jesus said: 'I and my Father are one' (John

10:30): 'I am in the Father, and the Father in me' (John 14:11). Beholding is a state of consciousness which is aware of God's infinite presence."

The second principle of Metapsychiatry is called the Principle of Harmonious Living: "Take no thought for what should be or shouldn't be; seek ye first to know the good of God which already is." This principle alters our horizontal viewpoint from self and other thinking and lifts our consciousness to an awareness of God's power and presence. This is the prayer of beholding.

Dr. Hora has expanded this principle and, when meditated on, it is a very uplifting prayer. It is stated as follows: It is not necessary to think about what should be or shouldn't be. The good already is! All that is necessary is to discern it, behold it, acknowledge it (and we could add, be thankful for it), and if we rest in that knowledge, it will come into view.

It is interesting to consider the word rest – in the phrase: "and if we rest in that knowledge it will come into view" – as to mean the Sabbath. The rest is the Sabbath, where we have quit relying on physical, operational methods, or mental, calculative means – to relax into a state of awareness of God's infinite omnipresence. The beholder has moved from thinking about God to being aware of God! We no longer hate, fear, or love the phenomenal world, but understand it for what it is.

In Hawaii, Dr. Hora had this to say about the enlightened consciousness: "It is not a container. It can be symbolically spoken of, more like a funnel. It's not really a funnel because enlightened consciousness is infinite. A funnel is still finite, even though it is connected to an infinite source. It is still finite. Actually, every individual is an infinite consciousness with the divine Consciousness. All that is needed comes from this Consciousness, and so awareness is an event within that Consciousness which is constantly taking place. That kind of existence is unlimited Love-Intelligence, and to the human sense it appears as peace, assurance, gratitude, and love.

When we reach an understanding of this, healing takes place within us and all who come in touch with us. Spontaneous healings take place

because pathology has no place within divine Consciousness. Once this consciousness is realized in an individual, there is nothing left to heal. Just as we don't have memories anymore, we don't have to be sick anymore. We don't have to have problems anymore because Reality is perfection and harmony and glowing – the glow of the transcendental life of Love-Intelligence. This is something fervently to be desired. 'In Thy Presence is fullness of joy!'"