

**THE NEW YORK INSTITUTE OF METAPSYCHIATRY  
P.A.G.L. FOUNDATION – WEST COAST AFFILIATE  
Thomas Hora, M.D.  
Director**

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**Newsletter**

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**EDITORIAL**

The February conference was a feast. The hotel is beautiful and is already booked for next year for the weekend of February 13th and 14th, 1988. The papers were excellent, the laughter still rings in our ears, and much was learned by everyone. This issue of the NEWSLETTER is not reporting on it, so as not to preempt the tapes and transcripts now available of all the proceedings, including video tapes.

Again, we take this opportunity to thank everyone who generously gave their time and service especially to Ms. Jan Kovac for making her home available for the barbecue on Monday, and to those who worked hard to make this event lovely and nourishing.

The Summer Conference is set for July 11 and 12 in La Quinta, California, in the beautiful Coachella Valley near Indio. The theme is: "Thy Maker is Thy Husband . . ." (Healing Parental Fantasies in Love and Marriage)." The off-season rates of this golf and tennis resort hotel make it very attractive. Everything is air-conditioned and there are several swimming pools in which to cool off.

The Conference in Switzerland is set for August 15 and 16 in Lucerne under the peak of Pilatus Mountain on the emerald green lake of Lucerne. The theme here will be, "The Eleven Principles of Metapsychiatry: Parameters of Progress."

This issue contains articles by Dr. Hora, Charles Gurgey, Joan Rubadeau, and Jim Neafsey's presentation of the Master Class. There are two brief articles for parents, one by Polly Berends, the author of Whole Child/Whole Parent, and one by Donna Ziller from Sidney, Australia. Finally, there is a list of study materials and announcements.

- Jan Linthorst, D.Min., Editor

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

Metapsychiatry is an epistemological method of truth realization. The Newsletter is published by the Institute's affiliate in Orange, California. The PAGL Foundation is a tax-exempt, non-profit organization which sponsors the Newsletter, as well as other educational and publishing projects.

### **Spiritual Study**

#### **HOW DO WE STUDY METAPSYCHIATRY?**

Excerpt from a dialogue with Dr. Hora:

**Student:** You said we need to understand what spiritual love means and we study Metapsychiatry to get that. It has been said today that generally we approach our studies from the human standpoint of collecting ideas intellectually. It seems that when I study spiritual ideas, I approach my study in that way - I imagine there must be a different way. I don't seem to understand what the process is that goes beyond looking at ideas and trying to understand them intellectually. I would like to be able to study from a different point of view. Can you help me?

**Dr. Hora:** This is a good question. Many people struggle with this problem. As you said, we are conditioned from school to study for information. All our educational systems are based on either learning behavior or accumulating information. Metapsychiatric study is existential. What do we mean by that? It means that when we study Metapsychiatry we seek transformation rather than information. How do we seek transformation?

We seek transformation by constant self-confrontation. For instance, suppose you open the book and you see the definition of love, as non-personal, non-conditional benevolence. You say to yourself, well, I can either memorize these words and regurgitate them at will, or I could ask myself, am I really loving in this fashion? Is my love, wherever it manifests itself, non-personal? Is it non-conditional? Is it benevolent? Or is it a different kind of Love? As you are studying, keep confronting yourself with these questions. Is it true of me? This may be a little painful if you are sincere. This is the difference between the standard educational process and the existential way of studying. Metapsychiatry is existential, which means that

it aims to transform our mode of being-in-the-world. The books we are studying have to bring about a radical transformation of our outlook on life. If we study this way, we shall find many blessings coming to us and our lives will be going from good to better.

**Student:** Sometimes when I go to a book to study when I am in the midst of a problem, and I am suffering, I sense that maybe I just want relief from the pain. I really don't want to understand anything or to learn something. What do I need to know?

**Dr. Hora:** Remember that the book is not medicine. Truth is the medicine. The book can lead you to the truth but the book itself is not medicine. Metapsychiatry doesn't heal. Only truth heals. The issue is truth realization. We have to come to realize it, not just to know about it. We realize the truth and that heals us. Metapsychiatry is an epistemological method of truth realization. We come to know the truth and the truth makes us free.

## **THE PURPOSE OF METAPSYCHIATRY STUDY**

By Charles Gourgey, Ph.D.

And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." (II Corinthians 12:7-9)

The discovery of spiritual teaching is one of the greatest blessings we can know as we struggle with the uncertainties of our human existence. Spiritual teaching is the hand of God reaching out to us in love. It is the message that we are not alone in a world of senseless, brutal accidents. Spiritual teaching gives us hope that we can be healed.

Sadly, however, the ego can abuse and render useless even a gift that is offered in love. We can easily misinterpret spiritual teaching, trying to make it serve our self-interest. When, as a result, we find ourselves still untransformed, we may even blame the teaching! To avoid becoming frustrated in our efforts to realize this teaching, we need to become aware of our tendencies to misuse it. A particularly common way of misusing spiritual teaching is to make our healing the goal of our study.

When we begin to study spiritual truth, we learn that healing is possible. The ego subtly distorts this comforting message and jumps to the conclusion that healing must be our goal. Nowhere, however, are we specifically advised to seek healing. We are taught only to "seek first the kingdom of God." the ego would have it otherwise, and leads us to believe that our spiritual journey is a quest for healing. What happens when we make healing our goal? Three unfortunate things:

I.

We neglect the process of our spiritual growth. Since, we reason, God knows nothing of time, we would like our healing to be immediate, if not instantaneous. After all, did not

Jesus heal instantaneously? Thus we expect that every time we turn our attention to God, something in our experience will change. We believe that every time we meditate we should find PAGL; we fail to realize that quite often what we need most from meditation is the freedom to face something that will make us uncomfortable. We may even use meditation to hypnotize ourselves into feeling better, only to find that our problem really has not disappeared. When change does not occur right away, or even within a relatively brief period of time, we may become impatient or discouraged. If this happens, then we fail to understand that our redemption is not a single event or series of events; it is a process. We are not enlightened enough to heal ourselves in the way Jesus healed others. We can get there only through a gradual process of study, self-examination, and self-confrontation, which inevitably will contain many moments when we will not find ourselves at peace.

## II.

We become judgmental. Once we make healing a goal, we cannot avoid making it a criterion of success. We then begin to judge ourselves by this criterion. If our healing seems delayed we believe we have somehow failed. We may tyrannize ourselves with the thought that if we continue to suffer we must not be making any progress. We may wonder why Metapsychiatry seems to work for others and not for us. If we read a testimony of someone else's healing, or if someone else's life seems more harmonious, we may become envious. We may notice a growing resentment toward anyone who seems to enjoy a bigger loaf or a tastier fish. We may thus find ourselves struggling with thoughts we dislike, but cannot seem to get rid of.

When we make healing our goal, not only do we judge ourselves, we fall into the dangerous trap of judging others. If someone we know experiences something unfortunate, we may look for some spiritual flaw in him. We may misuse the principle that "nothing comes into experience uninvited" to find something wrong with people who suffer. The truth is that we can never know what is in the consciousness of another individual, or the meaning of the twists and turns his particular journey may take. If we catch ourselves thinking thoughts like "so-and-so died of a terrible disease; there must have been something spiritually wrong with him," we must immediately call a halt. Such a thought contributes no understanding; it is actually a trespass.

## III.

We become self-centered. Healing may seem a noble thing to want, but to pursue healing as a goal is no less self-confirmatory than to pursue any other personal pleasure. To seek healing as the highest good in life is not a sign of true devotion, but that we are really seeking a perfect self. None of the great spiritual seekers sought healing as an object; what burned in their hearts was a desire for truth and the knowledge of God.

When the object of our spiritual quest becomes our own healing, the spiritual teaching inevitably becomes corrupted. The history of Buddhism provides an example. Buddhism has two main branches, Theravada and Mahayana. Theravada is the older of the two and has preserved Buddha's teaching in their purest, most original form. The ideal in

Theravada Buddhism is the arahant, or “saint,” – one who has followed the footsteps of the Buddha to become enlightened like him. This at least was the ideal in theory. In practice, one who aspired to become an arahant would often devote his entire life to his personal salvation, in the process becoming a self-involved recluse. Mahayana Buddhism therefore reacted against the arahant and substituted the ideal of the bodhisattva, one who would even defer the completion of his own spiritual fulfillment for the higher purpose of benefiting others less advanced on the path than himself.

If the purpose of our spiritual quest is to find our own healing, the quest will end in disappointment. The pursuit of healing interferes with healing; we cannot heal ourselves through self-confirmatory striving. Our spiritual commitment must therefore have a purpose higher even than healing. What could it possibly be?

St. Paul learned that his own spiritual quest must have a purpose higher than healing. When he asked God to heal him of a grievous disease, he did not find healing, but only a strange response: “My grace is sufficient for you, for my power is made perfect in weakness.”

“For my power is made perfect in weakness.” Only when we are weak, when we are suffering, when we are not yet healed, can we possibly learn anything. Paul was suffering from a bad case of pride. His pride, not his physical condition, was the major obstacle to his spiritual progress. Had his body been healed right away, Paul would never have lost his pride. He would have continued to slide away from God, and all the hard-won progress he had already made would have begun to unravel. Therefore he had to learn not to seek healing as his goal, but only the knowledge of God.

The object of Metapsychiatry is the knowledge of God. This does not mean that healing is unimportant. All true healings are genuine blessings, but we cannot want them and we cannot seek them directly. They arise as by-products of our realizing the knowledge of God. If we seek healing instead of the knowledge of God we will only set ourselves up for frustration. We will become fixated on ourselves, wondering when the healing will ever come and why it is not yet here. If, however, we seek only the knowledge of God, we may surprisingly find ourselves becoming healed in the process.

What is the knowledge of God in practical terms? God advised Paul to seek only his grace, which means his love. God is love and as images of God our true nature must be loving. We can therefore see the purpose of our study as the discovery of our true nature. What precisely do we discover?

Metapsychiatry gives us a concrete answer by offering two definitions of love: love is paying attention (T. Hora, *The Epistemology of Love*), and love is non-personal non-conditional benevolence (T. Hora, *Existential Metapsychiatry*). If we consider these two definitions together, the purpose of our study will become clearer.

The metapsychiatric definitions of love not only show us what love is, they show us how to become loving. We become loving simply by learning to turn our attention, from what we

want to what God wants. Many students misunderstand this, believing that to turn our attention means we must stop thinking about what we want. This is quite impossible. If we try to stop thinking about what we want, we will only become obsessed with it. To turn our attention from what we want means simply to observe our particular situation, desire, or impulse, and not to react to it. Observe but do not react – this is the secret of turning our attention. What does it have to do with love?

All human love is conditional. If someone makes us feel good, we like him. If someone makes us feel bad, we resent him. We constantly judge people and situations in terms of their benefits to us. Thus, even when we think we are being loving, we are really leading a self-centered existence for which we secretly hate ourselves. Our liberation from this self-imprisoned existence comes only through learning to pay attention without judgment. To observe our thoughts without reacting to them is a God-given ability; it is an activity of the Soul. It enables us to see others as they are, instead of through the haze of our desires. To see others as they truly are, rather than images colored by our own intentionality, is what we call “righteous judgment.” This clear vision was so highly developed in Jesus that he was able to heal people just by seeing them compassionately. Compassionate seeing – seeing clearly and truly instead of seeing what we want or what we do not want – comes from practicing the nonreactive observation of our thoughts.

Love as paying attention is therefore an act of setting aside our personal concerns in order to understand a situation or another individual. If we can set aside our own interests for the sake of understanding, then we can love non-conditionally. We can be loving without seeking any gratification from others. This frees us to be genuinely benevolent – to express true good will rather than a calculated friendliness.

Setting aside our personal concerns is not a deprivation. It is really true freedom. It liberates us from the tyranny of our wants without our having to suppress or repress them; we allow ourselves to remain aware of them, but we do not react to them. Setting our interest in our own thoughts aside in order to become more understanding also reveals our Godlike nature. Spiritual love “seeks not its own.” Since our nature is spiritual, we would all like to be spiritually loving; we need only understand that this love is not self-sacrifice but self-transcendence. There is great joy in the discovery that we can be capable of non-conditional benevolence, that it is the fulfillment of the living Soul, which we truly are.

We find the knowledge of God by becoming Godlike. To become perfected in love is therefore the highest purpose of Metapsychiatric study. We can – in fact, we must – become so transformed even before we see the healing of our outward appearance. If we could find the healing of our bodies without first finding our inner transformation in love, we would merely be painting an empty shell. We do not need a whole body to know that we are an image and likeness of God. Once we do know this, the healing of our bodies will follow. “Then shall the outer be as the inner, and the two shall become one.”

## **Spiritual Guidance**

### **HEROD AND THE MAGI: MODELS OF SPIRITUAL GUIDANCE**

By Jim Neafsey, M.Div.

In reflecting on King Herod's encounter with the Magi in preparation for the conference on "Healing the Hidden Herod," it occurred to me that this story is a beautiful illustration of valid and invalid models of spiritual guidance. Herod plays the role of a "misguided guide," while the Magi demonstrate the qualities characteristic of authentic guides. The Magi set out from their kingdoms to search for the Christ, guided by the star which goes before them. When they reach Jerusalem they seek further guidance from Herod. His initial response is deep disturbance. He senses the threat to his power posed by the birth of a new king.

If we consider for a moment the meaning of Herod's response from a Metapsychiatric perspective, it becomes clear that he is experiencing "existential anxiety." His self-confirmatory mode of being is called into question when he is confronted with authentic spiritual existence represented by the Christ child. What is the relevance of Herod's anxiety for contemporary spiritual guides? If we as therapists or guides become attached to certain psychological or theological schools of thought in a dogmatic way, we may, like Herod, become disturbed, contentious and defensive of these positions when confronted with the spiritual needs and searchings of those who come to us. We may interpret their experiences reductionistically, forcing them to fit our preconceived mental frameworks. If their questions continue to point to a truth beyond what we have realized, we may feel deeply disturbed as the foundations of our familiar frames of reference are shaken.

The healing of existential anxiety is exemplified by the Magi who freely leave behind their kingdoms, a symbol of the domain of personal mind, to follow the star, a symbol of spiritual transcendence. They are ready to follow the star wherever it leads them. They demonstrate the spontaneity and receptivity to inspiration characteristic of true wisdom. As Dr. Hora states in *Beyond the Dream*: "A wise man has a thirst for understanding. He does not claim personal knowledge. At the drop of a hat he is ready to alter his thoughts." Learning this open-minded receptivity to what is revealing itself moment by moment is essential to authentic spiritual guidance.

Herod's next response is to consult the Scriptures and the scholars of his day for knowledge about the Christ. He then shares this knowledge with the Magi to help them on their quest. There are, of course, strings attached to his seeming kindness. Herod expects a report from the Magi on where the child can be found – not for his own enlightenment but to eliminate any threat to his illusory sense of personal power and control. The meaning of Herod's search for knowledge manifests an interest in information rather than transformation, calculative thinking rather than inspired wisdom. This same self-confirmatory interest manifests itself in spiritual guidance today when guides give advice to others on their spiritual journeys while refusing to take the journey themselves. Such guides know about the truth, but are not sincerely committed to realizing it in their lives. They can quote the Bible or Metapsychiatric principles, but fail to proclaim these truths nonverbally through the quality of their presence. Their intellectual preoccupation with spiritual principles can be used to mask or reinforce the defensive strategies of the personal mind.

Again it is the Magi who point the way to healing this tendency to intellectualize spiritual truth. Even though guidance came to them from the Scriptures of a foreign religion and through a man enslaved to malicious thoughts, the Magi listen for the truth and commit themselves to following it. Their success in this endeavor is indicated by the fact that they are filled with deep joy when they find the Christ child. The Christ-truth validates itself existentially through peace, assurance, gratitude, and love. The example of the Magi confirms the Metapsychiatric view that the education of a spiritual guide involves more than just information or intellectual understanding. It must bring about transformation of character and mode of being-in-the-world. The primary concern of the guide is the same as that of the Magi – the discovery of the Christ-truth. This discovery transforms the guide into a beneficial presence, a source of joy, harmony, and wisdom.

The Magi, as we know, do not return to Herod. They follow the divine guidance received in a dream and return home another way. Herod is enraged at being outwitted. He orders the massacre of all infant boys in Bethlehem. What is the meaning of this angry, violent response? From a Metapsychiatric point of view, Herod's anger can be understood as a manifestation of the fact that he is clinging to a hidden agenda. When his preconceived plan as to how events "should" turn out is frustrated, he reacts with rage. In less dramatic form the same phenomenon occurs in the guidance situation today. If the guide cherishes an opinion or clings to a hidden agenda, he or she will become a mental tyrant influencing and doing violence to the client. Spiritual guidance is then reduced to interpersonal interaction, a battle of wits and a struggle for control. The Magi represent the healing alternative to Herodian attempts to influence and control. It is significant that, though tradition always pictures three Magi, the Bible itself does not say how many Magi there actually were. Throughout the story they move and act as one. They put aside personal agendas and all other considerations except the search for Christ. They embody the concept of healing dialogue: joint participation in the search for truth which transcends cooperation, collaboration, or conflict. They teach us that authentic guidance is not interpersonal. The focus is not on individual personalities or the relationship between them, but on the Christ consciousness. Such joint participation in the search for truth abolishes all attempts to influence and control as both seeker and guide come to recognize that the true guide is Omniactive Love-Intelligence in which they live and move and have their being.

### **Family Issues**

#### **PRINCIPLES AND PRAYERS OF SELF/OTHER TRANSCENDENCE**

By Polly Berrian Berends

(from two manuscripts, Now Let's See Beyond Me, and Being in Love, by Polly Berrian Berends)

There are only two orientations in life: parent/child and I/and/my/father/are/one. From the parent/child perspective we are always the child, and everyone else is regarded as our potential parent or rival sibling. In the parent/child mode we are here for others in the



| same way that the fisherman is here for the fish. We love as Count Dracula loves, embracing only in order to suck life from the beloved. But from the standpoint of I/and/my/father/are/one we understand that Count Dracula is just a big baby who hasn't given up nursing, and we begin to wean ourselves through the understanding that our life is to express the love of Him that sent us. In the world of self and other we have tribulation, but be of good cheer, the realization that I and my father are one overcomes the world.

The Bible does not say, "Off them I live and move and get my being." It says, "In God I live and move and have my being."

We are not here to pay attention or to call attention to self or other; we are here to pay attention and to call attention to the good of God.

Does God have any use for me at this moment?

I can afford to be nobody.

God loves my adversary just as much as God loves me.

I can only be abused by those I wish to use.

Any branch that breaks under my feet was never meant to hold me up.

I can trust God as far as I can trust him.

Only two things are ever happening: truth proving itself true, and the false proving itself false.

One moment is as God as another.

One place is as God as another.

One task is as God as another.

One individual is as God as another.

The idea is not to bring God into the situation, but to re-situate the situation in God.

One love intelligent moment leads to another.

We do not supervise persons; we supervise the job.

We do not work for persons; we work for the job.

Nothing is ever personal. Even if it's personal, it isn't personal.

I am not the parent, spouse, sibling, or child OF ANYBODY.

And nobody is the parent, spouse, sibling, or child OF ME.

God is the only parent, spouse, sibling, or self there is.

My life is to express, as called for, all these aspects of God's being.

"Thy grace is my sufficiency."

## **ON BECOMING A MOTHER**

By Donna Ziller

Raising children is a beautiful work. The beauty is always present so long as the mother has

her attention focused on being a loving presence to the child, recognizing him as a unique aspect of Divine Consciousness.

Being a mother is a burden when we resent the child's natural desire to be with us. We can try to be devoted but if we still think that the child is taking up our time, he will be unhappy.

We need to be genuinely grateful for the child, sincerely and gladly devoting our day's work to providing a mental and physical environment in which his individual qualities will blossom.

We need to make sure that the home life is loving, peaceful, harmonious, quietly joyous and creative, and that there is loving regard between husband and wife.

We need to pay attention to the child, moment by moment responding with inspired thoughts to whatever presents itself. We cannot afford for our consciousness to be cluttered with distracting thoughts.

Children inevitably are faced with the anxieties of maturing, but if the parent has a transcendent perspective – always appreciating the divine nature of the child – then the child will grow quickly, trusting that he is loved and cared for.

### **HOW ARE GOD AND MINUTE MAID ORANGE JUICE ALIKE?**

By Joan Rubadeau, M.A.

One morning I was standing in the kitchen doing the everyday morning things like cleaning up the mess from the late night snackers, fixing coffee, talking to the cat. My son came bounding down the stairs for his early morning glass of orange juice. He poured it out and then seeing the jug was empty, placed it confidently on the counter and returned to bed. He knew that when next he came for a glass of orange juice, the jug would be full.

I was very conscious of the happiness it gave me to fill it up again so that it would be there the next time he wanted orange juice. This is one of my favorite tasks in the home – to constantly replenish the supplies as they run out. Jesus' words came to me: "It is your Father's good pleasure to give you the kingdom." I don't demand that my son work hard for orange juice, he doesn't have to fill the jug himself. He doesn't have to be a good boy. He doesn't have to understand orange juice. It is just there for him. It is a goodness always waiting inside the refrigerator, whether he is good, bad, nice, naughty, smart, dumb, and it makes me happy and grateful that I am able to make it available for him. This is a wonderful analogy for Real Life.

It is our Father's good pleasure to give us all the kingdom, to give us all goodness, all peace, love, harmony, intelligence, joy – it is all waiting for us all the time. It never runs out, we never have to work for it, we don't have to be enlightened to earn it. We don't even have to understand it. We just have to know it's there so we know enough to open the door of the

refrigerator, get out the jug and let it pour out. God is like the Minute Maid orange juice – it is good that never runs out.