

# PAGL Associates Newsletter - Oct 2001

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## **Editorial**

The events of recent weeks have asked us to look deeply into ourselves and to address the emotions and respond to the phenomena which so aggressively entered into our awareness. Some asked me to dedicate this issue of the Newsletter to those who suffered the loss of loved ones. One of those, we know now, is a student of Metapsychiatry, the husband of Susan Fisher, Ben, whose office at Fiduciary Trust International was in the World Trade Center. In addition to his wife, Ben is survived by two grown children, Louisa and Jaimie, his mother, and six brothers and sisters. The Fishers live in Greenwich, CT. We feel deeply their grief and we want to be lovingly present with them to share in reaching deep into ourselves for the strength and understanding the moment requires.

This issue of the Newsletter was prepared long in advance. The fresh and truthful testimonies it presents stand for the timeless truth found in this teaching. We will publish it as it was planned. But for the next issue, in January, I invite all of you to send in a brief note describing how you, reaching into the spiritual teaching, have responded and continue to face the very different situation each one of us and the country is facing. I will include again a sheet asking for the text you found most helpful in dealing with your issue.

At the time of the events, Ann and I were visiting family and friends in the New York area and the week following we attended a weeklong retreat at the Omega Institute at Rhinebeck, NY. The retreat leader, Eckhart Tolle, started off immediately with referring to the events of the recent weeks by saying: "If there has been any doubt in anybody's mind about the urgency of change in human consciousness, it's become very, very obvious now how urgent that inner transformation has become." On the Wednesday after the events, Ann and I attended church services where the people were invited to speak out. The response of the first speaker was how it had been a wake-up call for her, how she had realized her complacency with the humdrum of her thoughts and the old patterns of her mind. This is where the issue lies. For ourselves, Ann and I felt blessed to be that week in retreat, examining the ego dominated reactions both to the events as well as to our own emotions and in dealing with one another.

A new state of consciousness is needed, if we are to survive on this planet. The planet and mankind cannot endure another century of the violence of mankind to each other and to the earth it inhabits as in the previous century. Tremendous changes are taking place and extremes of good and evil are manifested, as in the travail of a new birth. The outcome of these changes for the planet is not certain and will depend on our choices.

The choice is between "wisdom or suffering." Of course, ultimately the outcome is certain in that, either way, "all things work together for good" under the law of Love. Those who have been blessed with finding a spiritual teaching have the choice of wisdom to respond to what they are facing within and without. What we find going on in the world is not separate from what we find going on within our own mind patterns. If at this time our suffering is great, which for some of us it is, because of a great loss, spiritual teaching draws our attention away from reacting based on egoic mind patterns. It also opens our eyes to "If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." (Psalm 139: 11-12)

Dr. Hora writes in Dialogues (p.99) "Spiritual values are not a means to an end. They are the end. " Spiritual teaching is not getting us somewhere; it is the starting point and the staying point. The new state of consciousness now called for is radically different from the normal state. The normal outcry is "what are we to do?" As if we could effect a change. Spiritual teaching points up "the good of God, which already is." (Principle 2 of Metapsychiatry) Dr. Hora continues: "To understand the difference between "letting be" and leaving alone" or 'not leaving alone" is very important, and it is subtle, requiring deep understanding. Certainly, "letting be" is the best position to take in the face of any problem or concern, fear or emotional involvement. What does it mean to "let be" and how can it be helpful?" Student: "Perhaps what is needed (is) letting God be God." Dr. Hora: "This is excellent. Of course, letting God be God is the supreme prayer, and when we let God be God we are totally "should-less" and non-operational, non-meddling. We are fearless and there is a climate of trust within us and around us. Jesus said: "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." (Luke 10:19) This power lies in radical reliance on God."

So much has happened in such a short time and so much has changed. But could we even know the changes if we did not feel deeply within us, the unchanging reality of which the psalmist says: "Be still and know that I am God?" On this basis we can accept Jesus' "do not resist evil" and the radical and controversial teaching to "turn the other cheek." We will find that no evil or loss of form of the good of God can threaten the essence of that good. We may find that it comes more clearly into focus. We may find our eye becoming single.

In our own daily world there lies plenty of opportunity to turn the other cheek from reacting to a situation, to opening up to the ever-present good of God, which, being spiritual, already is present, complete and now.

Jan Linthorst  
Editor

## **PAGL Associates Newsletter for Fall, 2001**

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### **Donations**

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### **Editorial for this issue**

The bulk of this issue is made up from quotations and passages which students have found helpful in their life. It shows two things. First, a wide range of students from all walks of life; ages and location are finding truth in the study of Metapsychiatry. That is inspiring already. Second, it shows that the teaching available in the literature is vividly

inspiring students without the benefit of Dr. Hora's presence in person. This compilation of favorite quotations and passages shows furthermore what the Newsletter can be: a focal point where students of every ilk and location contribute their most inspiring studies of the writings of Dr. Hora and present them with or without their commentary. This by itself makes for a refreshing study of Metapsychiatry. For all of us, many passages are coming back to life with new significance. We would like to thank the contributors for making this issue possible.

Jan Linthorst  
Editor

### **From the President's Desk**

Michael Leach

In a group session someone asked Dr. Hora, "What is a good reason to write a book?" As usual, Dr. Hora turned the question back to the group: "What is a valid reason for writing anything?"

Students then offered various reasons why people write books:

"To see your name in print."

"To make money."

"To help people."

Dr. Hora smiled and said, "There is only one valid reason. What is that?"

No one came up with the answer he was looking for. So he gave it: "The only valid reason to write is to express a quality of God: peace, assurance, gratitude, love, harmony, joy, compassion, beauty, goodness, or truth."

Since I was a publisher, the answer not only rang true but helped me in working with authors, established and aspiring. Not everyone, who writes a book, or an article or a poem, makes a dime or sees their name in print or changes even a small part of the world. In fact, few people who write ever get published. But everyone who writes can express a spiritual value. And that is a tremendous gift, all by itself.

Jesus never wrote a book or even a letter as far as we know. The gospels tell us that he wrote some words in the sand, words that the rain would wash away. But his whole life was a book, an expression of the qualities of God. If Jesus ever wrote anything, his words, like his life, expressed beauty, love, and truth.

Whenever we write to express the good of God, we are offering a gift to our brothers and sisters everywhere whether they read it or not. The expression of truth has power, whether it's in a book at Barnes & Noble or on a computer screen in our office or on a notepad in our kitchen. If the paper erodes or the computer crashes or the notepad gets tossed, the mere act of having expressed a loving idea affects everyone for good, whether we know it or not.

So please don't be afraid to write. It's a wonderful act of kindness. And please don't be afraid to write something for publication, in this newsletter or anywhere else. If it gets published, hey, that's good! If it doesn't, that is good also. You'll have expressed something beautiful. And that in itself is a loving and lasting gift -- to God, to yourself, and to your brothers and sisters who are your Self.

Love and peace.

### **Favorite Quotation**

From "Beyond the Dream", (page 144)

"Ye shall know the truth of existence and this truth shall make you free. Free from what? Free from pleasure? No. The Bible says: "For with thee is the fountain of life: in thy light shall we see light" (Psalm 36:9). "Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures forever more." (Psalm 16:11). The spiritual life is not devoid of pleasure, but this pleasure is qualitatively different because it is not self-confirmatory. It is confirmatory of the basic goodness of reality. Reality is all-good, is perfect, wholesome, without complications.

When we understand what reality is, we are not losing anything that is good, we are only discovering what is really good and not what is good and evil. Ignorant man is crucified between good and evil, pleasure and pain, yes and no. Enlightened man knows the good, which has no opposite. He knows the non-dual realm of reality."

This is always helpful to me. The "I" is the spiritual self. The impersonal self is manifesting its divine purpose and is universal, omnipresent and the truth of one's Being.

Thank you.

P.S. All the pamphlets, books and writings by Dr. Hora have been nourishment to and for my being. I am joyful for having his writings for it becomes my truth as well. It has been my favored teaching because his teachings are from Jesus' Sermon of the Mount. Joy.

Ann Catlin-La Vallee  
Lenox, MA

### **Favorite Quotation**

My favorite? Worse than a decision at 31 flavors. But I have to include the single sentence on the back cover of "Beyond the Dream" "All problems are psychological, but all solutions are spiritual." I read that and thought I have never heard or read that any psychologist or psychiatrist even admitted to a spiritual dimension, much less point towards it as THE solution. I must find what this man has to say. That led to my adopting Dr. Hora as one of my favorite spiritual mentors. But I must include the awesome quote in paragraph one on page 264 (Ibid.); "A great deal of energy is expended to establish oneself as somebody. When we seek enlightenment we desire to become nothing, we go against the stream of prevalent thinking. We suddenly realize that the greatest, most glorious freedom is being nothing. When we are nothing, God is all; and when we become nothing, we become divine, and that is the Christ-consciousness."

We are programmed to focus upon things as a means of finding happiness, on doing and having, rather than being. I find it personally interesting to notice the first word of my benchmark Scripture text, Psalm 46:10, begins with the word "Be..." Oh to be nothing so that Christ can be ALL! What a challenge! Everything within my false self resists it. For who wants to lose the self? O restful abiding in the only way to bear living fruit.

Jess Dixon, Bakersfield, CA

### **Favorite Quotation**

When I was a young child I would walk into the house after school and stop and check the atmosphere to see if there was negative or positive energy in the house. I checked the vibes of my Dad, or of Mother or my sister. If there were negative energy I would find a safe place in my bedroom. I I would happen to walk into their negative energy I would get hit and be all upset. And now, at work when I walk into the shop and I sense a negative energy, I feel rigid in my body, but in my room there is peace and harmony. What is the meaning of this agitation?

Therapist: When you walk into the shop you may be evaluating the vibes coming from others. Metapsychiatry has a principle that suggests: "There is no interaction anywhere, there is only omniaction everywhere." (Principle #3 of Metapsychiatry, "Dialogues in Metapsychiatry," page 230) In the atmosphere of God there is no positive or negative energy, there is only the nondimensional presence of Spirit.

Anonymous from Texas

### **Favorite Quotation**

When I would be describing MY problems, Dr. Hora would invariably remark "You ain't nothing but a hound dog" --accompanied by an enormous belly laugh. It's a reminder that there only is one Mind, one voice, one child, one perfect idea, and that it is this fact which embodies all that we are, no matter what seems to be. It is often the false sense of self, that illusory, limited, vulnerable, lonely, frightened perspective (the hound dog, hounded, alone and baying at the moon), which clouds our awareness of our spiritual perfection and all the answers therein.

Joann Tannenbaum, Newton CT

### **Favorite Quotation**

My initial contact with Metapsychiatry was through my first husband who gave me one of Dr. Hora's books. I was 22 at the time and didn't really understand the book that well. I found it rather academic but something about the book drew me in. A few months later I attended our first Metapsychiatry conference in California. It was 1983. We lived in Sydney, Australia. It was my first trip overseas -- in fact; it was my first trip on an airplane.

I loved the conference. I was instantly and deeply attached to Metapsychiatry and everything about it -- Dr. Hora, Jan and Ann and everything that went with

Metapsychiatry at the time. Quite the opposite of being academic, I found Dr. Hora and Jan and Ann to be loving, sincere, wise and generous. This was what I wanted in my life. It was my new path. I had gotten a lot out of my previous church involvements as a teenager but I had outgrown them and was looking for something that could answer my questions in a more complete and helpful way. And so began an intensive ten year study of Metapsychiatry with Dr. Hora.

Unfortunately after a short time I became unhappy with my marriage. After a few years and the birth of my two children, the problems intensified. This problem became the major focus of my spiritual study with Dr. Hora for years to come. I was really suffering and clung to Metapsychiatry as my lifeline. I read the books daily, listened to the class tapes, prayed all the time, spoke with Dr. Hora on the phone, (both from Australia and later from England after 3 or 4 a.m. local time). Once he told me, it was "the dark night of the soul" and that it would lift and I would be surprised at how happy I would be again. He told me many things -- all of which I soaked in desperately. I had a lot to learn. I needed to grow up. (Dr. Hora would say, I needed to mature spiritually). I needed to become more independent, more assured in my own judgment, more courageous in my life's decisions, more discerning of other people's intentions and less affected by them. I needed to learn how to become immune to other people's jealousies and how not to be jealous myself, but to know that everyone has their right place. I needed to grow in grace and love and wisdom.

Of all the conversations I had with Dr. Hora, the most often repeated and I felt most important concept which I needed to grasp was the following:

That I had to understand that we are not here to get love, we are here to manifest non-conditional goodness, for God's sake, because we are here for God and if we are devoted to that idea we will not be disturbed by what other people believe. We will never feel unloved, if we will know that that's not what you are here for.

We are all here for God and we are to manifest non-personal, non-conditional benevolence with no strings attached. Love is its own reward. It meant to me that you don't have to worry about what you are getting or not getting. You are here for God. That's the bottom line. Once you learn to live that way you will never be vulnerable to other people.

It was really hard and painful work but after a while (some years) things began to improve. My marriage didn't change but I changed. I became more confident and assured that God would lead me to a happy way. It was at this time that my young children were about to start school and I was trying to find the right school for them (and for me as their Mum)! We moved to Melbourne in Victoria, Australia and the children began their schooling at Huntingtower, the only Christian Science school in Australia. Suddenly my life began falling into place. We found through this school, the sort of loving, spiritual and supportive environment that the children and I needed to be in. My happiness improved greatly and I immersed myself in the purposeful life of the school. My husband and I divorced and so I continued on my happy way -- a new, stronger wiser person. That was ten years ago.

Sometimes now, if I am having a problem that's really upsetting me and I don't seem to be getting anywhere with it, I ask Dr. Hora to help me, in whatever way it is possible for him to do that. Inevitably, within a short amount of time, I get an idea that helps with the situation and it sometimes feels like his fatherly presence is near me as if he is still guiding us all when we need it. Most of the time, of course, I direct my heartfelt prayer directly to God, the infinite loving presence guiding us all. But for some reason, unknown to me, I sometimes ask for Dr. Hora's spiritual intercession. God bless you all.

Donna Goddard, Melbourne, Australia.

### **Favorite Quotation**

I have been pondering issues about my work and this page from Dr. Hora's book "One Mind," (page 95) grabbed me and is turning around in my thought:

"The tendency in the human race is to "judge by appearances" and to arrive at invalid conclusions and interpretations of life. For instance, if someone is chopping wood, we look at him, and it occurs to us that he is performing a certain act. We "judge by appearances" and arrive at a false interpretation and suffer the consequences. The next time we want some firewood, we will go into a performance and start chopping wood as a performer and have all sorts of difficulties. If chopping wood is a performance, we will find that the ax is not sharp enough, or the wood is too hard, and it doesn't stand up. "Judging by appearances" gives rise to misinterpretation and they, in turn, are shared. This darkness spreads and spreads until it becomes a "sea of mental garbage." In this "sea of mental garbage," we can find all kind of invalid ideas, such as "Poverty afflicts people innocently," or "Illness befalls people innocently." We are "sitting ducks in the devil's shooting gallery." All kind of invalid ideas come, and then we suffer from this ignorance.

Student: It seems to boil down to seeing the right way. Because we are looking at this fellow chopping wood, and we are thinking a certain thought about it, we have projected that thought onto the situation. But if we could see what was really going on, the spiritual aspect...

Dr. Hora: Yes, but the eyes cannot see the truth. We cannot see the truth with our eyes.

Student: From a spiritual perspective, what exactly is going on with this individual who is chopping wood?

Dr. Hora: "Well he seems to be doing something. But from a spiritual perspective he is expressing intelligence, power, usefulness, joy, harmony. There is a Zen story about two happy monks. Everybody marveled about their joyousness and happiness and asked, "What is your secret?" And the monks answered; "don't you see how glorious it is?" All day long.... chopping wood and fetching water!" Do we understand it? If activity is not a performance, it is a joy, no matter what it is. The performance makes it a chore."

Anonymous, Corona, CA

### **Favorite Quotation**



"Everything everywhere is Already All Right" or a more fuller, "Take no thought for what should be or what should not be; seek ye first to know the good God, which already is.'

Meditation upon these quotes has brought me a great sense of peace and freedom from judgment with the choices I've made during the past 32 years of this life. I have also gained an even more joyful awareness of the beauty of the unfolding present. These quotes and the writings of Dr. Hora have greatly helped me come to a deeper realization of the Buddha's saying that the journey itself is life." With love and peace,

Brian Kleyensteuber

Phoenix, Arizona

### **"Gratitude is the Door to Joy"**

by Maryjane Treloar

Gratitude is a crossing over from a belief of a separate personal identity, and its constant companion, sadness, to an awareness that "all things work together for good." Gratitude is the letting be of whatever seems to be claiming to have a separate identity or manifestation of its own, thus tempting us to get involved with interaction thinking or self-confirmatory activity. Gratitude indicates that we are in this world, yes, but not of it; the material world of interaction thinking only hides and devalues our true being-self.

Gratitude is profound because it simplifies our perspective at the same time that it enlarges it. It is a gift that comes to us to remind us that life is not about pleasure or pain; it is not about trying (effort) to figure things out so that we can control whatever it is that threatens us out there in the external world, or in the inner world of our thinking in terms of the past (shame) or the future (fear). Life is about learning to be here for God, which means that everyone and everything that exists is identified as God's Being-self, the "isness" of all, and therefore, it is good to see and reason from within this "high place."

Dr. Hora has written of gratitude as an acknowledgment, not only of the reality of God's presence, but of God's essential nature as good. To realize the joy of living is to be content, accepting of what happens in life. And when we do not get caught in the dualism of the thinking mind, we are free to observe, to give witness, and when the truth is discerned, we are energized and peaceful.

The practice of gratitude is steadied within us when there is a receptivity to the unknown. Gratitude, somehow, recognizes that we have mistakenly identified with a self that knows itself through the attachment to pleasure (what we cherish, the addictions) and/or the avoidance of pain (frustration, resentments, refusals), and we are convinced that we know what should be or what should not be; thus suffering follows inevitably. So gratitude is an action of the truth that shows us the door beyond which... for the moment, we cannot see. Therefore, we must trust and welcome the unknown where there are no words or symbols to explain to us what is going on.

The trust is there as a result of right thinking and a strong awareness of Presence. We study Metapsychiatry and the wisdom of existentially valid spiritual teachings; we practice mindfulness in our daily tasks; we respond to what comes to us in the course of a

day, and from this learning, gratitude arises as a companion, which we know and celebrate as joy.

### **Favorite Quotation**

I sit every day and use several different centering and induction methods to meditation. One is Dr. Hora's series of affirmations:

I am a perfect image and likeness of God.

I live and move and have my being in Omniactive Love-Intelligence.

My substance is Divine Mind.

My purpose is to be a beneficial presence in the world.

This "invocation" invariably centers my monkey mind and points me into a deeper more PEACEful relaxed space, provides the feeling of ASSURANCE, opens the door to GRATITUDE and makes my sitting truly a labor of LOVE.

Dennis Niedbala, Windsor, Canada

### **Favorite Quotation**

One of the texts that have stood by me over the years is a page in "Beyond the Dream" (page 215-216). First, Dr. Hora tells the story of the inflamed tooth. This is followed by a short discussion of the purity of consciousness which is found by beholding the truth of what really is. The salient text is: "The consciousness which beholds reality becomes aware of its own purity as an aspect of the Christ-consciousness." Further on Dr. Hora adds that in "beholding there is neither self nor other, there is only the awareness of God's perfect reality as the infinite background upon which manifest themselves all life forms in absolute perfection and beauty. In the realm of Love-Intelligence there is neither self nor other, there is only that which really is." This last text is worth contemplating or even memorizing. Committed to consciousness the truth that these words point to could nourish us for a long time. These two pages contain the teaching of Metapsychiatry of the "Two Intelligent Questions" in a nutshell. Here follows the whole context of this wonderful idea.

"There is a universal resistance to facing up to meanings. For instance, a man developed a severe dental condition with complications which involved going from a dentist to a root canal specialist and finally to a dental surgeon, with a resultant alarming swelling of his face. This individual is not a student of Metapsychiatry, but his wife is. At the height of his suffering he kept pleading with his wife to look into his mouth. She was resisting this request, because she knew the problem was not in the mouth. But he insisted, so she yielded to his request twice, but saw nothing. This however, did not reassure the patient. We could ask, What could be the meaning of this patient's insistence on this action? The meaning was that this patient wanted to have his wife confirm his own belief that the problem is a dental one and is located in his mouth. But his wife knew that this problem was not what it seemed to be and where it seemed to be; it was some festering thought in

her husband's consciousness which happens to flare up and assume alarming proportions. His insistence was -- in a sense -- a desire to defend himself against facing up to the meaning of the condition.

If a problem is physical, then the patient can think of himself as an innocent victim of some adverse circumstance which had befallen him. But if the problem is mental, then there would be a tendency to blame oneself for one's thoughts and feel guilty for having brought upon oneself such suffering. What most people do not understand is that even though we are responsible for our problems, yet we cannot be blamed for them. For example, in the above case it was discovered that this patient entertained hidden antisemitic prejudicial thoughts about his son-in-law who happened to be a Jewish dentist. His prejudicial thoughts were festering in his consciousness for along time until at one point the whole package of impurity flared up at the root of his teeth. But certainly it would be a mistake to blame this man for his problem, or for his prejudicial thoughts, because prejudice is only a common form of ignorance to which most of us are easily subject to.

Nevertheless, to be healed, this ignorant pocket of impurity must be cleansed out from consciousness and the truth of spiritual identity in God must be recognized and accepted as a fact. This would result in complete healing.

The process of purifying our consciousness is called the prayer of beholding. This must be distinguished from wishful thinking. Wishful thinking is preoccupation with what should be: the prayer of beholding is an endeavor to realize what really is. Wishful thinking is self-deception, beholding is prayer. The consciousness which beholds reality becomes aware of its own purity as an aspect of the Christ-consciousness. This realization manifests itself in healing. Whenever one individual attains the purity of Christ-consciousness, everyone around him is blessed, including himself, of course. Such an individual becomes a beneficial presence in the world. His being is a focal point of harmony and healing. In beholding there are neither others nor self, there is only the awareness of God's perfect reality as the infinite background upon which manifest themselves all life forms in absolute perfection and beauty. "In the realm of Love-Intelligence there is neither self nor other, there is that which really is."

Jan Linthorst, Orange, CA

### **Favorite Quotation**

From Existential Metapsychiatry, page 33:

"If we broaden our perspective on love, we see that we do not have to love one another, we just have to love being loving. And that takes care of everything."

A few years ago my husband and I were experiencing difficulties in our marriage; I felt controlled and not too loving toward him. After reading

the above quote, I decided that I could be LOVING and still have freedom, and for the most part it is working.

Anonymous

### **Favorite Quotation**

Quote: "Clarity replaces arduousness."

This statement by Dr. Hora springs to mind frequently. It is immediately useful, because the moment it comes to mind, it clarifies the issue, and one feels the relief of that clarity.

Anytime something feels arduous -- difficult -- whether physically or mentally, that sense of effort belongs to our sense of personal identity. It is a person who feels something to be hard, and there is always a degree of mental resistance to something, which the ego judges to be difficult, adding to the sense of stress.

The thought, "This is sooooo hard," came frequently to mind recently, in the process of selling and buying houses and moving, after living for 30 years in one home. The sense of arduousness related to physical tasks, keeping mentally on top of a myriad of details, and releasing emotional attachments. Not surprisingly, harrowing tales of other people's moves began to come my way, confirming that this was, indeed, no small or simple task.

But each time I became aware of the sense of arduousness, Dr. Hora's statement came to mind: "Clarity replaces arduousness." Meaning...what? Meaning that it was my thoughts about what was taking place that were experiencing the difficulty. The arduousness was an expression of beliefs such as, "I'm going to miss this house...it's where I raised my children," or "I'm not good at managing so many details at one time." And on and on.

The statement "clarity replaces arduousness" brought an awareness of how limited and arbitrary such beliefs are. Who says? What voice is declaring this limitation, attachment, fear or resistance? If God isn't saying it, then it's just a misconception making trouble for itself. "So what," I would ask myself, "is really going on here?" It was clear that an idea was unfolding itself. An enlarged, refined, beautified, sense of Life was expressing itself in the form of a new home. We not only didn't have to make it happen, we really could no longer resist the impulsion of that expression of quality Life.

Out of this realization of what was taking place, existentially, the next step would become clear: "Oh, now I need to phone so-and-so...take this paper somewhere...meet with somebody about this or that." Just activities, taking place moment by moment. Simple. Easy. "No sweat"!

Invariably, when a sense of difficulty arises, this simple statement, "Clarity replaces arduousness," brings that very gift -- clarity -- to our thinking about the situation, and that leads to the right ideas which release the sense of personal strain and resistance.

Ann Linthorst  
Orange, CA

### **Favorite Quotation**

"Life is like taking a walk in the city. You get soot on your face. The soot comes not from you, but from the city."

This is not an exact quote but a remembrance of its meaning. I have struggled most of my life with being a "bad" person. I broke the rules at home and caused my mother to cry. I broke the rules or laws of my church, of the Bible, of Jesus and God. I was a happy sinner. Being a good girl made me feel ill. When I quit being the rebel, I was left with guilt and low self-esteem. The years pass by and I pray and I read. I search for truth. I search for God. No matter what I do, deep inside I feel that I am "bad." Something is still wrong. Sadly, being "good" still make me feel ill. I desire still to rebel.

Understanding that this insanity (soot) comes not from me but from the world and understanding that yes and no are the same and understanding "Don't let anyone should on you," I was able to shed the masks of good and bad. I can be just me and not worry about the soot.

Patricia Wuerl  
Carollton, OH

### **Favorite Quotation**

Driving home the other day I found myself ruminating on how unloved and uncared for I felt by a certain set of individuals. Many years ago, Dr. Hora had brought to my attention this simple word and when I catch myself engaged in this thought process and turn to it I can let go of the obsessive thought. I have noticed that when this thought process stops, very often another thought obtains (another Hora idea.)

While continuing my drive, all of a sudden the thought emerged: "we suffer from what we cherish, hate or fear." I remembered my tendency to cherish these particular people and knew immediately that this was an invalid idea. My thoughts then shifted to The First Principle, which says: "Thou shall have no other interests before the Good of God, which is spiritual blessedness." Upon feeling embarrassed, (another Hora idea) I realized the invalidity of my "mode of being" (Hora) and was set free from this sense of being bound up (not unlike Lazarus' experience after Christ commanded he be unbound from his bindings and wake up from the dead, come alive.) I also remembered that we suffer from "what we want and what we don't want." At that moment (in a twinkling of an eye) (a la Hora) I was free from this repetitive tyrannical thought that insists that I "should" be loved by them. This is a process that Dr. Hora taught me and it is one which I continually turn to. Thank you Dr. Hora; blessings on your soul, wherever you are.

Diana Kerievsky, New York

### **Metapsychiatry Has To Come To You**

by Anonymous

I suppose the truth is, Metapsychiatry has to come to you. It is really "God in action."

Learning what good is takes a bit of time, and good is what God is. This good is not the kind of good we are used to, the good that comes and goes.

No, this good that is God is a perfect good that has no comparison and in truth is all there is, and it is always good. So in Metapsychiatry all things keep getting better until they

end up good. This too takes some time, as it certainly seems totally impossible when you start out on this path called Metapsychiatry. But, "with God all things are possible," and these "all things" are only good.

There is a lot of healing that has to occur in this walk. Layers of ignorance must be lifted off the consciousness so false premises and perceptions can be replaced with truth. Truth is not just information; it is that knowledge which transforms, Dr. Hora says. It is becoming aware of, uncovering, rediscovering the truth of being, and though we may know about what we really are, "knowing about" and "being" are eons apart. The first is still a part of the false identity.

Only "letting" can take the information we come upon in Metapsychiatry and let it bring about transformation. This is where the application of Principle #5 does its work: "God helps those who let Him." Our task is to be willing to let open-minded receptivity be our stance. The healings are unfolded in increments and they are deeply personal, internal, and things that seem impossible to heal; yet by grace it happens. The healings are specific and unique to you. This is not accomplished by techniques, it is done by grace, and in my own experience without guidance of a counselor of Metapsychiatry I would not have made it through the thousands of layers that were literally destroying me, and I suggest guidance is the wisest way to go.

Although this good is subtle, the healings can be seen, but if you are not really set on being a sincere seeker of the highest order you might miss seeing them, or getting these spiritual unfoldings, and not recognize what a great gift you have the opportunity to receive. If you are looking for a "big splash" healing, like a great new job, or house, or major physical healing which is a good thing to "want" -- but even wanting a good thing has to be let go of. We would of course like it, and we may get it, but probably unless we are quietly observant of the small-layer healings we will lose the benefit of their transforming, subtle wisdoms.

These spiritual unfoldings are really peeling off the layers of invalid thinking, misperceptions and premises, and revealing the very best of you that you knew, even if only vaguely, was trapped somewhere deep inside that "mind" or "body" that seems to be you with all its short-comings that are constantly being reinforced. These unfoldings are not about being able to do things, or to do things better, though in time this will happen because the blocks to Love-Intelligence are being washed away with truth. This is why in truth Metapsychiatry has to come to you. Because if you pick up a book about it and aren't yet receptive to it, to letting it teach and heal you, you will miss this huge "pearl of great price."

How does one get receptivity? Dr. Hora says it best, "through suffering or wisdom, but first, mostly, through suffering." We are driven to seek usually by trying to escape from the unbearable pain and fear, the quick-sand and barbed wire of invalid ignorant premises which we are unaware of, and which have gotten us thoroughly bound in a nightmare of roads that no matter how good they might look always lead us into another painful, hopeless mess, spiritually, mentally, emotionally, financially or socially.

Ignorance is the culprit that brings the pain. It's not you, it's not me, it's not someone else, not even God or circumstances, it is just ignorance. The more ignorance that is lifted out of our consciousness by "letting" this understanding unfold, the more healing evolves, and then this far-fetched premise which Dr. Hora said was the foundation of Metapsychiatry, suddenly becomes a glimmering idea that just might be so and just might include even you! What is this premise on which the whole magnificence of Metapsychiatry is built? It is that we are an "image" and "likeness" of God. God said, "Let us make man in our image and after our likeness" and that is what we have to come to see. What God is, and what we are since we are God's image and likeness. God saw everything that it made, and said, "It is good."

There is only God-good, and we are made in the image and likeness of that. That is the goal we as seekers come to let happen by being willing and by being receptive to the words and ideas set forth by Dr. Hora in Metapsychiatry.

This is not a frightening journey nor a harsh one. We find it to be an especially safe one as well, if we have the helpful guidance of a counselor who has realized the statement, "I am here for God" and who is living, moving, and being "a beneficial presence in the world." They are the ones who take their work seriously and humbly by knowing from their own evolution in Metapsychiatry that it works. They also observe that though both teacher and student apply themselves to whatever degree they are able to "let" and to "listen," the happening of it all really is done by a source that is beyond their human application or dedication to the principles and practice. They have learned from God this state of "letting-receptivity." A humble stance of all these things is how the work is done by God. This is the conscious environment of the sincere seeker, whether teacher or student.

If we are blessed enough to have a counselor of Metapsychiatry, the growth can be quick and joy-filled. The joy unfolds in finding out who and what we really are. At this point we also become vaguely aware that our problems are not the most important issue in our life, but the issue of who, what, and where we are, takes precedent over these seemingly all-important problems. Thus we get an "ahh, these problems don't really have the strangle-hold on me I thought they had." And from moment to moment solutions become a possibility in our awareness.

We need to remind ourselves that this process is not about gaining some "thing"; it's about the healing of our consciousness through spiritual understanding. When that occurs, then external healings follow. Dr. Hora assures us that "signs following" will unfold in their own time, and we cannot dictate this. If we try, we are operational and have lost our way by no longer "letting" God.

Metapsychiatry has to come to you also because if you try to get it, or master it, you will suffer. Also you cannot want anything. If you are coming to try to get something that you want, if that is your underlying motive, you will instead discover frustration and probably a lack of interest in this treasure of enlightened teaching. I suggest, don't stop coming, just change your motive. God and this perfect teaching haven't gone anywhere. They just keep "waiting" so to speak.

Now if you are tired of suffering, if you have found that all the other things you have tried to escape from your suffering haven't worked, be it poverty to riches, drugs to puritanical living, no religion to every religion, no physical-mental discipline to every kind of discipline, no success to worldly success, no education to over-education, no money to a lot of money, and you still now find yourself suffering, miserable, depressed, hostile, dispirited, with low self-esteem, sick, lost, or hopeless, and you now know "I can't do this," then for you there is hope. For at long last, finally, now, has been uttered the wordless prayer that is a "groaning in the spirit" that is really saying "Oh God, help me be what I really am." As it is written in the scripture, it is God's spirit that does even this for us. Where is it written? That is a good place to get committed, or recommitted to the truth. Look it up!

May the only All that is, bless your efforts through your "letting."

Amen.

### **Favorite Quotation**

Since I have been back in New Zealand, the daily reading of Dr. Hora's booklets has become a necessary daily tonic to help me maintain a consciousness inspired by divine ideas and encouragement. I read in the mini-booklet Meditations (page 24) the Biblical quote: "Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of?" Dr. Hora goes on to say, "There are no independent persons anywhere in the universe."

Reading this comment from Dr. Hora helps me to realize that I am a part of a universal brotherhood of individuals all subject to the One Mind, and to realise this, has shown me also, that as spiritual beings we bless each other simply by seeking a purity of consciousness. We are not the bodily appearances that we seem to think we are, we are spiritual beings transcending the appearance of bodily reality. Hence the idea of personhood becomes all the more invalid and more deeply a lie.

I have found that a whole new understanding of myself as a "person," is releasing me into a greater freedom when it comes to self-knowledge and my relations with others.....

Patrick McCarthy, New Zealand

### **News from the PAGL Bookstore...**

The Fall 10th anniversary issue of the magazine, What Is Enlightenment? will contain a beautiful ad for One Mind and Beyond the Dream.

### **Peace**

It does not mean to be in a place where there is no noise, trouble or hard work. It means to be in the midst of those things and still be calm in your heart.

Anonymous (a college student)

### **Favorite Quotation**



"Nothing comes into experience uninvited." I find that turning on the television invites experiences quite dramatically. I have chosen to resist the urge to turn it on and my overall outlook and disposition have improved. It works if I work it.

Suzanne

## **HORA QUOTATION**

**We invite you to send a brief note describing how you, reaching into the spiritual teaching, have responded, and continue to face, the very difficult situation each one of us and the country is facing.**

Send this with or without name to Jan Linthorst;

Mail: 4521 Campus Drive, Irvine, CA 92612,

Fax: (949) 854-7046; Email: [jlinthorst@home.com](mailto:jlinthorst@home.com)