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EDITORIAL

This issue is devoted to Dr. Hora's visit to California and the wealth of ideas that his lectures and workshops have inspired. The first part of the visit was a weekend Symposium, shared with several other professionals, at the University of California at Irvine on March 14th and 15th. On the 20th of March Dr. Hora gave a lecture at the Garden Grove Community Church. On March 21st he participated at the West Coast Conference on Metapsychiatry with Jan and Ann Linthorst at the Marriott Hotel in Newport Beach.

This report, however, cannot convey adequately what has been learned during his visit. Dr. and Mrs. Hora were received with intense interest everywhere by many people. The Conference was oversubscribed and late registrants had to be turned away. All were deeply impressed by the clarity of presentations and by the remarkably loving atmosphere, which left a lasting impression on all.

On page 6 are some excerpts from commentaries by participants.

ASCENDING THE MOUNTAIN

Report by Fern Rubin

The opening lecture at UCI sketched the evolution of spiritual understanding with bold strokes. There is a convergence of scientific research in atomic physics, holonomic theory, and the understanding of the substance of Spirit. Science and medicine have moved from the wider perspective to the narrower, studying ever smaller units of subatomic particles. Physics now studies the area where matter disappears into waves. That which is materially substantial as a particle disappears into that which is materially insubstantial as energy-wave.

Psychoanalysis also moves from the wider to the narrower focus, seeking to penetrate into man. Yet, the more we study what is inside man, the more we find that there is nothing there.

Metapsychiatry is moving from the narrower to the wider, from the finite to the infinite; yet, whichever direction we move, when we come to the end of the journey, we all meet in spiritual reality. Spirit is non-material substance. Understanding spiritual existence is like climbing out of a valley, up the mountainside, to the summit. We seek to behold reality in the context of cosmic Mind.

In the valley people think of love as an emotion, and intelligence as intellec-

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tual. But as we rise out of the valley, we see that these are not in man, but man is in them. Intelligence and love govern us. Real energy is found on top of the mountain to be Spirit. God is the context in which life is occurring. "In Him we live and move and have our being" (Acts 17:20). The universe reveals itself as perfectly harmonious, beautiful, good, and meaningful. With this perspective man becomes a presence, a focal point of harmony and healing in the world.

LEARNING TO SEE

Report by Roberta Carasso

The theme which culminated in the Conference "Learning to see the Unseen" began to unfold already in the workshop at UCI when confronted with the widespread practice of visualization and imagining oneself into health. "Those of us who see with the eyes, see very little." The eyes do not see reality. We see our thoughts about things, our thoughts about reality. What happens to our capacity of seeing when we rely on our imagination? The more we are trained in visualization and image formations, the more we become blind to reality. It is as if weaving a tapestry with a beautiful design in front of our eyes and this obscures what our eyes would see. All we see are our own fabrications, and the more imaginative we become, the more blind we become. What is needed is the capacity for the open-minded discernment of spiritual qualities and spiritual values.

In Metapsychiatry we are helping people to move from seeing with their eyes and seeing with their thoughts to seeing with an open mind. What happens when we dare to look at life without preconceived notions? The thinker dies. The thinker has the illusion that he can think, that he can produce thoughts. The thinker, imaginer, visualizer, fantasizer, creates his own world and his own suffering. When this becomes unbearable, we may learn that the alternative to thinking is the open-minded attentiveness to wisdom and understanding.

"HONK IF YOU LOVE METAPSYCHIATRY"

Ann Linthorst introduced the theme of the Conference with a description of the hierarchy of values as they are manifested in our culture on automobile stickers. The theme "Where your treasure is, there shall your problem be also" was selected to focus attention on the fact that our values determine our life experiences.

After referring to Jesus saying, "Where your treasure is, there shall your heart be also," and Paul's admonition, "... God is not mocked, for whatever a man sows, that also shall he reap," she quoted the Zen koan:

"Even though we love them, the flowers die.
Even though we hate them, the weeds grow."

These references show us that life is lawful, that things don't just happen to us, but that our life experiences are invited. What issues the invitation is the mental treasure. A "treasure" is something we have made a mental commitment to as something important, valuable, or good. The Zen koan indicates that

it is our attachment that is the problem. Whenever we give our heart to something on the human level, we start having problems with it.

Values show up on bumper stickers all over the country. For instance, the natural man's values are expressed in slogans of hate, for instance, towards Iran; hedonistic values can be seen in a great variety of sexual suggestions, material values in, "My other car is a Porsche;" humanistic concerns in, "Have you hugged your kids today?" Religious values are demonstrated in slogans about Jesus. The phenomenon of putting our values on bumper stickers points towards the tendency to willfully impose them on others.

THE SEVEN STEPS OF SEEING

Report by Marjorie Barker

After having heard Dr. Hora over the telephone and on tapes many times before, we were all glad now to see him. This led to his opening remark: "Now that you can see me, let's talk about the unseen." What is so great about seeing the unseen? He reminded us that St. Paul speaks of "looking at the things which are not seen"

Perception

The senses can give us information about form - which is tangible and formlessness - which is intangible. A table has form, but the color green is formless. We have to expand our idea of seeing. For instance, can we see with our skin? Certainly. Can we see with our ears? Yes, we can see sound and the direction of sound. All our senses can give us information about form and formlessness. Form and formlessness belong in the same category, they can be perceived by the senses, and we call this perceptivity.

Cognition

There is another way of seeing, which is called cognition. It is mental. We develop certain preconceived ideas about what should be and what shouldn't be. We are not seeing what is, but we are seeing what we think is.

Empathy

Beyond cognition there is another way of seeing, which is empathy. We can see what other people feel with our feelings. We can see with our feelings. There was a time when the faculty of empathy was considered very good in psychology, just as now visualization is considered to be very good. It was a sign of love. But what are we seeing when we are seeing with our feelings? What we are seeing is not reality, and what is the good of seeing unreality?

Telepathy

Further on there is telepathy. Some people can empathize so much what others feel that they can feel it at a distance. They are called sensitives. It is sometimes very impressive, but again, they are remarkable perceptive of unreality.

Intuition

Beyond telepathy there is intuition. This is a faculty of being aware that something is happening or going to happen, something good or bad. It is premonition. It is seeing not so much in terms of space, as in telepathy, but in terms of

time. This too is a faculty of seeing unreality.

Spiritual discernment

Now, if we are so talented in seeing unreality, it stands to reason that it is very hard for us to reach a point where we develop the faculty of seeing reality. With all this wealth of information about unreality who has the time to bother to learn to see reality? If we want to learn to see the unseen, we need to understand that what we ordinarily see is actually nothing. It complicates life and we are cut off from God. "God is Spirit, and they that worship Him must worship Him in Spirit and in Truth" (John 4:24). Unless we develop a faculty of seeing reality, our prayers are mostly futile. When, however, we have reached a degree of disappointment with seeing unreality, then we become interested in seeing reality. What does that mean? We are used to thinking of substance as material. Spirit is non-material substance.

In order to see the unseen, it is important to know that the seen is just there for contrast. For instance, if there were no darkness, we could be living in the light but we wouldn't know that it is light. If there were no untruth, nobody would know the truth. It seems that we know and can see in juxtaposition. In order to see the unseen, we have to first see the seen, and the seen consists of form and formlessness. When we empathize, telepathize, we see formlessness but it has nothing to do with spiritual reality. The phenomenal world seems to be here to provide a contrast. The apostle Paul says: "The natural man receiveth not the things of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (ICorinthians 2:14). St. Paul confronts us with a new way of seeing. It is called spiritual discernment. It sees neither form nor formlessness. There seems to be something that is neither form nor formlessness, but is real.

Beholding

Ordinarily we are distracted by what we see and fascinated by the phenomenal world. On the spiritual path we go beyond that and become aware of spiritual qualities. We can see more and more honesty, integrity, joy, love, wisdom, freedom, harmony, beauty, in everyone. The result is that we develop the capacity of beholding. Seeing the good of God everywhere. Becoming aware of God's omnipresence. The prayer of beholding is the most powerful prayer there is. It is the supreme point where man becomes a beneficial presence in the world and a spontaneous healer, a focal point of harmony. The more perfectly we can purify our consciousness, the more available we become for the divine Mind to do its healing work through us. The power which heals and blesses others is not a personal power. It is the power of divine Love which flows unimpeded through our consciousness.

The seven steps

It appears that the whole purpose of life is this particular process which everyone has to go through, sooner or later. The path is now clearly understood. It consists of seven steps: Perceptivity, cognition, empathy, telepathy, intuition, spiritual discernment, beholding. These are seven markers. What is the value of knowing this process? It is helpful so that we don't become fixated on any of these levels. If we don't understand this process, we can be very impressed, for

instance, by psychic healings and all sorts of hokus pokus. Even in biblical times there were magicians who would perform impressive miracles, and today, in the Orient there are fakirs and gurus and miracle workers with impressive performances. In California - but also elsewhere - people are very impressed with imagining oneself into health. Or getting things by thinking about them in certain ways. This is just the devils' s way of seducing us to seek personal mind-power. But if we understand the pathway to spiritual realization, we will not be sidetracked from the most important issue in life, namely, "learning to see the unseen."

THE TREASURE THAT HEALS

Dr. Jan Linthorst lectured on "the treasure that heals," which he suggested is the pearl of great price that the parable speaks of. He introduced first the parable: "The Kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13: 45, 46). The parable suggest three issues: the discovery of the pearl, the selling of all that one has, and the buying of the pearl of great price.

Discovering the pearl

We discover the pearl when we are frustrated by the various values we are pursuing and when we give ourselves no longer excuses, blame people or circumstances for our suffering and problems, but admit that the problems we suffer are connected with the values we hold.

Selling all

When we discover that we hold invalid values and that there is a better way, does that mean we want to go out and get it? Not necessarily. At this point, Dr. Linthorst went into a detailed discussion of the six modes of participating in the study of Metapsychiatry, described by Dr. Hora in the Newsletter (year VI, No. 1) and he pointed out that these modes are actually six ways of skirting around selling everything for the pearl of great price.

Professional people are most vulnerable to the mode of the thief when they seek to use Metapsychiatry while also holding on to the other schools of thought. The hitchhiker is a dabbler who goes from seminar to seminar, learning many concepts and approaches, but, in the long run, will find out that he has not become any more loving or selfless. The knower is one who mistakes enlightenment for "knowledgeableness" and seeks, especially from his teacher, recognition for being enlightened while, in fact, enlightenment requires that we are aware of how little we know. The thinker is found, among others, among those who are religiously or psychologically trained, and who are trying to fit Metapsychiatry in old systems of thought. Those also often have difficulty because they are looking for inconsistencies. The dreamer is a sensual man (see *In Quest of Wholeness*, p. 12). He dreams of using Metapsychiatry for his pleasureable exploits.

Buying the Pearl

Only when we see that we really have no freedom to pick and choose, that there are no options, then we relinquish these misguided pursuits. We can find the pearl of great price in Metapsychiatry. We can stop looking and start seeing. Looking is something we do, we have a choice, we can look here or there. But

seeing we cannot do, we either see or we don't see. The pearl lies in the realization that we are already in our rightful place. The good of God can be seen wherever we are, as Jacob discovered: "Surely," Jacob said, "the Lord is in this place, and I knew it not" (Gen. 28:16).

EXCERPTS FROM COMMENTARIES

Interest! Such a new thought to me! Interest in the good of God, to have it without shoulds or wants, or seeking to benefit myself but just to glorify God.

I came here with a problem of symptoms that indicate some fatal disease. I had been unable to see the meaning. The meaning became clear to me almost at the beginning of the Conference. I was valuing survival of the self. I was limiting life to being a self. It was interesting how this problem just dissolved when I saw this thought of survival: God's infinite Life could come through me. I could appreciate Life as truth - as Reality and I am safe. I could surrender to God's way of Life and give up the self-way. I am very grateful for this. I am amazed at how easy the change came (but there had been a long struggle before it came). I can actually see that God is Life - and that that is all there is. The symptoms are gone (if I ever had them) the fear is certainly gone. The session with Dr. Hora helped me to focus on the unreality of the thoughts that were passing through my head. The discovery of the pearl of great price came when I saw something entirely new to me - that I don't have to survive in the old sense. I look forward to appreciating the spiritual values of Infinite Life.

I was inspired by the example Dr. Hora presented as a truly beneficial presence. This has deeply impressed me as I watched him respond to questions and to those who approached him. The graciousness, love and intelligence, and beauty that was manifest through him was worth a thousand words!

Dr. Hora clarified what psychic healings are and how they are not lasting because illness is hypnotism and psychic healing is counter-hypnotism. I've wondered about that as I was involved in visualization and imagery and the psychic approach to therapy. Now it is clear and I have no desire to go in that direction again.

My work has been that of a hypnotherapist and this Conference has helped me to clarify the invalidity of this technique in that the use of a hypnotic induction and post-hypnotic suggestions, are an attempt to influence. In other words, the projection of personal mind power. My first thought then was since my vocation is invalid, then I must get out of it fast. What is valid is the natural expression of the qualities of God with no attempt to implant them. So my basic responsibility is to see myself as the image and likeness of God. Out of that my occupation manifests according to the qualities I manifest. I have to change nothing but seek the good of God in the image and likeness which I am.

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CALENDAR

- April 7 Introduction to Metapsychiatry by Dr. Jan Linthorst
8 week course sponsored by the H. S. A. of Orange County.
- April 18 Seminar: Avenue of Awareness by Mrs. Virginia Oleson
Fee \$25. per person. Place: Ms. Marjorie Barker's home,
12432 Darnell Street, Garden Grove, CA
- May 2 Seminar: Learning to let God help us: working with the two
Intelligent Questions. Ann Linthorst, M.Div.
- May 16 Seminar: Discerning the meaning of physical symptoms.
Fern Rubin, M.S. (714-842-0209)
- June 27 - 28 Seminar: Case conference from the viewpoint of Existential
Metapsychiatry. Sponsored by the California Graduate Institute.
Jan Linthorst, D. Min.

For monthly telephone conferences with Dr. Hora, contact Jan Linthorst, 637-5100.

AVAILABLE

Tapes

Dr. Thomas Hora: Lecture at UCI, March 14, 1981
Workshop at UCI, March 15, 1981, Part I
Workshop at UCI, March 15, 1981, Part II
Workshop at Conference, March 21, 1981, Part I
Workshop at Conference, March 22, 1981, Part II

Ann Linthorst: Lecture at Conference, March 21, 1981

Dr. Jan Linthorst: Paper at Conference, March 22, 1981
"The Treasure that Heals"

Tapes of Dr. Hora \$10.-, Ann Linthorst \$5.-, Paper by Jan Linthorst \$1.-,
Add \$1.- for mailing and 6% sales tax for California residents.

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