

ENCOUNTERS
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WISDOM

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WISDOM

BOOK FIVE

Thomas Hora, M. D.

The PAGL Foundation
www.pagl.org

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Editors' Preface



This book presents dialogues between Dr. Thomas Hora, psychiatrist, spiritual teacher, and founder of Existential Metapsychiatry, and some of his students. They occurred in the late 1980s through 1995. Dr. Hora recorded most of the group sessions with his students, and made them available to those who attended. The PAGL Foundation¹ has collected many of these tapes and transcribed them. For the reader new to the teachings of Metapsychiatry, it is suggested that these dialogues will be more meaningful if one of Dr. Hora's other books, especially *Beyond the Dream*, is read first.

Dr. Hora maintained his practice in his homes (an apartment in New York City and a house in Bedford, New York). Group sessions were held in the living room, where chairs were arranged in a circle. After the students had gathered, Dr. Hora would enter and sit down. He greeted each student non-verbally with eye contact and a smile, and then he waited for a question to be asked. If no question was forthcoming, Dr. Hora opened the dialogue.

Metapsychiatry values the sincere question, and Dr. Hora always waited for students to formulate questions. He listened for their sincerity as this indicated a student's receptivity and desire to understand. Sometimes a question might be phrased in an awkward or convoluted way. In such instances some of the meandering has been edited here for the sake of clarity.

¹ PAGL is an acronym for Peace, Assurance, Gratitude, and Love, qualities of consciousness that are the fruit of spiritual progress. The PAGL Foundation was established to make Dr. Hora's work available (see www.PAGL.org).

As a dialogue progressed, there could be long silences or pauses. At such times Dr. Hora might introduce an entirely new topic, perhaps discerning an unasked question. He also saw and was amused by the paradoxes that life offered, and shared this often in asides and humorous remarks. He showed his students how to laugh at their woes by lifting their vision to a higher perspective, helping them make the distinction between taking something seriously vs. giving it full attention. Laughter erupted frequently.

Overall, the editors have chosen to keep the flow of the dialogue as it occurred, so that no major changes have been made other than to maintain the anonymity of the participants and improve readability. Although some of the ideas in these dialogues may have been addressed in various ways in other available materials, to the sincere student, the freshness of these sessions can offer new insights and reinforce old ones.

January, 2018

1

Real Communication



Student: I would like to ask about interaction and omniaction. In a private session with you I was talking about gossip as an aspect of interaction, and then we talked about omniaction, and you said that interaction never was. I want to know where it went. (*Laughter*)

Dr. Hora: You misunderstood. Interaction never really was because it isn't. It is just an illusion that we can communicate with each other. We cannot really communicate with each other. We can clarify the truth in any situation according to the way the Divine Mind makes it possible for us. We call it communication from God to man. God communicates, imparts into our consciousness the truth, and we can then clarify this truth. This is omniaction. It appears that we are constantly chattering to each other and conversing and having interaction complications. That is the illusion. Omniaction is the Reality that really is. Interaction ain't. It just seems to be.

Student: You say we don't see with our eyes. Real seeing is not through our physical form. So it is the same idea, right?

Dr. Hora: Right. God is the cosmic principle of Life, and Life flows out of this principle we call Mind, and it goes through everything that exists in the universe. We happen to be the kind of creation to whom God communicates the Truth to all those who have ears to hear. It is possible to be deaf to the Truth. You can have musical ears, and you can hear everybody; yet when it comes to the Truth we become completely deaf. Can you see that?

Student: We can't hear you. (*Laughter*)

Dr. Hora: How can we be deaf to the Truth? By the way, many deaf people were healed when they became sincerely interested in hearing the Truth. That is why the Bible says, "He that hath an ear, let him hear" (Revelation 2:7). Jesus said, "Having eyes see ye not? And having ears hear ye not?" (Mark 8:18). How is that?

Student: We are not interested in the Truth.

Dr. Hora: How could anyone not be interested in the Truth if it is such a wonderful thing? It is better than lasagna!

Student: We are more interested in self-confirmation.

Dr. Hora: Exactly. Self-confirmatory interests can make us deaf, dumb, and blind.

Student: Along those lines, what helps us lose interest in wanting? You recently pointed out that a problem I had at the office came from wanting something — wanting an employee to do certain things, and he reacted by not doing them. Even on a nonverbal level wanting can be communicated; but then I thought afterward — what does one need to know to lose interest in wanting? It is the same thing as interaction thinking and is self-confirmatory.

Dr. Hora: Is it possible for anyone to be free of wanting? If you look at the world — little children, the moment they start talking, they say, I want, I want, yes? In Metapsychiatry we appreciate very much self-transcendence. When we reach a point where we are more interested in *is* than in *want*, we have transcended ourselves. We are learning to appreciate the Truth of what is. Not what was or what will be or what should be or what shouldn't be or what might be or what may be. Our interest is on what is. What is what is? If we are interested in *is*, we can be free of *want*. How is that? Can you follow that?

Student: I am attempting to follow it. If we understand what really is, there is no room for self-interest.

Dr. Hora: It is not what you want, because what really is is the infinite good of God and a perfect spiritual universe, Love-Intelligence. It is not pie-in-the-sky-by-and-by-after-we-die; it is Reality. *Is* is what really is. So we appreciate “isness.” To the extent that this is our outlook on life, we are free of the thoughts of I want or I don’t want. Everything is just perfect and good and intelligent and beneficial and harmonious. If we are tormented by the habit of thought of “I want,” this indicates we are not interested in God’s perfect universe. We are interested in reshaping the world according to our own design.

Student: I have been wanting to understand something.

Dr. Hora: If you want to understand something very much, you can get a headache. You see, you cannot pressure God to give you what you want.

Student: So even wanting to understand —

Dr. Hora: There is a better way — sincere interest in seeing, in hearing, in understanding, in allowing Reality to reveal itself to us, and it does.

Student: The thing that always scares me though, is that when I become peaceful there is this gnawing thought that nobody will understand me. (*Laughter*) It is frightening to me —

Dr. Hora: — that nobody will be interested in you, right? (*Laughter*)

Student: How do we lose interest in that? All I am saying is, that I want them to recognize me and obviously not God. So what needs to be understood not to be afraid? It seems so real.

Dr. Hora: What’s the problem with craving personal recognition?

Student: You never get any. (*Laughter*)

Dr. Hora: It's like salt water. The more you drink the thirstier you get. It can eventually kill you. Would you believe that it can kill us if we crave personal recognition?

Student: It is self-destruction to want self-confirmation.

Dr. Hora: Right.

Student: So when we become fearful about losing interest in ourselves, in "self and other," we must recognize the fear —

Dr. Hora: What fear? Fearful of not being recognized, of being invisible, of being unimportant, of being insignificant, getting lost in the shuffle, falling between the cracks? All of these fears are what makes it so very important to appreciate being divinely governed through life. If we understand that the Divine Mind is infinite presence and is all knowing, all powerful benevolence, then there is no fear of becoming nothing, because it is not nothing, it is something. When Yen Hui discovered there never was a Yen Hui, what was left? After Yen Hui discovered there never was a Yen Hui, what was there? What is the big deal, right? What do you think? What did he have after he completely understood that what he believed was a personality, a physical person, an important scholar, a philosopher and advisor to the Emperor, he discovered there never was, and he never was, any of these things. What is the big deal in that?

Student: He was enlightened, so he knew what really is.

Dr. Hora: Which is?

Student: Everything you just described.

Dr. Hora: You are absolutely right. He discovered spiritual blessedness. What is so great about that? Our idea of happiness also has to undergo a radical revision. What is true happiness?

Student: It is PAGL consciousness. It is consciousness which is imbued with spiritual values and ideas. It is a consciousness which is awake and aware of itself as a spiritual, non-dimensional transparency for God. It is a consciousness that knows that everything everywhere is already perfect, that yes is good, and no is also good.

Dr. Hora: Thank you very much. You said it right. Did you all follow it? Are there any takers? We are selling here absolute happiness.

Student: What do we need to know in order to understand that what seems to be very imperfect, such as another individual that I would like to change, is really already perfect? It is very difficult sometimes.

Dr. Hora: There are no imperfect individuals; there are just erroneous beliefs, and these erroneous beliefs are of infinite variety, and they manifest themselves as imperfect people. It is not the people; there is nothing wrong with them; it is their beliefs. If you believe winning is everything, you become an insufferable, aggressive bore, right? Everybody has some beliefs — what is good, what is important, what is desirable, what will make him happy. These beliefs are existentially invalid ideas that result in all kinds of apparent distortions of God's perfect creation. But we are learning not to judge by appearances. If somebody is a bastard, he is not really a bastard; he just has bastard-like beliefs. So the enemies are invalid thoughts.

Student: Most of the time the thoughts we are annoyed with are pointing to something in our consciousness that needs to be healed. It is generally not the other individual.

Dr. Hora: We feel threatened by beliefs of people. Suppose there is a college professor preaching racial hatred, using untrue so-called examples of various ethnic, religious or racial groups. There are all kinds of ideas that govern misguided people on all levels of life. They are disquieting, because we see that many people are influenced and discordant situations are created. It is hard for the country and for society when such beliefs are propagated. But we respect people's right to be wrong, so we cannot do anything except remind ourselves that we are not dealing with a bad child of God; we are dealing with invalid *ideas* and, of course, they always destroy themselves. What is existentially invalid has no viability. It has to invalidate itself in some way. This does not mean that we have to be passive and just let things happen. We are not passive. We point out the invalidity of these ideas to awaken people not to blindly accept them as valid. We have to point it out.

Student: How do we point it out without trying to influence? It is difficult.

Dr. Hora: We don't say, "You shouldn't be like that." We say, "These ideas are not valid." That is not influencing. It is clarifying. Influencing is always *should* — you should and you shouldn't. Influencing is trespassing. Even the mildest way is trespassing. "Forgive us our trespasses as we forgive those that trespass against us." It is a very good line in the Lord's Prayer. It is an important line. Of course, people mostly misunderstand things in physical terms rather than in mental terms. Trespassing can also be *mental* trespassing.

Student: Someone said to me that dyslexia is a problem in reading and writing, that it was biological, that the mother had it and the grandmother had it.

Dr. Hora: It runs in the family. It keeps running all the time. (*Laughter*)

Student: How can one be helpful when someone says that?

Dr. Hora: We wait until we are asked. Are you being asked? Nobody asked you, right? If somebody asks, then we have a problem. Are they sincere, or are they just curious, or are they just provocative? Are they just trying to prove that this is real, this is hopeless, it is incurable, that brain surgery is needed or something like that? We have to be alert to understand. Whenever we are asked a question, we must scrutinize the question. Is it sincere? What motivates it? Is it interest, or is it curiosity? Or is it inquisitiveness? We only respond to sincere interest. We do not respond to anything else. When another kind of question is asked, the Eleventh Principle comes to mind automatically—"Do not show your pearls to unreciprocative minds, for they will demean them."

Student: Just the other day something occurred to me when I was asked a provoking question. I used to not know how to respond. This time I just said, "Are you going to pay me for the answer? I charge for that."

Dr. Hora: He gave up. It cost money. (*Laughter*) Once there was a dyslexic lady in our Bedford group and we weren't addressing dyslexia. We were just talking about the Truth in general, as we usually do. In the course of several weeks this dyslexia disappeared and the father of this young lady was very upset. How is this possible? This is not possible. This is humbug. This is witchcraft or something. He couldn't stand this event. It upset him. Not because he didn't love his daughter but because it was not what he believed possible. After a while he calmed down and started reading *Beyond the Dream* and that was the end of it. He gave up protesting. He thought it was a cure. It was not a cure. It was just a change in interest.

We are not treating diseases. We are not treating symptoms. We are treating modes of being-in-the-world which depend on the values that we live by, what we believe in. When these values are

changed and brought into alignment with Divine Reality, invariably some healing will occur. It doesn't mean that we are healing people. Things happen when values have been improved in consciousness. It is really very simple. Anybody can do it. You don't have to be a doctor. You just have to be sane. It is good to know. You see, the father of this dyslexic young lady thought that she had brain damage and therefore it was a sickness that is incurable. He got very upset about this. How can it be? We don't treat sicknesses. We don't treat symptoms. We don't treat people. We treat modes of being-in-the-world.

Student: Could dyslexia be a form of wanting connected with knowledge?

Dr. Hora: It is very well possible, sure. Recently somebody told of a dream. He had a dream that he was a piece of blank paper. He turned into this piece of blank paper. What do you make of this dream? A dream is a thought, isn't it, so he must have thought that all his mental faculties got erased — no memories, no intelligence, no knowledge, nothing. He just turned into this white sheet of paper. Did this ever happen to any of you? No? I think it is happening all the time. Many people, when in the presence of very knowledgeable, competitive, rivalrous, hubris-type people, become mentally paralyzed. They cannot find words, they cannot find what to say. They are completely blank. They can't even stammer. They just wipe out. It is a form of interaction which mentally annihilates another individual who happens to be super-sensitive to this. Now the question arises in an inquiring mind: what is the relevancy of this phenomenon to Alzheimer's disease which is nowadays very fashionable? When I was in medical school there was none of that. There was no AIDS. There was practically nothing. Now, to be a doctor, it is a terrifically exciting profession. I am thinking, as you know, every symptom is an interaction thought, and illnesses are based on hypnotism where certain ideas are being transferred into consciousness. In the case

of Alzheimer's disease it is an individual who dreams of complete mental wipeout. The medical scientific community has no answers to the Alzheimer's phenomenon. Nobody knows what it is. Nobody knows where it came from. Nobody knows what causes it to be. From a phenomenal perspective, it is conceivable that some individuals are frequently, over a period of time, exposed to such mental influences by their loved ones or their friends that they gradually develop a fear of thinking, or a fear of knowing, or a fear of remembering. Pretty soon certain words or names don't come up in time and they get panicky. They get panicky about it, and little by little they can become a complete mental washout. That's maybe the case in Alzheimer's. I never studied this dream, but this dialogue brought this to mind. It is possible that it is simply a situation of interaction thinking. Suppose there was a conspiracy in a group that singled out an individual, and the conspiracy would say, "Let us all concentrate on thinking that this individual has lost his or her mind completely." What would happen? You would have an artificially induced experimental condition of Alzheimer's disease or something similar.

Student: When someone is at an advanced age and they forget something, the other partner says, "You are starting to forget things. There you go again." It must fill that person with fear.

Dr. Hora: The fear grows, and it goes from bad to worse, and they look for a drug. Maybe a new drug will be invented.

Student: Is the individual who had that dream, or someone who might suffer from Alzheimer's-- would they be interested in also being personally knowledgeable?

Dr. Hora: I happen to know the details which I don't want to go into, but in his family there are certain brilliant members of the family who always know everything better than he does. There is a German term for someone who is a know-it-all: *besserwisser*. (*Laughter*) "I know everything better than you."

Student: Irving Berlin wrote a song about it, “Anything You Can Do,” and one of the lines is “Anything you can do I can do better.”
(*Laughter*)

Student: I guess our only real protection is to know we don’t have a personal mind. All of these ideas are based on this idea that we have a personal mind and that someone can affect it, or that we can affect it.

Dr. Hora: God is the only mind. It is the Infinite Mind which created the universe. It fills the universe, and in Him we live and move and have our being. Communication is not from person to person but from God to man. If God communicates ideas to us, we are brilliant. Whatever we know is imbued with benevolence, with love, with helpfulness, with assisting people to be more intelligent rather than mindless. When someone tries to make another feel stupid it is really a form of mental assassination. In many families there are the “stupid ones” and there are the “smart ones.” They hammer it in: “You are stupid.” “You are smart.” “He knows. You don’t know,” etc. People are hurting each other terribly.

Student: Is it enough if you hear an invalid thought to say — even if you are just speaking to yourself, “This is an invalid thought and I know the valid thought?”

Dr. Hora: The best thing is to speak to yourself. Don’t try to speak to anybody.

Student: I found myself listening to a young rabbi saying many invalid things, and I was translating it into Metapsychiatry thoughts, and it was so helpful because I learned things that I had been covering up to myself. One of the things he said was, “God is not perfect,” and he proceeded to point out all the mistakes that God makes. If he were God he wouldn’t do it that way. (*Laughter*) This is a religious young man. It was very interesting to hear the things

he was saying. It is enough then to just recognize it as an invalid thought and know what is the valid thought.

Dr. Hora: And to have compassion for the rabbi. You cannot be influenced by his ideas. You can respect his right to be wrong.

Student: You used the example earlier when someone is getting old and comes to you and says, "I am getting older, I am forgetting." What is a loving response? They are obviously not asking for anything. They are just making a statement because they believe that. What would wake them up?

Dr. Hora: Are they asking you to wake them up? I am getting stupider by the day. Please wake me up. (*Laughter*)

Student: What is needed?

Dr. Hora: Perfect love is needed. Just perfect love. Nonpersonal, non-conditional benevolence.

Student: So what is always required of us is to be able to hear God's ideas. The interaction would occur if we try to influence or try to help when we are not being asked; but Omniaction is when we are listening to what the individual is conveying and we pray to hear the right idea. Then we are guided to speak or not, but at least we are focused on the idea that we are here for God. That would be enough, right?

Dr. Hora: It wouldn't hurt. (*Laughter*)

Student: That change of focus would change the way we communicate in the world.

Dr. Hora: Of course, sure. If you understand the right communication from God to man, you will never trespass by making other people feel that they are mentally inferior to you. You are not talking about what you know. You are talking about what is coming. We

don't talk about what we know. We talk about what is coming moment by moment. It is coming.

Student: If we trespass, then we are telling them, even though it is with good intentions. We can render them helpless because we are saying, "I know something that you don't know." It is personal.

Dr. Hora: Yes. How many times do we hear "I know something that you don't know"? Jesus said, "Of mine own self I can do nothing. It is the Father who dwelleth in me. He doeth the communications." ("I can of mine own self do nothing..." John 5:30; and "...I speak not of myself: but the Father that dwelleth in me, he doeth the works." John 14:10) God is expressing himself through individual creations and revealing his infinite presence in Love-Intelligence

Student: We talk about what is coming moment by moment?

Dr. Hora: Haven't you noticed, when you speak, that you are not really thinking, that ideas just obtain in consciousness all the time? If you speak about what you are thinking, nobody will hear you; people are not interested in your thoughts. But if you speak naturally, the way it happens, you can be aware that ideas are constantly obtaining in consciousness due to the fact that you are a beneficial presence in clarifying ideas that God is imparting to you moment by moment.

There are people who have to give a speech and they prepare a speech and then they memorize it so they shouldn't look like they are reading it. We have here a predigested speech. Nobody is interested in hearing it, but if somebody speaks from the heart, extemporaneously, it is God that is speaking. Everybody can hear it. The secret of communication is God to man.

Student: That means shutting up and listening more.

Student: Two people can say the same thing-- one speaks with clarity, but the other has difficulty being understood.

Dr. Hora: “It is the spirit that quickeneth. The flesh profiteth nothing.” (John 6:63) What does that mean?

Student: We speak from the soul.

Dr. Hora: Yes. That’s right.

Student: Does that apply to letter writing also?

Dr. Hora: Sure.

Student: All forms of communication.

Dr. Hora: Letter writing is a process of clarifying certain ideas which have come to us from the Divine Mind. It is not a communication. It is a clarification, or obfuscation. (*Laughter*) In *The Book of Job* there is a very nice line that God says, “Who is this that darkeneth counsel by words without knowledge?” (Job 38:2) We are meant to spread light, and there are people who spread darkness unwittingly, because their thoughts are scattered and involved with invalid ideas; so, if they speak, there is just confusion — mental dominance, mental despotism. There are a great variety of ways that people talk.

Student: Would it be an appropriate response to say, “I don’t know”?

Dr. Hora: Yes. Of course. Don’t brag about it. (*Laughter*) There are people who brag about not knowing. Did you know that? It is an affectation.

Student: What would be the meaning of affectation?

Dr. Hora: In an affectation someone wants to be seen in a certain way. One who is bragging about not knowing is actually wanting people to think, “What a nice guy. How modest he is. He’s admitting

that there is something in this wide world which he does not know. It is a great sacrifice to say that.” (*Laughter*)

2

Purity of Heart



Student: I was reading today in the booklet *Forgiveness* about an issue I asked you about a few weeks ago: invalid thoughts express themselves either physically or in problems or other ways. When we talked about it, you said that the thoughts do not cause the problems.

Dr. Hora: Right.

Student: Is there a cause of the problems?

Dr. Hora: No cause.

Student: There is no cause?

Dr. Hora: There is no cause.

Student: I find that difficult to understand.

Dr. Hora: Only God can cause something to be. There is no other power that could cause anything to be. Everything else just seems to be. If problems would have a cause, they could never go away; they would be real. However, problems appear and disappear. The definition of Reality is that it is immutable and eternal — not temporal. So, St. Paul says: “We look not upon the things that are seen but upon the things that are not seen because the things that are seen are temporal but the things that are not seen are eternal,” immutable, perfect, absolutely good, creatively intelligent. (II Corinthians 4:18) God is the only causative force in this universe (*causa prima*). Everything else is just fake, fakery. The world is

full of fakeries, appearances. We are speaking about the phenomenal world — the world of appearances. Appearances are temporal and they are not real. Phenomena appear and disappear.

Student: An invalid thought seems to have a consequence.

Dr. Hora: It can be experienced that way. Experiences are dreams. To us they seem extremely real, tangible, troublesome; sometimes they are happifying, sometimes experienced as misery. They are just phenomena, and just because we are experiencing them does not make them real. They are just dreams. The Hindus refer to it as *Maya*. They knew that everything that is dimensional, everything phenomenal, everything temporal — these are just illusions. The dimensional world seems so terribly real, too, but it is illusion.

Student: If I am suffering from a pain, how does it help me to think that it is an illusion?

Dr. Hora: Pain is an experience. You are experiencing. Somebody else cannot experience your pain. Pain is an experience. It seems very real to us when we have pain. That doesn't make it real. If it were real, it would never go away. Nothing could abolish it. People would really be stuck with their troubles.

Student: Medicine seems like it has a temporary healing effect. So the phenomenon is taken care of to some extent.

Dr. Hora: So what are you saying?

Student: If someone is a cause and effect thinker, if they have a pain, they will get medication, and the pain goes away.

Dr. Hora: It doesn't go away. It sometimes gets worse, yes? The more we try to make it go away, the more it may get worse.

Student: You said only God can cause. I don't know the exact words.

Dr. Hora: Yes, God is the only cause of everything that is real.

Student: That is another way of saying that God is the only power?

Dr. Hora: The only power and the only reality. So in order to be real, we have to get to the point where we can see God. How can we see God if God is non-dimensional?

Student: The Bible says: “Blessed are the pure in heart for they shall see God.” (Matthew 5:8)

Dr. Hora: Yes, could you elaborate on this?

Student: The pure in heart are those who are interested in knowing the Truth of what is, as opposed to what they want.

Dr. Hora: Yes, that is correct. The heart is the symbol of motivation. When we speak of purity of heart, it means we are living with pure motives. What are dirty motives? Dirty motives are interaction thoughts and self-confirmatory ideation. They are full of deceptions, lies, troubles, envy, jealousy, rivalry, manipulation. People are hurting each other all the time by interacting verbally, or emotionally, or physically in a million ways. This is not purity of heart. If we are pure of heart it means that we live with pure motives, always oriented toward truthfulness, goodness, love, benevolence, without ulterior motives — nonconditional benevolence. All things are made by him and without him nothing is made that seems to be made. (“All things were made by him and without him was not anything made that was made.” John 1:3) That’s what the Bible says. To some people this is a mystical saying. It’s not really mystical if you understand what we just said about Reality, about the phenomenal world and Reality. The phenomenal world is not Reality, even though it is fantastically impressive.

Now, if we have a pain, let’s help this student understand her pain. Metapsychiatry has come to the realization that every pain is an

angry, interaction thought. Now, once we understand this principle, when we are in pain, we sit down in a quiet corner and wait for the problem to reveal its meaning to us. In this kind of contemplative meditation, we can discover certain thoughts which we didn't want to face. If we happen to be pure enough in our motivation, free from blaming, or vengefulness or cursing, we can discover that we were just nurturing some resentment against another individual, right?

We need to discover the thought that *is* the pain. You see, the thought doesn't *cause* the pain. It *is* the pain. It is important to know this, because if you look at the problem as having a cause, then you start blaming, and you don't get rid of the pain. It will not leave you, because you have something to blame. So we have to guard against thinking that problems have a cause. They don't have a cause. They only have a meaning, and when we can see the meaning, the healing is at hand. It is possible to forgive, to have compassion, to revise our attitudes, to purify our motives, and we are healed. It is not necessary to go on suffering endlessly.

Student: So, if I have such bad back pain that I need medication, and the pain comes and goes — what you are saying is that the pain is not real. It is not God given.

Dr. Hora: That wouldn't help you if you just say it's not real. That would not help. Do we all understand? Absolutely, the denial of the reality of the experience is *not* going to eliminate the experience. What will eliminate the experience?

Student: The realization of the Truth.

Dr. Hora: The realization of the Truth. Could you explain that?

Student: The denial of the pain is keeping us in the world of the pain. When we are denying it, as long as the word "pain" is in our consciousness, we are with the pain. We have to climb out of that

level of thinking, and the Truth is the only way to do it. When we acknowledge the Truth, the more we stay on that path and acknowledge the Truth, there is something about the Truth that assists us in understanding the Truth. When we understand the Truth, then we are aligned with what really is, and the pain is gone, because there isn't any pain in that dimension.

Dr. Hora: I heard an interesting dialogue today between a husband and a wife. The husband noticed that the wife was coughing, whereupon he immediately diagnosed the condition and said: "You have a cold." And she said (she was an advanced student of Metapsychiatry), "No, I don't have a cold," and then he made another diagnosis: "You are denying. It's another sin. First you sinned that you have a cold, and then you deny that you have an additional sin that you have committed." All right. So I ask you, where do you go from there?

Student: The drugstore. (*Laughter*)

Dr. Hora: All right, you go to the drugstore and you tell the druggist: "Listen, druggist, I have a cold. I am coughing. Can you give me something?" Sure, there is a large selection of all kinds of cough medicines, drugs that won't seem so sinful, and you take some. What happens if you take this medicine?

Student: It has a side effect.

Dr. Hora: You get worse. It's a terrible thing. So now not only are you guilty of having a cold, you are guilty of denying, you are guilty of having taken this drug, and you are guilty that you are not reacting to the drug according to the prescription. You see, you are going from bad to worse. So the husband was well intentioned. He just wanted to help. Does it help if we tell somebody they have a cold? As if they didn't know. What good is that to say this? (*Laughter*) Consider this: will it help or won't it help, or will

it make it worse? The human condition is so screwed up and ignorant, that the harder we try to deal with it, the worse it gets. So the wife says: "I don't have a cold," and the husband thinks she is in denial. Denial is a psychological sin. If you say the earth is stationary and the sun is running around the earth, you are denying the astronomical truth, as if it mattered. Psychologists consider anyone who denies something as crazy. You deny self-evident reality. If you are coughing, if you have a fever, if you are miserable and you deny that you are sick and you have a cold, it means you are crazy, because you deny it. But suppose you said, "I deny that $2+2 = 5$?" So you are denying, but you are not crazy. You just know mathematics a little better. Your denial is helpful in this instance. But in Metapsychiatry, of course, we are way out of all this nonsense. We don't deny. We don't argue. We ask another question: "What is the meaning of this experience of what seems to be?" You learn to ask this every time you are facing a problem, whether it's a marital problem or any other problem. There is only one medicine in the world. You don't need a big drugstore here. Have you ever been in a drugstore? There are hundreds of remedies, all kinds of things, and none of them really help. It makes things worse. The one universal medicine which is always effective and heals every problem is the *truth of being* properly understood. This medicine heals every problem. So we ask, what is the meaning of my experience? The student says she has a pain, and another student has a pain in the back. Not in the front but in the back, as if that would make a difference. What you need is first to understand the meaning of your experience, and you always discover that it is a thought, an invalid thought. You got involved with some kind of invalid, interaction thought. In the quiet privacy of your consciousness, you face the fact of your thinking and with radical sincerity, recognize and regret it and reorient yourself to the Truth. You become so interested in the Truth that you forget to be sick, and that is the healing. You are healed. Not in a hospital, not in the bedroom, but in your consciousness.

You are healed in your consciousness. Sometimes people get scared of being accused of something, such as being sick. We are not guilty. We are never guilty. We are just insufficiently enlightened. So it is never helpful to tell anybody, “You have a runny nose,” “You have a backache,” “You are sick,” “You are this or that.” It doesn’t help and is never true. And as this student says, you end up in the drugstore.

Student: What happens in a situation where the pain seems so oppressive — life-threatening? It is hard, especially if it’s a loved one. They seem to be affected by it.

Dr. Hora: You are not responsible for the receptivity or lack of receptivity of a loved one. You cannot make people receptive to the Truth even if you stand on your head. We just have to face the fact we are not responsible for that. We can be loving. We can be patient. We can leave a copy of *Beyond the Dream* on the coffee table, but we cannot make people receptive to the Truth. That is God’s job. It is not our job. We do not have the power to convince people to accept Metapsychiatry.

Student: So I guess if we see someone suffering, then it is important for us to not be afraid of the symptom. We have to recognize that it is only a thought, whether they know it or not.

Dr. Hora: Well, if you would like to be afraid, it is all right. There is no prohibition.

Student: You become fearful for their wellbeing.

Dr. Hora: It doesn’t help. Of course, you don’t show them you are scared, because it scares them even more. What do we do? What is helpful? Prayer is helpful. It doesn’t give us personal power to help.

Student: It gives us peace, peace of mind.

Dr. Hora: We have to know what we mean by prayer. What is prayer? “Please, God, make him see the meaning of his problem?” No, it wouldn’t work. We cannot tell God what He should do, right? We also cannot tell God what He shouldn’t do. We need to understand what prayer is. I will give you a simple definition: *prayer is the sincere contemplation of the truth of being*. Do we understand that? It is a sincere contemplation of the truth of being.

Now, here we have a guy who has a severe headache or backache or intestinal flu, and here is a loving friend who proposes to be helpful by turning his attention to a sincere contemplation of the truth of being. How on earth could that be helpful? Wouldn’t the world say you are crazy? Or maybe you are a magical thinker. Do you think it could be helpful if a loved one suffers and we engage in sincere contemplation of the truth of being? Sometimes it is amazingly helpful. It depends on the degree of receptivity of the sufferer. Miraculous healings have occurred when a sincere, loving individual would contemplate the truth of being involving someone else, but very often, receptivity is not there, and then we must not blame ourselves or feel frustrated that we are not producing a result.

If we are frightened or worried about the loved one, it is not effective. If you are not contemplating the truth of being, you are contemplating the phenomena. So it is not easy to pray for a situation, but we have to practice that. That is what we are learning. Metapsychiatry is a process in which we can learn to see the truth of being, and we leave the rest to God. We are not doing it to seduce God to pay attention to what we want, and there is no influence of God whatsoever. You can beat your head against the wall, but you have no influence with God. Nobody has influence with God; but the clear contemplation of the truth of being will result in some kind of blessing which can be miraculous or it can be minimal. But we don’t control this process, right?

So how can a husband help his wife with her coughing? He certainly cannot tell her, "Look, you have a cold," or if he goes to the drugstore to buy her some cough medicine, she may get worse. No, anyone who is confronted with a suffering individual has to keep quiet, not even give evidence of his concern but quietly retreat in a corner and spend some time contemplating the truth of being.

Student: Does it help to know the meaning of the other individual's experience?

Dr. Hora: Yes, but you have no right trying to figure it out, and you have no right telling them. That would be trespassing. Very often the meaning to a well-trained student of Metapsychiatry is very clear, right there. There is no mystery to meanings, especially if you know every problem is an interaction thought. But you cannot shove it down people's throats, right? We have to remember that discretion shall preserve thee, understanding shall save thee, and compassion shall heal thee, and secretiveness will kill thee. ("Discretion shall preserve thee, understanding shall keep thee..." Proverbs 2:11)

Student: Occasionally in the classroom everything will seem peaceful, and then seemingly out of a clear blue sky a child will be sick, suddenly get a headache, or a stomachache, and then they go home. What is happening there? Is that a thought they are entertaining?

Dr. Hora: Whether you are a child in a classroom or an adult in the stock market, it's the same process. Engaging in interaction thinking, all kinds of things can happen. Today a young woman, pregnant, recently married, came in very sick, and she said: "I can't figure it out what happened to me that I am so sick." So we started talking, and for about a year I have been recommending to her to say only two things to her mother: "Yea, yea" and "Nay, nay." ("Yes" and "No.") She forgets this recommendation and

starts yapping away and trying to explain things to her mother, who doesn't understand. This young woman gets sick, and this time it happened again. She is being advised to say only two things, "Yea, yea" and "Nay, nay." Jesus recommended this and then we don't get into trouble. ("But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matthew 5:37)

Student: Early on, you said that everything is phenomena, either happifying or miserable.

Dr. Hora: Phenomena reveal to us our erroneous ways of thinking and interpreting life. So it can be useful, just like if you make a mistake in your math — if you can see the mistake this helps you become a better mathematician. Phenomena can help us purify our ways of contact with Reality. How does a blind man learn to get around in his limited environment? Through banging against walls. Little by little he begins to orient himself, and he gains more freedom of movement and functioning. So phenomena teach us about Reality, if we understand that they are phenomena. If you understand what we mean by interaction, then you will not just say, "What is wrong with talking?" Why couldn't this daughter talk to her mother freely and yap away and not worry about what she will say? Why is it so complicated to interact with people? We enjoy that. Everybody has a desire to do that, right? Sometimes this desire is overwhelming. That's why they invented luncheons. (*Laughter*) But we don't say you mustn't interact. We say you must be aware of your interactive thoughts. Then you cannot get sick from them, and if you are dealing with someone like the mother of this young woman, then you remember that Jesus said in such situations, you have to answer "Yea, yea" and "Nay, nay" and keep your mouth shut.

Student: In regular psychology they might say you lack assertiveness by not speaking up for yourself.

Dr. Hora: That is what they would say. That is regular psychology. This is *irregular* psychology. (*Laughter*) Of course, psychology is based on interaction thinking, and particularly cause and effect thinking.

Student: Do you have to think the right thoughts all the time?

Dr. Hora: You cannot think thoughts. We are not manufacturers of thoughts. We don't think thoughts. We don't make thoughts. If you believe you can think thoughts, then you are a power unto yourself, and then you assume responsibility for wrong thoughts, and then you can keep hitting yourself over the head. Why did I think this wrong thought? There is a sickness which is based on this idea; it is called "obsessive-compulsive ruminations."

Is it absurd when we say you don't think thoughts? Some people may be startled when they hear this.

Student: If you are not acquainted with Divine Mind, it sounds ridiculous; but if we have an idea of what Divine Mind is, it doesn't sound so ridiculous.

Dr. Hora: Can you explain that?

Student: I don't know. (*Laughter*) It just seems that if we are motivated, and we understand that ideas come — they just come and go, and it's the same with invalid ideas. The difference is the invalid ideas leave you with some symptom. (*Laughter*) The valid ideas come and there is always harmony.

Dr. Hora: I remember watching Robert Kennedy on television some years ago. He had a style of talking very rapidly in bursts, and if you watched his talk, the most frequent words he used were "I think," "I think this," and "I think that," always referring to the fact that he is a thinker and he is thinking his thoughts. Anybody who has this conviction that he is a thinker of his own thoughts

becomes an intellectual kind of hothead, and always runs into debating situations with other thinkers, who think other thoughts which clash with the thoughts that you think that you think. Very often you see people contending with each other over who is thinking stronger thoughts and valid thoughts, and it results in a certain intellectual arrogance. You find it most often in academic circles, in schools of higher learning. Everybody is living in his own head, an illusionary head, and imagining that he can think certain thoughts which will refute the thoughts which other thinkers are thinking. Now the fact is, nobody is a thinker. You know the famous statue by Rodin, *The Thinker*? He is thinking and straining himself to think his own thoughts. It shows you the invalidity of this illusion. Nobody has ever managed to produce a thought. With all the thinkers in the world, no philosopher, nobody, has ever produced a thought. Jesus never said, "I think" or "I thought," "I tell you what I am thinking," "I tell you." No, he said, "Verily, verily I say unto you..." and then God was talking. All right thoughts and ideas obtain in consciousness as a continuous stream flowing out of Divine Mind into human awareness, and this process gives us the illusion that we are thinking our own thoughts. There is no such thing. God is the only thinker. We are not thinking; we are being thunk! (*Laughter*) You can get a terrific headache from trying to think. Isn't it fantastic how things really are different in life than what they seem to be?

Can a computer think? Will it ever be that they will construct artificial intelligence which will make a computer think its own thoughts? It cannot happen. It defies Reality. Valid thoughts come from God. Invalid thoughts are misperceptions of Reality and misinterpretations of what seems to be. Be careful. Don't get the idea that you can think, because then you will get into arguments. *Nobody* is a thinker. God is the only thinker. We say communication is only *from* God *to* man. We never say that man can communicate

with God. Communication between individuals is not communication. What is it? It is manipulation — juggling used-up, old, invalid thoughts which we seemingly throw at each other. But it doesn't amount to anything. Every valid thought comes from Divine Mind, the creative source of all Reality. Now, this sounds very far-fetched. If we learn Metapsychiatry correctly we will not try to figure anything out, *ever*. We will just wait for the right idea to obtain. Maybe you have noticed that sometimes you lost something and you try to figure out where you put it, where you could have left it. You wrack your brain and try, and it doesn't work, and then when you are not noticing, God sneaks in the door — suddenly you know. So whenever we try to be thinkers, we make it hard for ourselves.

Student: A couple of weeks ago we were driving home from a group session here. I don't know what the issue was, but it was something said in the group that neither of us understood.

Dr. Hora: That is not unusual. (*Laughter*)

Student: He was commenting and trying to clarify the issue and so was I. And then we said, well, are we communicating or — we thought we were but we didn't really know whether we were — just what you were just describing — or —

Dr. Hora: Chewing the fat.

Student: Right. Or whether we were communicating. We didn't seem to be trying to influence each other or manipulate or anything like that. We were just trying to search for the answer. Is it possible for there to be communication between two individuals?

Dr. Hora: No. From moment to moment we can reveal certain ideas which are present in consciousness, and we can put it into words; and if it is valid, something good comes from it, and if it is not, it is just wasted energy.

Student: Can't that be communication?

Dr. Hora: No. Under favorable circumstances, it can be entertainment. Under unfavorable circumstances, it is rivalry.

Student: What comes to my mind, though, is the word "dialogue."

Dr. Hora: Okay. Yes. What is dialogue? Nobody knows?

Dialogue takes place between two people who are interested in the Truth. So, when they talk to each other, they are searching to clarify some aspect of the Truth. Joint participation in a desire to shed light on the Truth. This kind of dialogue in conversation is very harmonious, very pleasant, and it is good. There is no manipulation in it. It is not an ordinary conversation. Conversation is for entertainment, debating is for debunking, and dialogue is the sincere desire to clarify the Truth or some particular issue, and it can occur even between husband and wife on rare occasions.

(Laughter)

3

The Physical Is Mental



Student: There is a statement in the Bible: “The spirit quickeneth, the flesh profiteth nothing.” (John 6:63) This is a pretty radical statement. When with other people, how do you not see *persons* and identify them as such? Would that mean in an enlightened state you would just be allowing qualities to flow through you and there would be no intermingling and no seeing each other as the source?

Dr. Hora: Many people are puzzled by this quote from the Bible. Any puzzled people here tonight? Can anybody explain this puzzle? What does it mean, “the flesh profiteth nothing?”

Student: It seems like a koan, because again, we are basically taught in most religions that we are spirit and flesh, and we seem to be both. We seem to live as both, yet we are being told one of them doesn’t exist. I was wondering if it has any purpose at all.

Dr. Hora: Some people, when they hear this quote, think that Christianity rejects the body and trivializes physical existence, and simply proclaims it’s nothing; therefore, we might as well get rid of it. If “the flesh profiteth nothing,” why are we bothering with it and being so preoccupied? “How do I look?” (*Laughter*) That is, of course, a misunderstanding of the teachings of Jesus. So what do you think?

Student: If “the flesh profiteth nothing,” and people value their life on the physical level, they generally find a great deal of frustration, or things don’t work out; there’s a lot of futility, and they are left

thinking, “I tried everything. Nothing seems to work.” You just sort of come to this conclusion. It just doesn’t work.

Dr. Hora: Last week, we spoke about a TV show where people were showing their bodies — how beautiful all their muscles are; they exercise six hours a day to build up the body. That was everything. Flesh is everything to many people. Now, the Bible says it “profiteth nothing.” That is a puzzlement, isn’t it? It is the spirit that quickeneth; this life is spirit, flesh is nothing. What does the word “profiteth” have to do with it? “The flesh profiteth nothing.”

Student: That there is nothing good in it? It is not the good.

Dr. Hora: Neither is it bad.

Student: Nothing is gained.

Dr. Hora: Who wants to gain? If you want to gain, you go gambling somewhere. Now, in Metapsychiatry, we are learning to look at the body and ask another question. Suppose the body becomes a problem. Suppose something is wrong with the body. If we try to diagnose the body, which medical science absolutely recommends and insists upon, we don’t get anywhere. And if they treat the body, it usually winds up getting worse than it was before.

I just spoke with someone on the telephone this afternoon. She went to a dentist and she had a problem with her teeth, and the dentist said, “What you need is a dental implant. You put the tooth in there, and then the physical makeup in your mouth will be complete.” He looked at the body, looked at the thing, and recommended a remedy. It’s very logical, very smart, technologically advanced, and beyond that, it is even fashionable to have implants. (*Laughter*) You can have them in the breasts, in the buttocks; you can have collagen put in the face. So this dentist sold her on the idea that she could have a tooth implant and that would solve her problem. This poor girl has a terrific infection at the site

of the implant, and a headache, and she is suffering enormously, and the implant will have to be removed. It isn't working. It induced infection and all kinds of problems. The Bible says, "The flesh profiteth nothing." So if you have a physical problem, don't try a physical remedy, even though it would be logical to do this and even scientific and trendy, which is very important to some. (*Laughter*)

Student: You can't neglect a physical problem.

Dr. Hora: This student says that either you do it or you don't do it. If you do it, you are going to suffer, and if you don't do it, you will neglect it and you will suffer also. It's a human dilemma. The teachings of Jesus and St. Paul say not to look on what you see. You have to look at what you do not see. ("...we look not at the things that are seen but at the things that are not seen..." (2 Corinthians 4:18) Metapsychiatry says the physical is not physical; it is mental. So when you look at the body; you don't say, "Throw away this body" or "Don't take a shower for the rest of your life," or "Pull out your teeth." Metapsychiatry says, "Look at the unseen rather than the seen." That's what St. Paul said. What is this "unseen?" It is what we call — this may surprise you — we call it "meaning." Have you ever heard of that? You know that the body talks, yes? We have spoken about this — the body is a language and is always telling us what we need to know. So Metapsychiatry absolutely fulfills this Biblical statement. If you just see the body as a material object in space, it is nothing. "The wind passeth over it and it is gone; and the place thereof shall know it no more." (Psalm 103:16) So when the Bible says "the flesh profiteth nothing," this means that it is futile to try to deal with the body as if it is what it appears to be. However, we don't ignore the body. We don't reject the body. We don't cherish the body. We don't hate the body. We don't love the body. We are not afraid of the body. We seek to understand the *meaning*. We seek to understand what the body is *saying*, and that is called meaning. Who can remember

the definition of “meaning” from the first book, *Existential Metapsychiatry*? That is the first time “meaning” was defined.

Student: The mental equivalent of a phenomenon?

Dr. Hora: Yes. The body is a phenomenon. A phenomenon is a thought in visible form. So we say, “Meaning is the mental equivalent of a phenomenon.” We listen to what the body is saying, and when we hear it, we understand the meaning, and this meaning is a thought, and a thought can be replaced by another thought. A better thought. A more existentially valid thought. So this friend of ours went to the dentist. She didn’t have to have an implant put into her jaw. People live without teeth, thousands of them! (*Laughter*) You don’t have to replace the matter. It’s not a big deal. If there is a toothache or an inflammation — all these things have meanings — we look at the body and we try to see the meaning rather than what appears to be. The two intelligent questions are: “What is the meaning of what seems to be?” and “What is what really is?” “The spirit quickeneth” — this really *is*. What does it mean, “it is the spirit that quickeneth?”

Student: The spirit is life.

Dr. Hora: That’s right. Exactly. So we look for life, and life is God, and God is perfection. It is consciousness. So it is not helpful to be preoccupied with the conditions of the body. It profiteth nothing. Millions of people are in hospitals suffering with physical diseases and symptoms, and their minds are constantly turning to the body. They ask, “What can we do with this body so that it will behave itself like it should?” They are always looking to see whether the body is all right. That’s the koan, “Nothing is as it seems to be, but neither is it otherwise.” If you have a problem with a tooth, it’s not what it seems to be. It’s not a tooth. You don’t have to have it pulled out. You don’t have to have it replaced with an implant. You have to find out what the meaning of this

experience is. So we always come back to the basic Metapsychiatric position that we must look at the meaning of problems if we want to be healed and not seduced by phenomena.

Student: If the phenomenon is there and we experience severe pain, it seems difficult, in the pain, to change our focus.

Dr. Hora: Yes. Right. Well, if it is something that is difficult, we do it right away.

Student: What is to prevent us from taking a physical solution to relieve the pain?

Dr. Hora: Nothing except ignorance. It is a free country! This girl was perfectly free to have the tooth removed and replaced with an implant.

Student: As a student, it's difficult. I mean, it seems right to change my focus, but if the pain is severe, it is frightening.

Dr. Hora: You're telling me!? I know about it!

Student: So how do you cut through that?

Dr. Hora: We are not learning about cutting through it. And certainly we cannot tell these things to other people who have never studied Metapsychiatry, because they would think it's crazy, saying, "You quote from the Bible — ah, the Bible!" (*Laughter*) "This is old stuff. What did they know two thousand years ago? Today we are living in a technologically advanced world. We have all kinds of marvelous inventions. The Bible?" Yes. Jesus said, "Blessed are your eyes, for they see." (Matthew 13:16) Again, it is a koan. Can you see meaning with your eyes? Have you ever seen a meaning walking? (*Laughter*) We have spiritual eyes. We have the spiritual faculty of understanding meanings, and when a meaning reveals itself to us, we *see*. We can see, and it's a different kind of seeing.

Student: What do you do until the meaning is forthcoming?

Dr. Hora: You could ask a better question: “How do you reach a point where the meaning quickly and easily comes to you so that you won’t have to wait long for a meaning?”

Student: Does appearance have a meaning?

Dr. Hora: Yes. What is the meaning of appearance? It is ignorance. Jesus said, “Judge not according to the appearance.” (John 7:24) If you just judge by appearance, you are simply ignorant. So how do you judge if you cannot judge by appearance?

Student: Judge righteous judgment.

Dr. Hora: What does that mean? The word “righteous” in this situation means Reality. Don’t jump to the conclusion that what you see as a physical condition is a physical condition. It feels like it, it looks like it, but that’s not it. So that’s the meaning of appearance. Right? What is required for speedy discernment of meanings?

Student: Radical sincerity.

Dr. Hora: Radical sincerity. That’s what is required. Got it now?

Student: Is that the same as interest?

Dr. Hora: No. It is more than just interest. It’s a commitment to the Truth. I shall look at the Truth regardless of how I feel about it. It’s a commitment.

Student: So is that a giving up of your mode of being in the world? If your mode of being in the world is in the way of radical sincerity — for example, if I care what other people think about me, then it’s very difficult to be really interested in the Truth.

Dr. Hora: Right.

Student: So you have to give up caring about what other people think.

Dr. Hora: That's not easily possible. Unfortunately, we are so stubborn and so insincere and so reluctant to look at the Truth, that we suffer. There are long periods of time until it is so bad that we cannot endure it anymore, and then we get ready to say, "My face is red with embarrassment, but that's what I was thinking and that is what I am still thinking, and as long as I am thinking this, I am suffering." That is the meaning and purpose of suffering. It forces us to be willing to see Reality instead of the appearance.

Student: So you just have to wait for the suffering to get so bad that you can't stand it anymore.

Dr. Hora: It's not good to wait. (*Laughter*)

Student: You can't give it up!

Dr. Hora: When we become radically sincere with ourselves, willing to face the Truth, then suffering disappears and wisdom appears.

Student: You said we hang on. We are very reluctant. I think sometimes it's the fear of letting go. How would you release the fear of letting go?

Dr. Hora: Fear is another phenomenon that has a meaning. You are afraid to let go, and you ask yourself, "What is *let go*? What is it?" What do we mean by "letting go?"

Student: Something to do with our thoughts.

Dr. Hora: Of course. Suppose you cherish pornography, and you come to the point of seeing that it is hurting you. Then a friend of yours says, "You have to let go of this interest in pornography," and you say, "But I am afraid to let go." So what are you afraid of? If you are honest, you will admit, "My life will be empty. There will be nothing for me in life. It is unendurable, the thought

of letting go of my pleasure and excitement in being preoccupied with pornography. I don't want to let go of this. I don't want to. I enjoy it too much. It is wonderful. It is exciting. I get orgasms from it. I don't want to let go. I am afraid to let go because I will face a life of boredom, loneliness, and nothing." Who wants to live like that? Every time, we are threatened by a healing, we are afraid to let go. (*Laughter*)

Student: I read a story one time: A man went to a healer and he wanted to be healed of a problem, but he was also a smoker, and he said to the healer, "But don't touch the smoking!" (*Laughter*)

Dr. Hora: Absolutely, absolutely. (*Laughing*)

Student: Didn't we say last week that we can't give it up? Something else has to happen. You really can't let go. Something is being replaced. Is that the process?

Dr. Hora: Yes. It's like committing suicide in order to live. (*Laughter*)

Student: You used the word "relinquish," and I have been thinking that I would like you to say more in the same vein, because letting go is like a giving up, and it's not supposed to be giving up.

Dr. Hora: Well, you are slicing it thin. "Let go" and "relinquish" are very close — a very thin slice.

Student: "Giving up" has a deprivation idea, whereas "relinquish," seems more happy.

Dr. Hora: I don't see that. Do you see that?

Student: It's a freeing, in my mind.

Dr. Hora: If you are not afraid to die, it is easy to relinquish or to give up. If you are really attached to something that is giving you problems, you are afraid to be healed.

Student: We are also getting a certain amount of pleasure from that problem. Is that the hook? That it is self-confirmatory.

Dr. Hora: Of course; but it is more than just pleasure; it seems to be the very essence of life. It's like dying. "Whosoever would lose his life for my sake shall find it" (Matthew 16:25). What did he mean, "for my sake?" Isn't that an egotistical statement? Some therapists say, "Do it for *me*. Stop eating cabbage strudel for *me*." (*Laughter*) So Jesus said whosoever would be willing to "lose his life for my sake shall find it." Is that the same? It sounds the same.

Student: If you lose the phenomenon for the sake of spiritual understanding.

Dr. Hora: Right. So when Jesus points at himself, he is not pointing at his person; he is pointing at the Christ, which is a Divine consciousness.

Student: Is there meaning to different types of problems being unique to the individual, whether they are physical, social, or economic? Is it just a way of manifesting a wrong idea?

Dr. Hora: Could you explain your question?

Student: If one has a headache, as opposed to being unemployed, one problem seems to be located in the body, the other in an economic situation or a social situation. Is it just the manifestation of an idea?

Dr. Hora: Everything is just mental. The whole universe is mental, and we don't need to make differential diagnostic refinements. We say you are experiencing a problem; whether it's in the stomach or the head or an economic situation, it is still a problem, and problems are thoughts — lessons designed for our edification. Every problem can be healed if the Truth can be discerned.

Student: So there is no such thing as a small problem or a big problem. It's just a problem.

Dr. Hora: Some problems may be more embarrassing for a particular individual than other problems. It's a factor of embarrassment that militates against facing up to a meaning, as well as the fear of emptiness. "Life will be empty. If there will be no cabbage strudel, what will life be like?" It's inconceivable. Have you ever eaten cabbage strudel? It's delicious. (*Laughter*)

Student: If it comes to that point where life would be empty, what is it that would push an individual over that resistance so that he could come to a better understanding?

Dr. Hora: Suffering. Suffering is salutary. There is salutary suffering and there is "eternal damnation." Have you ever heard of it in the Catholic dogma? It is the concept of eternal damnation. What is it? Is God a sadist? What is "eternal damnation?"

Student: Useless suffering.

Dr. Hora: Useless suffering — when we are not learning anything, either because we don't know that it is possible to find the meaning of our problem, or because we just stubbornly refuse to look at it. There is a saying, "There is none so blind as those who will not see." We don't want to see.

Student: Some small problems seem to keep coming up, and maybe go away, and then come up again. Over and over. It seems very protracted.

Dr. Hora: They don't hurt enough, which means that we are in the waiting line to get to the point of excruciating pain. (*Laughter*)

Student: But sooner or later, it's bound to — it's sort of like a law.

Dr. Hora: Inevitably and unavoidably. (*Laughter*)

Student: I know what you are saying: we're saying, "Not yet!"
(*Laughter*)

Dr. Hora: There was a Christian theologian, I think it was St. Augustine, who was praying to God, and he said, "Give me chastity, but not yet." (*Laughter*). Is it better to be religious, or is it better to be atheistic? What do you say?

Student: It doesn't make any difference.

Dr. Hora: Right. Atheism is also a religion. (*Laughter*)

Student: We have to get wisdom.

Dr. Hora: Do you know of a good drugstore where you could get it? How do we get wisdom? What do you say? What is the requirement for getting wisdom?

Student: Humility.

Dr. Hora: Yes, but above all, willingness to be stupid. Could you explain?

Student: If you think you know something, usually you don't really know it. You need to be humble to realize you don't know.

Dr. Hora: Right. It's very simple to be wise. The Bible says, "Wisdom is the principal thing; therefore, get wisdom, and with all thy getting, get understanding" (Proverbs 4:7). "Discretion shall preserve thee, understanding shall keep thee" (Proverbs 2:11); compassion shall heal thee, but secretiveness shall kill thee.

Student: What does "secretiveness" mean?

Dr. Hora: Living with a secret. Not letting anybody know. It's hard.

Student: Is it secretiveness when you turn your back on physical problems?

Dr. Hora: That could be. Suppose you are hooked on pornography and you don't want anybody to know it. You just continue being preoccupied with it — secretly. It can kill you. You go from bad to worse. Trumpeting it out is also not helpful, but at least you quickly get somebody who will say, "Listen, this is not good for you." What's wrong with pornography, anyway? It's very popular, it's very entertaining, it's very exciting, and it's also fashionable. What more can you ask? (*Laughter*) Someone might say, "What's the matter, Dr. Hora, are you against sex? Who are you to tell us what we should like and shouldn't like? Who are you to tell us how we should feel? Who do you think you are? Do you think you have the Truth and nobody else has it?" There are all kinds of arguments you can get in life. Fortunately, it doesn't matter.

Student: What *is* the harm in pornography?

Dr. Hora: What's the harm in pornography? It seems innocent. You are just sitting there and watching, right? Or maybe you are a more active type — you participate.

Student: So what's the harm?

Student: It's all sensual. It focuses on sensual being and there's a disintegrative thought process that goes with that. It confirms the body to such a height...

Dr. Hora: Yes. Earlier a quote from the Bible was brought up that says, "It is the spirit that quickeneth and the flesh profiteth nothing". Pornography is a preoccupation with the flesh in a hostile, aggressive way. It is hostility channeled into the sexual act under the disguise of love and pleasure. It is a completely demoralizing mental preoccupation that invariably appears in some bodily distortions or symptoms and even of course in moral degradation, because you are doing something to somebody that is debasing, humiliating, and disturbing to his sense of spiritual identity.

You can enjoy watching it, you can enjoy doing it, or you can enjoy having it done to you. That is very destructive of the sense of identity. We are constantly aiming at realizing the purity and perfection of our spiritual identity in the context of Divine Mind. Now, pornography is moving in the opposite direction. That is what is wrong with it. All kinds of crazy things are happening in the world.

A few years ago, the American Psychiatric Association was under pressure to say something good about homosexuality. It was a political issue. They voted to decide whether homosexuality was normal or a sickness. You know who won: the normal. Of course, even the word “normal” is an idiotic word, because there is no such thing as a “normal human person.” There are only spiritual ideas of God, and they are not normal; they are perfect. You don’t confuse what is called “normal” with perfection. We are not really human persons. We are Divine consciousnesses; so it is not valid to establish that this is “normal” and this is “not normal” — you see how ignorant the specialists can be? You have to be careful and evaluate what you see, what you hear, what you are reading, whether it is valid or not valid — and *not* “because Hora said so.” I remember once I was giving a little talk at a conference of psychologists and psychiatrists and they started yelling at me, “Who do you think you are that you have the Truth and we don’t have it?” Nobody has the Truth. It didn’t occur to them that Truth *is*. It is not a possession. You cannot have it. You can *discern* that it *is*. It is not personal. It is Divine.

4

Weapons of our Warfare

Student: There is a phrase in the Bible that says “bringing every thought into the obedience of Christ.” (II Corinthians 10:4) What does it mean?

Dr. Hora: It means that our thoughts have to be Christly thoughts. What are Christly thoughts? Are they religious? What are Christly thoughts?

Student: Thoughts that are always mentally involved with the Truth, some aspect of the Truth.

Dr. Hora: That's right. Do you know the whole passage where it is dealt with? It is very interesting. Perhaps you know it. It says, “The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds, casting out imaginations and every high thing which exalts itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ.” That's a mouthful, isn't it? We seek to be enlightened people. What does this mean? “The weapons of our warfare are not carnal but mighty through God.” When you look around the world and see mankind trying desperately to fight against terrible diseases with thousands of systems of healing, you see that what they are doing is using carnal weapons. What are “carnal weapons?”

Student: Material.

Dr. Hora: Material weapons. Either physical, or mental, or emotional, or active, or passive, or chemical weapons. Those are all carnal weapons. Even psychotherapy is carnal, because thoughts of the

fleshly mind are used to war against disease. It reminds me that somebody once said that President Johnson declared war on poverty, and poverty won. Similarly, the medical establishment, scientific research, is at war with disease, diseases of all kinds, and the diseases are winning. There are more diseases now than there ever were in the world, and there are more pharmaceutical giant corporations producing all kinds of wonder drugs and methods to fight cancer, fight AIDS, fight tuberculosis and so forth. Billions of dollars are being devoted to the warfare against diseases, and we are losing the battle. So the Bible says, "the weapons of our warfare are not carnal but mighty through God." All these various methods of war and fighting against illness have one thing in common: there is no God in them. It is a Godless view of reality and life. How can you do anything without God? So the weapons of our warfare are not carnal but mighty through God. What is needed to fight problems effectively? Cast out imaginations. Don't indulge yourself in fantasizing and visualizing that you are healthy or that you are less sick or something. "Casting out imaginations and every high thing which exalts itself against the knowledge of God." What does it mean, "exalts itself?" Exercise, machines, chemicals, sports, drugs, "Take this" and "Take that," and diets, "Don't eat this," "Eat salt," "Don't eat salt," "Don't eat cholesterol," "It's good for you," "It's bad for you." There is tremendous confusion. People go to the supermarket and don't know what to eat, what to buy. These high claims for all kinds of things, exalt themselves against the knowledge of God.

Student: Yesterday I heard of a statistical analysis that said if men have a bald spot, they have a greater chance of getting a heart attack.

Dr. Hora: How scientific. It's good to know this. You can go to the barber and make sure that you don't get a bald spot. (*Laughter*) Or eat this and eat that and don't eat this, and such things. These things are exalting themselves against the knowledge of God.

What does that mean? The more we are hooked on something like that mentally, or physically, the less we are interested in God. We are not interested in God if there is something that we believe in, such as jogging. If we believe that jogging is going to give us good health, this is a carnal weapon of warfare against disease. Jogging, walking, not walking, sitting, standing, going here, going there, traveling to the end of the world — the more you get involved, hooked on something, the less you are interested in God. Right? So it exalts itself against the knowledge of God, and then what we need is to bring into captivity every thought to the obedience of Christ. That is very strange language he is using. Paul is known to be circumlocutory, to use a single word to talk about St. Paul. He is circumlocutory. He clarifies the Truth in a mysterious way, but one that we can understand. Give it a little thought and you see how extremely helpful and useful this passage is. It suddenly helps you to see the whole situation, the way the world is now and what the direction towards health and enlightenment is — “bringing into captivity *everything*,” which means we must focus attention on the truth of God and man and spiritual Reality. This is what the Christ teaching is all about — perfect God, perfect man, spiritual man, and perfect spiritual Reality. When we move into this area, then we see, “My goodness, this is Metapsychiatry, isn't it?!” Who would have suspected that? That is the only road to liberation from the chaos that is rampant in the world, and we have a clear direction. But many people would say, “This is an interesting religious saying, but I am more interested in the world, the carnal weapons.” These carnal weapons are fascinating, right? Who is interested in Christly thoughts? Two kinds of people are interested in Christly thoughts, right? Do you know? Who are they?

Student: The wise and the suffering.

Dr. Hora: The wise and the suffering — right? What is Metapsychiatry? It is the clarification of the teachings of Jesus Christ, the

prophets, and the Oriental sages, who were on the same wavelength and still are, and they help a small fraction of people in the world. Here and there somebody has been miserable enough to pay attention to Jesus Christ. Now of course you could say that millions of religious people pay attention to Jesus Christ, or at least they talk about it and they quote him and they celebrate him and publicly adore him and admire him; but somehow it is not really very helpful. To some extent it is, but the healing phenomena depend on total commitment. When Paul says, “bringing into captivity every thought to conformity with the Christly values,” he doesn’t compromise and say, “here and there a little, a little of this and a little of that.” He says, “Completely commit thy ways unto the Lord and thou shalt be established.” (See Proverbs 16:3) No shillyshallying.

Student: I have a question about meditation. I don't really understand what meditation is. In the book *Can Meditation be Done?* you say meditation is “wholehearted attentiveness to what God wants.” In the same book you say to meditate on the “Four Ws.”² Are the “Four Ws” a form of prayer?

Dr. Hora: Yes.

Student: How can we meditate on the “Four Ws” and at the same time you say meditation means “whole-hearted attentiveness to what God wants”?

Dr. Hora: It is the same. God wants us to understand Him and to be conscious of the Truth of Being. “The Four Ws” explain the Truth

² **The Four Ws—A Meditation on our Identity**

WHO AM I? *I am an image and likeness of God, a manifestation of Love-Intelligence.*

WHAT AM I? *I am a divine consciousness.*

WHERE AM I? *I live and move and have my being in Omniactive divine Mind.*

WHAT IS MY PURPOSE? *My purpose is to be a beneficial presence in the world.*

of Being: our identity, our substance, our location, and our purpose.

Now, I ask you: Millions and millions of people die every day in the world—where are these people? Where are they going? What happens? Jesus said, “He that understandeth me shall never see death and he will never die” (*See John 8:51 and John 11:25-26*). How could he say that? Isn't that nonsense? We see people dying by the thousands every day. Where are they going? Where are they? They are cremated, they are buried, they are exploded, they drown. How can we never die? Actually, nobody ever dies. Does that make any sense? Absolutely not; yet, it is true. Nobody ever dies. Jesus said, “He that believeth in me shall never see death. I am the resurrection and the life, and nobody ever dies.” So when we die, what happens?

Student: The material body disappears.

Dr. Hora: The material body disappears, disintegrates; it is burned, it is buried, or thrown into the sea; so how can he then say nobody dies?

Student: You have said, that we are “never born, never dying, hid with Christ in God.”

Dr. Hora: We are “hid with Christ in God.” That is what St. Paul said. (Colossians 3:3)

Student: That would mean we are not here in a physical body. So that stuff that was born and dies, that really has nothing to do with what we really are.

Dr. Hora: Yes, that is the import of that saying. We all know, and it is historically documented, that Jesus walked on this earth and existed. Some people say no, but Jesus was a tangible presence among the human appearances, and then he died. Then we say he is alive, that he is here, right here. He is here. Where is he? A

student showed us that he is here. We were talking 25 minutes about his presence. What more proof do you need that the Christ is here? He is not here in dimensional form, but in the form of the Truth, which we can talk about. We can express his concepts in language. This is fantastic! Imagine how it would be if somebody could really understand that the loved one whom he had cremated or buried, who died of cancer or something, never really died. It never happened, and that individual is still here and will never go anywhere. You know the fantasy is when somebody dies he flies away to outer space, but then the Russian astronauts looked around and said they found nothing. (*Laughter*) Now, I ask you, how much space does a thought require? No space at all, and we are thoughts of God. In reality God is our life. This is pretty easily understood that God is our life, because God *is* Life. If God is Life, is our life, then Life cannot die. If Life could die, you wouldn't be alive. So if we are alive today, then we cannot be dead tomorrow, because God doesn't die and the image and likeness of God also doesn't die. So we are all here. Nobody ever goes anywhere.

Student: Is it because we are spiritual beings?

Dr. Hora: Exactly. We are non-dimensional, divine ideas existing in Infinite Mind. Now what is the good of talking like this, this mystical talk? Does it have any practical value?

Student: It sure does, because if we acquaint ourselves with the real being that we *are*, when someone seems to die, if we can understand they are alive —

Dr. Hora: Right, it is of tremendous value when it comes to being set free of grief.

Student: When Jesus said “Those that believeth in me,” he seemed to be making a distinction from those that don't believe. What happens to those that don't believe? Do they die?

Dr. Hora: No. They suffer from the belief that they die. Anybody who has not yet reached the understanding of immortality lives in fear of dying, and if a loved one has died, there is tremendous suffering or grief, and that goes on and on endlessly until the understanding dawns in consciousness that nothing really happened. Nobody went anywhere, nobody is missing. Everything that has ever been real is still real.

Student: There are a lot more people in the world now than there were 100 years ago. If we are each individual aspects of God, of God's ideas, individualization of God's ideas, on the one hand it seems like God is having more ideas, and on the other hand overpopulation seems to be more a product of ignorance.

Dr. Hora: Yes. What is the point? Will there ever be a situation where Divine Reality will become overcrowded? Overpopulation is only a problem as long as we see things in terms of time and space, and of course more and more people are being born. But also more people are dying throughout the world. There are "wars and rumors of wars" (Matthew 24:6), epidemics and diseases, crime, and everything ugly filling space, and it is a great consolation to at least begin to suspect that maybe this is not Reality. In Reality there are none of these things. The weapons of our warfare are not carnal but mighty through God.

Student: I heard an interview with some men from a war-torn country. They had seen so much death that they made the point that they were no longer fearful of death. Is this loss of the fear of death different from knowing there is no death?

Dr. Hora: Yes. That is apathy.

Student: Just becoming immune to, hardened to it?

Dr. Hora: Not immune, but hardened. They are so hardened that they can't even think about it. It's apathy. It is very sad, very painful.

It has always been going on. Perhaps now we are more efficient in the art of destroying people. We have all these sophisticated, high-tech weapons. Just press a button and man disappears and is disintegrated in a flash, right? It is coming.

Student: Maybe we could come back thinner. (*Laughter*)

Dr. Hora: What kind of a method is dieting? Is it spiritual?

Student: No.

Dr. Hora: No, it is carnal. That is why it is so frustrating. People diet, deny themselves, lose a few pounds, and they gain twice as much.

Student: It has taken me a life time to understand that I am not what I seem to be, but what you talked about tonight seems so much more difficult than anything that I ever had to learn. I don't really understand what you are talking about. For an enlightened individual, through meditation and prayer and consideration of these ideas, something happens in consciousness, I suppose, and understanding occurs. But this is such an important thing you have been talking about, and the freedom that it would allow is hard to even think about. How could we ever learn such a thing? It seems too hard.

Dr. Hora: If you had just a grain of understanding about immortality and insubstantiality, you could never be jealous, you could never be possessive, you could never try to control anything, because you wouldn't be afraid that you would lose something. Jealousy, possessiveness, and the compulsion to control are desires to hold on to something that seems real. It can be a person or a place or a thing or an idea. You want to hold on to it and control it. Now if you know that you are immortal, that you can never die, that you can never disappear, what's the use of holding on? What's the use

of suffering possessive jealousy? It makes no sense at all. Everything everywhere is already all right.³ Have you ever heard that? (*Laughter*) This outlook on life is called *sub specie aeternitatis*. What does it mean?

Student: “From the standpoint of eternity.”

Dr. Hora: Exactly. This is the broadest possible view of Reality. We view Reality from the standpoint of eternity. This is nothing new. Here and there throughout the history of mankind, there were uniquely gifted individuals who could understand this and even teach it.

Student: You said before, “never born, never dying.” Perhaps one could at least have an idea that life just goes on. Never being born is hard to understand. How do you spiritualize everything into consciousness so that you are participating in consciousness and not having experiences? I come here. I go to my job. I work with other people. Yet it seems like you have to spiritualize everything in terms of eternity. It’s so easy to feel like you are born.

Dr. Hora: Yes, of course. We all have this. We judge by appearances. It is an altogether human tendency. Appearances tell us something else than what Jesus was saying, “I am the resurrection and the life and he that believeth in me shall never die” (John 11:25). He wasn't kidding. He wasn't just uttering a mystical statement about Divine Reality. “He that hath an ear, let him hear,” (Matthew 11:15) and if he is hard of hearing, let him stay with it for a while; maybe it will clear up and things will become a little clearer. Life is much easier to endure, and certainly the fear of death, the fear of dying, which is a tremendous burden on most everybody, will diminish.

³ Metapsychiatry's *Prayer of Beholding*.

Student: There is also “Blessed are those that mourn, for they shall be comforted.” It seems like there is a mourning process.

Dr. Hora: What is the meaning of mourning? It is a painful experience based on a belief that there is real loss, that we can really lose someone whom we love — loved ones. As long as we believe this, there will be mourning and grieving. You have to be completely enlightened to be completely immune to grief.

Student: We had to euthanize our cat recently. I realized how much I appreciated certain qualities of this cat. He was a survivor; he was quite a clever guy. And I think I loved that part of him. I made a decision to put him to sleep for various reasons. Do I miss the qualities?

Dr. Hora: Of course.

Student: And the presence?

Dr. Hora: You could say that.

Student: So how could you not?

Dr. Hora: I just explained it. Those qualities are still here. You can think of them. They are here. You can even think of the cat, his color, his shape, his form. He must be here; he is in your consciousness. It is a great blessing to understand even a little, because grief is a painful experience. It is painful in proportion to how much we don’t understand that when somebody dies, nothing has happened. The dimensional yielded to the non-dimensional; that is what happened.

Student: I don’t know whether this will help or not, but there is this story: Some students were walking along and happened to come upon their master and he was crying over the grave of his wife. They said, “Well? why are you crying? You are the one that always tells us everything is an illusion.” He answered, “Everything

is an illusion, but death of a loved one is the greatest illusion of all.” He went on to explain to them that the last enemy to overcome is death.

Dr. Hora: That is correct. Sure, because we are clinging to the loved one. Love is clinging to the tangible, to the dimensional, to the visible. It is the clinging. The attachment is what is painful.

Student: If I could understand that there is no self or other, I know I would not be envious or jealous or anything, and if I could understand it, really realize it, then parting would be easier.

Dr. Hora: There would be no parting.

Student: There would be no parting.

Dr. Hora: Nobody can escape this experience totally, but it can become less painful to the extent that we have consistently meditated on this issue of immortality and non-dimensional existence.

Student: What is the mistake that is being made? Does one automatically get fixated on materiality? Is that it?

Dr. Hora: Yes.

Student: So when we come together —

Dr. Hora: Immediately we judge by the appearances. You say, “Ah, you had a haircut, you are looking good.” (*Laughter*)

Student: When we are born, we are attached by an umbilical cord. We are attached to the mother, that is how we are physically born — attached.

Dr. Hora: So what are you saying?

Student: This is natural.

Dr. Hora: When “natural man” is born, he is biologically attached to his mother’s womb, and when he is detached, he starts crying.

Student: When he comes out, he has to. It almost seems like going from nirvana to hell. (*Laughter*)

Dr. Hora: Nobody can argue about that.

Student: It’s safe, it’s dark, and it’s nice.

Dr. Hora: Are we really biological beings? We seem to be. A student brings up an argument in favor of the biological appearance.

Student: It seems to be symbolic of something.

Dr. Hora: Yes, it is symbolic of the appearance world, and we have spoken tonight about the disappearance world.

Student: Nobody wants to go there.

Student: Is that what perfect Love is teaching us? If we learn it and practice it, then are we learning to see the non-dimensional and not cling?

Dr. Hora: Absolutely. This is the meaning and purpose of existence, to learn to see the non-dimensional. As the Bible puts it, and it is quoted on the first page of the *Dialogues in Metapsychiatry*, “This is life eternal: that they may know thee, the only true God, and Jesus Christ, whom thou has sent” (John 17:3). So, if biological appearances were expressions of Reality, we wouldn’t have to be here. Anybody can see that the newborn baby has an umbilical cord attached to the inside of the womb, and that it must be severed by whoever is assisting with the birth. Jesus said, “You cannot judge by appearances. You must learn to judge valid judgment, righteous judgment.” (*See* John 7:24) We are never anything, just an appearance.

Now, the Chinese have an interesting kind of exercise that they call *Tai Chi Chuan*. The theory is if you learn to do this exercise, you can become aware of an invisible and non-dimensional force that is traveling through your body that is called “chi.” It is a very graceful kind of exercise. Some wonder, “Why are they doing this?” They are focusing attention. They claim they can be aware of how this invisible force is moving through their bodies and how, by the moving about, they can connect with the non-dimensional power that the chi seems to be representing. It is very nice to watch them do it, very nice, very graceful.

Student: I heard that entire villages do that in the morning.

Dr. Hora: This seems to be a traditional kind of activity they like to do. Many Westerners have taken lessons. I remember some years ago I knew a Chinese professor at Columbia University, and he was a Tai Chi teacher, and he could never explain what it was all about. He was just saying, “Do what I do.” But what the meaning was, he couldn’t explain.

Student: I took a course in it once. I don't know whether this is an accurate explanation, but the motions are actually martial art motions in slow motion.

Dr. Hora: Yes, but that is not the real issue. I know about this martial art, but I think that the real issue is a cultivation of spiritual awareness. This “chi” they speak of is a life force you can be aware of in various parts of your body. Maybe that is a way of trying to become aware of the non-dimensional, invisible life force in your being. That would make some sense. I may be wrong. I may be totally wrong.

5

Interaction



Student: I would like to be more receptive to God consciousness in a multi-person environment. I find that there is a lot of interaction where I work, and when I am alone an inspired idea will come or I am more effective than when I'm with others. I must be missing something. When I go to meetings, it is so hard for me to hear inspired ideas or to be compassionate. I am quick to get angry or feel slighted. I just don't feel as receptive to God consciousness in such situations. What can help me?

Dr. Hora: So you are saying when we are among other people, it is more difficult to hear God, because these other people are too noisy. Is it possible to be free of interaction thinking in the presence of other people? People that believe it isn't possible to have no other choice than to become hermits. Would you like to be a hermit? That is what hermits believe in, so they will solve the problem of interaction by removing themselves from contact with people. There is a famous story about a hermit who moved to the Himalayas and sat on a hill, and an American reporter came to interview him and asked him, "Master, what is life? Would you please explain?" And the master said, "Life is like that river. You look down. You see this river. That is life." The interviewer says, "Is that all? That is life — this river?" The master says, "You mean it isn't?" (*Laughter*)

I saw Krishnamurti yesterday on television. Do you know of Krishnamurti? I used to think very highly of him for many years. I don't know what the circumstances were here for him, but for

some reason on this program he made a very poor impression. He was arguing with the interviewer in a very impatient way. He was interacting with him. I was so disappointed. He has been dead now for a few years and I don't know when they made this film. It was very, very disappointing. We don't interact, period. The third principle says there's no such thing as interaction; there is only Omniaction. Whether we are alone, whether we are in a group or at a cocktail party, provided we don't drink alcoholic beverages and don't use drugs, we can remain uninfluenced by the thoughts of others, and we can still be manifesting Omniaction. What is Omniaction? It is God's thoughts coming through our consciousness. We cannot blame other people for engaging in interaction thinking. It is something we have to be healed of so as never to fall into the trap of interaction thinking.

Here was Krishnamurti being interviewed by a very sincere, intelligent man, and Krishnamurti was trying to explain to him his famous sentence in which he uses the phrase "choiceless awareness of all that reveals itself from moment to moment." While he was saying this, he was arguing with the other guy and engaged in interaction thinking with him. So it was a self-contradictory and very sad sight. The idea of "choiceless awareness" is a beautiful formulation that opens the door to Omniaction and to freedom from interaction, and yet he got involved with this guy and contradicted himself, even though he was a great master — a beautiful man.

Student: I guess I don't really know that there is no such thing as interaction.

Dr. Hora: Yes, it has to be known, because interaction is person to person, and there is no person. There is only the truth. The truth is nonpersonal, nonconditional benevolence and clarity and inspiration. When you watch the talk shows that are so popular nowadays on television, you can see there are many unenlightened

“somebodies,” and they tend to be interactive to such an extent that even fights, physical collisions, occur.

Student: When we say we are interested in understanding harmonious coexistence — it seems to me that even thinking about harmonious coexistence is still thinking about two individuals. It doesn't eliminate the individual.

Dr. Hora: No, it is one individual thinking about harmonious coexistence.

Student: Isn't that also interactive?

Dr. Hora: No, this is just clarifying to our self what it is. It is not person-to-person. It is just “isness.” *Is.* For instance, when somebody says, “Two and two is five,” and you say, “You dummy, that is not true. You don't know. You shouldn't be saying that.” You have interaction. But if you don't say those things, and you just assert the truth, “Two and two is four,” it is not interaction. It is the truth clarified.

Student: So in harmonious coexistence, that is what is actually taking place.

Dr. Hora: Yes. Mrs. Roosevelt said something I have come to appreciate more and more over the years. She said, “It is better to light a candle than to curse the darkness.” If somebody says, “Two and two is five,” he is still living in darkness. But if you say, “Two and two is four,” it is not interaction, it is lighting a candle. So in any kind of situation, you can either curse the darkness or light a candle. Life becomes much simpler that way.

Student: When you say “harmonious coexistence,” I can't help but think in the back of my mind that means two persons existing harmoniously. What is coexisting if it is not two persons?

Dr. Hora: What is there in life other than persons?

Student: It is hard to get past that. (*Laughter*)

Dr. Hora: Metapsychiatry asserts that there are no persons anywhere.

Student: What's there then? There must be two of something coexisting harmoniously.

Dr. Hora: If there is harmony, there is only one issue — the Truth. If there are two, there is dualism. Then there is error. There is no harmony then. There is just discord and interaction.

Student: Would you say there are two consciousnesses?

Dr. Hora: There is only *one* consciousness. “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Galatians 3:28). What does that mean? You see, the world is suffering so much. There are “Muslims,” there are “Christians,” there are “Jews” — there are this kind and that kind. It is not just dualism but an infinite variety of identities, either tolerating one another or in conflict. They are suffering, and what are they suffering from? Interaction. If that biblical quote I just mentioned were understood, then there would be no problems in the world. In the cases of “ethnic cleansing,” one group thinks the other is dirty and needs to be cleaned out. This multiplicity of identities and comparison thinking leads to envy, jealousy, rivalry, malice, intolerance, strife, wars, terrorism, murder, and all kinds of things. Now, if we say that all are “one in Christ Jesus,” what does that mean?

Student: When you say that there is one consciousness, does that mean there are no separate individual consciousnesses?

Dr. Hora: Yes. Right. We are created in this world to manifest the one infinite Love-Intelligence, divine consciousness. The Zen master says, “When correct identification is sought, we can only say *not two*.” This is a pretty cryptic saying, but it means that as

long as we see multiplicity and dualism, there is no possibility of harmonious coexistence in life.

Student: I guess what is confusing is the use of the word “coexistence.” If it were harmonious existence, that seems a little easier to understand than “coexistence” because “co-” seems to imply *another*.

Dr. Hora: Yes, well, I’ll tell you what: we will apply to the higher authorities to give you a license to skip the little word “co-” so you become “co-less” and just talk about “existence.” But even though we are all individualized expressions of Infinite Mind, we are still unique in our ways. This is just the infinite variety of the one reality of God. If everyone were just the same, we would be expressing the same aspect. It would be very boring. We would have nothing to say to one another. It wouldn’t be so bad, maybe. *(Laughter)* It is more interesting to see the endless variety of God’s appearance.

Student: That idea of “choiceless awareness” that you mentioned before sounds beautiful. I was just pondering being able to listen to somebody who is talking to you with an open mind, because a lot of times either we are agreeing or we are disagreeing; so “choiceless” means we are not agreeing or disagreeing.

Dr. Hora: Absolutely. Never do that.

Student: I guess I need clarification. If somebody says with great conviction, and they really believe that two and two is five, and they want us to believe that, it seems like there are circumstances when it is better not to say that two and two is four.

Dr. Hora: That is what Galileo did, you know. They nearly killed him for it, but he was smart enough to say “The hell with it; so it isn’t so; but nevertheless it is so.” But he didn’t argue. The moment you argue, you are in interaction, and that is a killer. He wasn’t

going to interact with the Pope. He just let him say whatever he wanted. He wasn't going to argue. He said, "Nevertheless, the planet Earth is moving." ("*Eppur si muove*") In those days they thought Earth was stationary and the sun was moving, and he claimed Earth was moving and the sun was stationary. He let them have their opinions. "Nevertheless, it is moving." He didn't get himself involved with it. He was careful.

Student: The church recently exonerated him. (*Laughter*)

Dr. Hora: After 300 years. (*Laughter*) Jesus said, "Agree with thine adversary quickly while thou art in the way with him." (Matthew 5:25) So don't argue, and don't agree. If we agree, that's condescension. If we disagree, we provoke people.

Student: But Jesus was counseling to agree.

Dr. Hora: Yes, but that doesn't make sense in our semantic understanding today. Today, as with the Zen master, we understand this to mean, "Neither agree nor disagree."

There are people who carry an expression of omniscience on their faces. Have you ever seen such people? If somebody goes around with this kind of facial expression, it is an instant target of hatred and attack and gets that person constantly into trouble.

Not long ago it became a trend in our culture to say, "You know." Nearly every sentence has "you know" in it. Possibly there is a collective belief that the important thing is to be a knower.

Student: If someone at a meeting says something that I see is erroneous, and I say what I think is the truth, it certainly seems that I am disagreeing. It is not clear that what I am saying is right, and I can easily fall into the trap of arguing with them.

Dr. Hora: The problem is that people would rather die than admit publicly that they don't know something, or to ask for clarification. That is the ultimate embarrassment. It looks like everyone else already knows everything.

Student: Does right motivation help with interaction thinking? I know at work when I have trouble with other people, it is because I am trying to prove that I am right.

Dr. Hora: You do that? (*Laughter*)

Student: If my motivation is to shed light, it seems to go a lot better.

Dr. Hora: So that is good.

Student: So if your motivation is to be here for God rather than for self-confirmatory purposes...

Dr. Hora: ...you become a transparency for the Truth of God coming through consciousness. That is most desirable. You are the light. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." (Matthew 5:16) That is the ideal way, no matter what your work is.

Student: How can we have compassion for someone whom we observe is suffering from interactive thinking without feeling sorry for him?

Dr. Hora: Compassion is not the same as feeling sorry for somebody. Many people think so — and pity, too — , but we don't have to feel sorry for anybody. We just have to understand that it is possible not to understand. If we respect people's right to be wrong, then we won't get involved in interaction turmoil. This is not easy, but we can learn it. We respect people's right to be wrong.

Student: What are we doing when we criticize somebody as opposed to respecting their right to be wrong? Sometimes you see a person

making a mistake. It is easy to criticize. It is difficult to be compassionate or to just say they have the right to be wrong. You don't get involved with it. What's the difference between criticizing someone and not taking issue with the mistake that they're making?

Dr. Hora: If you are criticizing, you are already trying to change somebody's way of thinking. You are saying, "You shouldn't be thinking this way. You are stupid, ignorant." That is not compassion. That is judgmentalism, right? If we are judgmental, that is not compassion. As a matter of fact, the Bible tells us to judge not, that ye be not judged, for the judgment whereby thou judgest another thou condemnest thyself, for thou doest the same. (see Matthew 7:1 and Romans 2:1). Judgmentalism is out. We must guard against this tendency. It is really very ignorant.

When we respect people's right to be wrong, then we don't say anything. We wait until someone asks us to clarify our thoughts of what we know about it. Usually they ask for our opinion, and that is a trap, right? If we say, "In my opinion...." this leads to another interactive problem, so we never say, "In my opinion...." We can say, "The way it appears to me, such and such is the case", or, "It seems to me...." If we say, "In my opinion....," we are claiming personal knowledge, and it is an insult to other people who would also like to have personal knowledge. We never voice opinions. We voice impressions, in a group, tentatively as "what appears to us." We cannot be arbitrary about anything. Not even "Two and two is four." I was talking to a high-level mathematician, and I told him, "Two and two is four," and he said, "Not quite." (*Laughter*) That stopped me! (*Laughing*)

Student: Sometimes there can be a situation where another individual's entire mode of being may be interactive. When I am in a work situation, I find a certain person is affecting the entire mental climate. In respecting their right to be wrong, it is easy to get worn

down, and I get attracted to that mental climate or constantly find myself warring against it. What is a good way to approach such a mental climate?

Dr. Hora: Listening to you, I hear you say, “But it is hard to respect people’s right to be wrong.”

Student: Because it feels like you are not just giving them their space, but that the space is being taken over. *My* space is being taken over. (*Laughter*)

Dr. Hora: You don’t need space. (*Laughter*) Many people find it hard to respect people’s right to be wrong. The other day I was listening to a well-known preacher. He always has outrageous opinions. He said the Jewish religion is a gutter religion. He made all kinds of provocative statements. I found it very interesting because it was so absurd that it was entertaining. (*Laughing*) For instance, he said that before God was, there was darkness, and darkness is black; therefore, when God appeared, he was Black. “Therefore God is a Black man and everything that is of God is black; we are the Black people, and the Whites are nothing because they are not black, and only what is black is real and good and has power and is the Truth. The Truth is black.” (*Laughter*) He believes everything that is real, that is of God, is black. There were thousands of Black men in the audience, and they said, “Yes, yes!” They were all agreeing with him. Nobody disagreed. It was entertaining.

Student: Entertaining? Isn’t that a frightening scene for someone who believes differently? Many people watching would be frightened by that speech and the reaction.

Dr. Hora: Only if you think he shouldn’t say these things; but this is a free country. We allow people to say things. Who are we to allow or disallow? We face it in “choiceless awareness,” and we understand that others may have a belief, but there is no need to feel threatened.

Student: Doesn't this belief sound like just the opposite of what many Whites said about Blacks?

Dr. Hora: Oh yes. Of course.

Student: It *was* wrong, and it did take over people's space. So how could we say it is all right for people to think or say anything they want?

Dr. Hora: How could we say it is *not* all right?

Student: Because it is hurting people.

Dr. Hora: *Everything* people say that is wrong or invalid is hurting people. If you don't argue, if you don't agree or disagree, if you just observe and know that God is the only power and the only Truth, and is neither black nor pink nor yellow, you don't suffer. If you feel threatened, of course, you go to the passport bureau and ask to move somewhere else. Hitler talked like that, and those that could do so moved, because this thinking had overtaken the whole of Europe. You cannot solve this problem through violence or through arguing. It is just absurd talk, and there is no other solution than getting out of the way if it threatens you; but don't get involved with it.

Student: In that case, to the extent that we really understand something about the Truth, we just have to know the Truth, not say it.

Dr. Hora: Nobody is interested in hearing you say it. Suppose you were in the audience with that preacher's crowd and they were all yessing: "Yes! Yes!" What could you do? Nobody asked you whether you agree with him or not. Just let him talk. He has been talking for a long time — like a clown.

Student: Several of the people here seem to be talking about work situations, which are different from when you see something on television. When you see it on television, it is easier to say, "They

have a right to be wrong, and let them be wrong,” but in a work environment it is different.

You might be sitting around a table and somebody is saying something outlandish or appears to be wrong, but what they are saying is influencing everybody else at the table. What they are saying is going to result in an action being taken by the company, with people involved and apparently moving in an invalid direction. If you say that they have a right to be wrong, and you don't speak up, then you are allowing yourself to be in a situation in which the decision will move the company in a direction that is probably not a good one. That is what some of us are wrestling with. You have two choices. You can attempt to shed light, in which case it may be viewed as argumentative, or you can think to yourself, “They have a right to be wrong,” and suffer the consequences. You suffer along with everybody else from their being wrong. I think that is the issue that some of us are wrestling with and it is not clear as to what the best approach is.

Dr. Hora: You are not clear about what to do in such a situation?

Student: I don't know if it is so much what to *do* as it is the best way to respond. It is not unusual to be in an apparently interactive environment where people are influencing other people. The question is: what is the best way to respond in that kind of environment?

Dr. Hora: You pray and acknowledge that God is the only power and the only Truth, and you are not aggravating the situation by trying to tell people that they are wrong. You sit back and watch them destroy each other.

Student: Are there situations in which being issue-oriented — speaking to the issue, which is non-personal — would not be received badly, but could refocus everyone's attention on the issues?

Dr. Hora: Most of the time, nobody would listen to you. I remember I once worked in a clinic where there was much interaction. There was much debating and arguing as to who was right and who was wrong, and pretty soon, one by one, these argumentative people began to die of cancer, heart attacks and accidents, because they destroyed themselves. Finally I resigned. That is what happens.

You can see the self-destructive nature of this kind of mental climate, and it is very tragic. As happens with these situations, there was no way I could stop the process, because nobody was interested in what I had to say.

Student: Also, we were talking about really, sincerely not judging someone else. It really helps, because at least the tension goes away. A lot of times we don't really understand what is motivating someone else. We can say, "I see that I don't understand this," and maybe something will be clear, but at least we are not going to add to the tension with our judgmentalism.

Dr. Hora: Yes, sure. This is called a "contentious mental climate." Whenever ambitious people get together who don't understand God, who don't even want to hear about God, there is just contention. It is very destructive. In that clinic, from one week to another I could see people getting sicker and sicker.

Student: Can anybody ever really tell somebody else something?

Dr. Hora: Only when they ask. The enlightened man doesn't preach. He doesn't even teach. He doesn't initiate any discussions. He waits until a response is appropriate to a situation. Essentially our mode of being in the world is a responsive one, not as a "mover and a shaker." That is the American ideal — to be a "mover and a shaker;" however, *we* are just *responding*. That is all. Responsiveness is the appropriate way to communicate. We don't sit there in a secretive fashion. As you may recall, we have spoken about secretiveness. (See *Encounters with Wisdom, Book 2*, p. 75)

It can kill you. We are not secretive. We are responsive; but if nobody is interested in what we might say, if nobody wants to hear what we have to say, we just wait until responding is welcomed. We wait for an invitation. We don't go in uninvited, and that results in clearing the air — clarification. We say a few words to the point, and sometimes they hear it, but very rarely.

How many people would be interested to hear what Metapsychiatry is? It is very rare. You cannot initiate. You cannot offer even a book on Metapsychiatry. Many times, a book has been given for the coffee table. It just lies there. It doesn't do anything. It doesn't matter. Metapsychiatry is not anxious for publicity. It is just available. When the teachings of Jesus are being pushed on people, they result in negative reactions and distortions. The result is religion. Now what good is that? What can it do for you? Religion is *about* Truth; it is *about* history; it is *about* writings, but it is not what really is. We are not interested to know *about* what is, but to understand what *is*.

6

Every Problem Is Resolved

Student: When working toward outgrowing a family context, such as habits that we have grown up with that have become a way of life, how do we do that? I can't even ask about it without being operational, but it seems like I have to expend a lot of effort and energy to outgrow certain bad habits. Just because I have reacted that way all my life doesn't mean I have to react that way now, but it is still a struggle. Certain things come my way and I see my first reaction is to react the old way as opposed to the new, and then I have to work really hard. I expend a lot of energy to get over it. What is needed so it is not such an overwhelming struggle?

Dr. Hora: Could you be a little more specific?

Student: I realize at work that it is important for me to become more of a teacher in the job function, as opposed to having people depend on me to complete their work. So I am letting go of a lot of things by teaching them and then stepping aside. In this letting go process, a lot of new work is coming my way. I welcome this somewhat, but an old idea comes back and says, "It is just too much; you'll never make it." I have to fight that off and do the new work, because I know it is valid for me to grow and learn and expand, but on the other hand I am also afraid of it. It is easy to do what I am comfortable with. I am at the point where I have gotten rid of a lot of work that I was accustomed to doing. It is harmonious, it is right, and now new things are coming, but, as they are coming, I am scared. Recently a trip has been presented to me. I can go to London and do an evaluation of a particular

area, and I look forward to it, but I am anxious about it. My first inclination is that I can't do it, then I think that I *can* do it, but I am still expending a lot of mental energy on this. It is not comfortable and yet it seems to be a good development.

Dr. Hora: Maybe if you didn't tell your father about it, it would be easier.

Student: I didn't tell him yet. (*Laughing*) There has *got* to be a time when his consciousness doesn't affect me!

Dr. Hora: It is a funny thing. We can accomplish miraculous feats for somebody, either to please them or to prove them wrong.

Student: I want to prove him wrong. (*Laughter*)

Dr. Hora: It is hard for you to prove him wrong, because you want him to love you. So you are in a troubled situation.

Student: In so many ways he has a lot of respect for me because he can't get over the fact that I got to where I am without his influence. So how is that thought still —

Dr. Hora: As I said, we can accomplish much either to please somebody or to prove them wrong.

Student: So either one of those ideas has to be present for it to continue.

Dr. Hora: In these situations we have difficulty because we are not functioning on the level of Divine Mind; we are not here for God; we are here for some human being who is unduly important to us, either in a positive way or a negative way. Do we all understand this? Nobody is that important.

Student: I guess that idea isn't clear to me because I still get overwhelmed. Is being overwhelmed an indication that there is an

invalid idea at work, and I am either looking to please my father or to prove him wrong?

Dr. Hora: Yes. One alone would be bad enough, but you have two problems in one, right? Jesus said, “I have come to set apart father and daughter, mother and son, sister and brother.” (See Matthew 10:35-37) Unless we can liberate ourselves from this attachment to some individual — usually it is family — , whether a positive attachment or a negative attachment, we cannot function very well. How fast can you move with your legs tied? The problem is family ties.

Student: So while I am at work and this anxiety occurs, then I have to recognize that this invalid motive is present. Is the anxiety because we are anxious about not getting what we want or not wanting? Is that important to be aware of?

Dr. Hora: The problem is that we don't realize that we need to be here for God, not for some human person. Right? That is the problem. Jesus gave us the remedy to the situation. He said, “Who is my father, who is my mother, who is my brother, who is my sister? They that do the will of my Father. They are my family.” (See Matthew 12:48 and Mark 3:33-35) So family ties make life difficult. Spiritual ties keep us free; they make us more effective, more intelligent, more confident, more peaceful. This is very simple, really, but not many people listen to his advice because we make a big deal about family ties. On television, in soap operas, you see where people have this tremendous thing about family, family, family — son, son-in-law, daughter-in-law, relationships, interaction. If you are still grounded in family ties, it is very hard to function that way. It is very hard. It is like being in chains. So we have to outgrow the human condition which consists of family ties, and attain the realization that we are spiritual beings and that spiritual families are the real families. Blood is nothing. It is just a bloody mess. So we have to understand that we are spiritual and

all our valid ties are spiritual. The Bible says, “Neither father, nor mother, nor descent, but hid with Christ in God. (See Colossians 3:3 and Hebrews 7:3) Being “hid with Christ in God” means you have to understand through the teachings of Jesus that you are here for God as a divine consciousness. So you work for your salary, not for Dad to prove to him you are smart or that you are not smart in order to get him to like you. You were willing to be stupid for many years in order to show your father that you are a good daughter. It is a struggle. So our problems are always reflections of the way we see ourselves in the world.

Student: So if that invalid idea was not present, then any new task would come and there would be gratitude for the change?

Dr. Hora: You would be free because God would solve all your problems, which he does anyway.

Student: In spite of me. (*Laughter*)

Dr. Hora: We don’t have to reject our parents. We don’t have to be nasty to our in-laws. We just have to know that they are not as important as people generally assume. It is amazing how far people will go to please or to displease family members.

Student: The funny thing with the family is that in all outward appearances it can be harmonious, but this hidden agenda is going on —

Dr. Hora: Right. Sure.

Student: — so any time there is any anxiety of sorts, is that always an indication that there is some kind of attachment?

Dr. Hora: It indicates that we are not here for God. That is what it indicates: we are not here for God. How can we be here for God? Go to church? Then you are here for the church. How can we be here for God? Is that practical?

Student: It is life saving.

Dr. Hora: Life saving? What do you mean?

Student: Being here for the family is just pure suffering. It is not helpful, it is not healthy, it is not happifying. So I guess if one really knows they are here for God, there is peace, joy, and gratitude.

Dr. Hora: That is nice to say, but in practice how do we do it?

Student: Is it the “Three Rs”? (The “Three Rs” of Metapsychiatry are recognition, regret, and reorientation.) What I didn’t realize when these things were coming up was that this thought was present. I had lost sight of it because I have been able to function with it, but as the challenges come, if I can recognize the error in thought, and can then regret it because it is painful, then somehow there is room for God to come in.

Dr. Hora: The important thing is to learn to be aware of our thoughts *every moment of the day*, right? Suppose you are ironing your dress, and maybe you are thinking “Will Mother like it if I have a nicely ironed dress?” “What will Father say when he sees me in this dress?” These are long established thoughts. Or maybe you are ironing your dress and you ask yourself what your friend will think when he sees you in this dress. (*Laughter*) So you are here for him! What will the *other* fellow say? (*Laughter*) We always think about what somebody will be thinking about what we are thinking about what they are thinking, right? So what is the right way to iron the dress? You have to ask yourself, “Who am I doing this for?”

Student: For God?

Dr. Hora: It is a good way to ask a question. “Hey, God, am *I* doing this, or are *you* doing this?” Is that a helpful question? How is it helpful?

Student: God doesn't have any kind of relationship motivation.

Dr. Hora: Right.

Student: So if God is doing the ironing, there is just a sense of order.

Dr. Hora: Yes. If we are sincerely interested in understanding, whenever we ask the question, "Am *I* doing this or is *God* doing this?" if we can answer that God is doing this, it is amazing how easy it is to do it, how successful it comes out, and how pleasant it is to work for God. No sweat!

Student: One forgets about the self.

Dr. Hora: Either you are conscious of God or you are conscious of yourself. You cannot serve two masters. (See Matthew 6:24) So one has to learn to be here for God and do everything as if God is doing it, and he does it. I remember yesterday I had an onerous chore — a yearly onerous chore of putting an air conditioner back into the window. It is very complicated and heavy. So I was thinking about this. Am *I* going to do this job again, and sweat in this heat — it was 90 degrees — or will *God* do it? I was a little quiet and started pretending that I was doing it, and before I knew it, it was in. It was so easy, so smooth — effortless — just like that — amazing! I could lift this heavy piece of machinery without even straining. It has to be lifted from the floor up into the window. Usually I ask somebody to help me lift it, but this time I didn't, and it was no effort! No problem. I didn't do it myself. *God* did it. The whole thing. *God* did it. So we have to consciously maintain an awareness that it is the Father who dwelleth in us that doeth the works. (See John 14:10)

One member of the Bedford group says, "The way I think about it is that God gives me the strength and the intelligence to do it right." Well, this is a little better than usual, when you take all the credit for yourself, but we have to go beyond that. Jesus didn't

say, “It is the Father who will make it possible for me to be smart enough and have the energy to do it.” He didn’t say that. Have you noticed? He said, “It is the Father that dwelleth in me that doeth the works.” It is the Father that does the work. He is not our helper. He is our life. He is our energy. He is our intelligence. He is our love. We don’t have to exert any energy to do things — to love. God is not our helpmate or our assistant. God is our life. God is our being. So we have to understand God as totally something that *is*, and we are not asking God to help but to take over. Then we see that he has taken over our lives completely, and we just go through the motion of working, but it is God who is working. We can go through the motion of thinking. “I am going to figure this out and God will give me the ideas to do it right.” This is better than nothing, but we have to realize the totality of God’s presence acting in us to accomplish whatever is needed.

Student: So by asking the question of who is doing it, then if one acknowledges that is God doing it, it eliminates our sense of personhood.

Dr. Hora: The personal sense has to be completely lost so that God’s power and intelligence can be realized. So a heavy window air conditioner is easily lifted and slipped into its place and it is done. It is a joy to be able to let God do everything.

Student: It seems like it also forces you to be still.

Dr. Hora: Sure. We have to be interested in watching God work. We don’t say, “Okay, God, look how I am going to do this.” We look and we watch God do it.

Student: It is a really radical change from thinking that one is a doer.

Dr. Hora: Then of course you cannot take credit for anything. It has been done and you cannot pat yourself on the shoulder.

Student: Is that the same as Omniaction?

Dr. Hora: Yes.

Student: So if we see someone doing a job, we look to see that God is doing it.

Dr. Hora: It is the Father who dwelleth in us, he doeth the works. That is going all the way. We are not partners with God. We are witnesses of God's presence and power. We are witnessing God. We are not in partnership. He doesn't need any help. Do you realize that God doesn't need any help?

Student: Years ago, when you talked about witnessing, you also talked about the "transcendent observer." Is that what you are talking about? There is some awareness going on when the act is being performed. Wouldn't the transcendent observer be the one who is watching your thoughts and knowing who is doing the ironing, for example?

Dr. Hora: The Zen master explained it very nicely: "The thinker and the thought are one." So there is no thinker; there is only thought. We don't do the thinking. Thoughts *are*, and awareness is aware of the fact that these thoughts are present and active. You cannot take credit for anything. Just be grateful that you have the God-given faculty of awareness of God's presence and power. As you see, we are in the process of erasing ourselves totally. Isn't it absurd?

Student: Is that the same thing as a transparency?

Dr. Hora: Yes. Transparency occurs with awareness of our non-being and God's allness. God is all in all, and besides him there is nothing.

Student: I recall you have said, "God's presence is right where we seem to be." If God is where we seem to be we are erased.

Dr. Hora: Sure. The ultimate enlightenment is the realization of these words of Jesus: “I and my Father are one. I am in the Father. The Father is in me. It is the Father who doeth the works.” (John 10:30 and John 14:10)

Student: Back to the ironing board. Can we talk about how it works when we see that we are preoccupied with thoughts of interaction, and we move away from these thoughts to the realization that God is here doing the work? Is it a simple shift? How does that work? Sometimes it’s kind of hard. You see the Truth, and then suddenly you are back with interaction thinking again.

Dr. Hora: Yes. You take every opportunity to practice the presence of God. Joel Goldsmith wrote a whole book on this issue, *Practicing the Presence*. It means you are doing the ironing, you are cooking, you are lifting, you are turning around, you are talking to somebody, and all along you have to be aware that God is doing all those things, not you. You practice it and practice it until you completely break through the usual way of seeing Reality as consisting of dimensional objects in space. Then all you see is the good of God, and everything is coming together and easy and working out. It is a fantastic lifting realization that life is God. Life is not personalities. Life is God and God is all there is, and we have the gift of God to be able to see it.

I was watching God install an air conditioner because it was too hot for me to work. (*Laughter*) Yesterday it happened. I was amazed.

In Texas they have a saying, “Let’s you and him fight.” Have you ever heard of that?

Student: I have heard you say that when you were talking about the issue of sowing dissension.

Dr. Hora: Yes, that is what it is — sowing dissension. If we seek enlightenment, we seek to see the power of God as present and active and harmonizing every situation. If we don't know about God, or if we actively disbelieve in the existence of God, then we seek to find where the power is, because everybody is interested in power. So we can imagine that the power is here or with this person or that person — we're always trying to find where the power is so that we could then manipulate our situation in such a way that others would suffer. So we are interested in hypnotism, in influencing, in mental manipulation. We are interested in cursing others. Some people study cursing. It is a religion, and some people devote a lot of energy in projecting malicious hypnotism onto other people. There are many people who are really poisoned in society because they are always looking for where the power is so that they could position themselves in such a way as to influence somebody in one direction or another.

Not long ago I spoke to a practitioner of cursing from Iran where there is a custom of cursing one another. Cursing is a habitual way of exerting power on others to make them fail. You could say it is a paranoid culture. Of course they talk about God, but what kind of God do they have? A God who is power mad. You don't have to be one of these believers in Iran. You can be an American psychologist or something and you can also exert power over other people. Even in this group we occasionally see that somebody is impelled to be a sower of dissension. The sower of dissension actualizes the Texan saying "Let's you and him fight." The less sophisticated Texan would say, "Well, let's arm wrestle on that." (*Laughter*) They settle all the complexities of life through arm wrestling. This is a sign of agnostic people who don't know about God, so they are looking for the seat of power. Those who are more sophisticated exercise mental power by cursing, manipulating, inciting and gossiping. More primitive people arm wrestle.

Sometimes in the movies people are drinking in a bar, and somebody says something inflammatory and immediately he is challenged to arm wrestling.

Student: That or a gunfight.

Dr. Hora: It shows that either there is awareness that God is the only power and the only presence, or that there is a personal desire to have power — from a gun, from a knife, from atomic bombs etc. People want power.

Student: The comment about wanting power so that other people would suffer: I don't follow. I don't understand how that would work.

Dr. Hora: You could say, "I am a *good* power source. I help people. I give them money," or, "I am a doctor. I have the power to cure people and I do it." What about that? Is there such a thing as good personal power? Absolutely not. If a doctor believes that he went to medical school and trained to have the power to cure people, he will cure people, but the cure will invariably turn out to be worse than the sickness was. That is what St. Paul said: "The good which I would I do not, but the evil which I would not, that I do." (Romans 7:19) So if anyone is to be a beneficial presence, whether a medical person or an engineer, or anything, he has to understand that the power which may appear through him in a certain activity — his power, his intelligence, his goodness — is not personal power. It is God's presence manifesting itself. The moment somebody claims the power to do good for himself, this will not be power, it will be disaster, and we see many disasters in the world. Just watch television and listen to the evening news and you will hear the power of "persons," what havoc they are creating in the world.

Student: So whether the motivation is for revenge to hurt somebody or to do good, it is the same.

Dr. Hora: It is the same. Whenever the person claims the power to do something, he is the focal point of danger.

Student: If somebody is interested in being personally good, then they inevitably sow dissension. Is that what you are saying?

Dr. Hora: God protect us from both the “good people” and the “bad people.” It is the same.

Student: Is that where the saying comes from, “The road to hell is paved with good intentions?”

Dr. Hora: There are many such sayings that point out the paradoxes of human personality. The basic assumption is that there is no God, or that man is capable of being the focal point of power.

Student: Back to what you said earlier. If we ask the question, “Who is doing the work?” are we also checking that we are not control oriented and becoming power mad?

Dr. Hora: Of course we are not powerless either. How is that? There are some religious people who assume an attitude of powerlessness, which they think is humility. They are tops in humility! (*Laughter*) We are not powerful, and neither are we powerless, nor are we something in between. We simply are what God is. We are what God is.

Student: It is hard for me to see myself in the context of such purity, because when *you* talk about God and the idea of God, it is so pure. It is hard for me to see myself in that context.

Dr. Hora: It is really absolute. Such absolute truth is ordinarily hard to grasp. Not many people have reached that point where they can actually grasp this truth, but we have to pray ceaselessly, contemplating the truth of being. God is the only power and besides him there is nothing.

Student: You have said that the knowledge of the truth — for instance, “two plus two equals four” — is sufficient to dispel all the errors. On the other hand, one is not necessarily ready for the truth. The truth of being is difficult to understand; it is not as simple as “two plus two is four.”

Dr. Hora: Yes, of course. That is why you have to come to these meetings, to prepare yourself to realize you are absolute nothingness. (*Laughter*)

Student: It seems that practice is important.

Dr. Hora: Practicing the presence, the omnipotent presence of Divine Mind, which is all knowing, all powerful, Omniactive Love-Intelligence.

Student: Practicing, on a human level, seems to be very ego oriented, such as practicing so you can perform well in a play. It always seems to be directed toward yourself.

Dr. Hora: We are practicing the faculty of seeing God performing. The great pianist Rubinstein performed a concert that was televised. He was a fantastic musician, and somehow it became clear to a few people that Rubinstein wasn't there. Only the music was there. You could hear the music. You can be aware of the piano music and composition, the harmonies, but some people were not conscious of Rubinstein. Now, there are some people who are technically oriented. They watch the fingers, the pedal work or something. But if you understand, you see that his virtuosity was God himself playing the piano. God was playing the piano, and that is a very precious realization, very precious. It can heal any problem. The realization itself has within it the healing power.

Student: The realization of what?

Dr. Hora: Of God doing the work. “Of mine own self I can do nothing. It is the Father in me who doeth the work.” (*See* John 5:30)

and John 14:10.) When Rubinstein played, you could see that he was completely absent. He let God play the piano. He said, “There was one point where *I* played the piano. That is when I made the mistake.”

Student: Recently one of the guests at the homeless breakfast program where I work asked if he could play the piano. They were a little reluctant to let him, and finally they did, and he has been playing the most beautiful classical music every week since then. It is so peaceful when he is playing. There are 300 homeless guests eating there.

Dr. Hora: Is he also homeless?

Student: Yes.

Dr. Hora: How is that? “In my Father’s house are many mansions.” (John 14:2) He has no need to be homeless.

Student: How would he know?

Dr. Hora: You are distributing food. As you do this you try to see that *you* are not doing it but *God* is doing it. That could help the pianist too.

Every problem is resolved through the discernment of the presence and power of God. It is divine Intelligence. There is no possibility of discord or suffering of any kind. In the presence of God there is only perfection. He created a perfect universe, and any imperfection that we see is just our mistaken perception. God doesn’t see these things. The Bible says, “Be ye therefore perfect even as your Father which is in heaven is perfect.” (Matthew 5:48) We have to learn to know the truth so that when we are seeking the truth, we would know what to look for. There are many religious people looking for God, but they don’t know what to look for. They may look for a man with a beard, a Jewish God or a

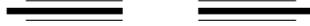
Muslim God or a Christian God. People are looking for some external signs to see God. Nobody can see God. Not even Moses was able to see God until he turned aside. When he turned aside then he could see God. (*See Exodus 3:3-4*) How is that? We spoke about this. He could see God in his awareness, not with his eyes.

Student: You said we have to know what to look for. What are we looking for?

Dr. Hora: We are looking to see God in action. In the autumn, when I disassemble the air conditioner, I'll invite you. Watch it happening! (*Laughter*)

7

Nonpersonal, Nonconditional Love



Student: At the end of my individual session, you were talking about the difference between expressing nonpersonal, nonconditional benevolence and “buttering up” someone, and I don’t really know how to not butter up people.

Dr. Hora: “Butterless” love.

Student: I can say these words “nonpersonal, nonconditional benevolence” and sort of vaguely know what it means. I can’t even begin to understand it in practical terms, so that I can be in the company of somebody and be a beneficial presence. You said love is beauty and harmony. How do you translate those things you were saying to me into everyday, practical talk?

Dr. Hora: Who can answer this question?

Student: I can’t answer it, but I was interested in asking a similar question, but couldn’t articulate it. I am so glad you asked it.

Dr. Hora: What is clear to you now?

Student: Well, I understand the difficulty. It is not always clear what the appropriate response is — not being “nice,” or being inauthentic.

Dr. Hora: Can anybody explain the difference between nonconditional benevolence and buttering people up?

Student: Wouldn't you first have to know your thoughts — see the manipulative thoughts that are in there? Because if you were talking without realizing that those thoughts were there, it would be insincere, and it would be buttering up, and it would just be words.

Dr. Hora: So you see the thoughts — and then what?

Student: Well that's why the question. (*Laughter*) Then maybe you would switch to a valid idea.

Dr. Hora: Like how?

Student: Like, "I am here for God."

Dr. Hora: You would say that to somebody? (*Laughter*)

Student: No.

Dr. Hora: "Look, here I am — here for God." (*Laughter*)

Student: It's not so much an operational issue of what to say or how to say it; it's more a matter of not being calculative and manipulative in one's thinking, and being aware of the reality of God's presence. In such a context, one is responsive to the needs of the moment. It's not so much behavioral or operational as an outflowing of consciousness that's aware of God's good.

Dr. Hora: Very good. "An outflowing of consciousness that is aware of God's good." So we express it. If you say, "The sun is shining," you are not implying that "*I* am telling *you* that the sun is shining, and *I* deserve the credit for telling *you*, thus making *you* feel good that the sun is shining." Essentially all ignorant ways of being positive are interactive, and it comes out false because it's "*I* and *you*, *I* and *you*." How can we be a beneficial presence in the world and express unconditional benevolence in a nonpersonal way? Isn't that a fascinating, interesting problem? It *is* a problem. We are not

used to living that way; but nothing else will do, because everything else becomes rancid, like butter — after a while it gets rancid, which means it’s nauseating. Some people’s “love” is nauseating and even sickening. Surely you must have experienced that. So we have to learn to love nonconditionally and nonpersonally. This seems very difficult, right? When we say that we are to “glow for God”, what are we saying? “To glow for God.” What does it mean? It means that we have a sincere interest in commenting on what is beautiful, good, and true in any situation. We are glowing with what is beautiful, good, and true, and pretty soon the whole mental climate changes.

Student: If someone is looking for interaction and we are interested in manifesting God’s good, wouldn’t there be friction?

Dr. Hora: They want butter. (*Laughter*) We just think so because we are ignorant. We would like to be loving and we don’t know how, and the harder we try to be loving, the more insincere we become, and our butter is getting spoiled.

The entire outlook on life, the way we see life, must change so that we don’t see life anymore as relationships between persons. What else is there? How can it be? The Bible says, “In thy presence is fullness of joy” (Psalms 16:11). “At thy right hand is happiness forevermore, for with thee is the fountain of life. In thy life do we see light” (Psalms 36:9). If we are glowing for God, wonderful things are happening. We don’t *do* that. We cannot make it happen, but our consciousness has expanded to the point where we see the good of God filling the whole universe — “and the world shall be filled with the knowledge of the Lord as the waters cover the sea” (Habakkuk 2:14). So if we have reached that expanded consciousness, whatever we say will help to illuminate this beauty, this love, this perfection of life, and we do not have to personalize it. It is happening because there is someone in our proximity who glows with the knowledge of the good of God, and

that is the only way for love to be sincerely expressed, and it's not buttering up. It is "butterless" love.

Student: Something that I struggle with is the operational aspect, wondering what I should say. It is very hard for me to imagine speech, conversing, as anything but an interactive behavior. It seems that I should just keep quiet.

Dr. Hora: You can comment on anything that is beautiful, that is good and true, in any situation. You see the good. You see the beauty. You see the truth. And you comment on it in a nonpersonal way, and you start glowing, and people catch fire and don't get burned, as with the bush in the Bible that was burning and was not consumed. (see Exodus 3:1-4)

Student: It almost seems that the act of speech interferes with the thought process that would allow you to glow.

Dr. Hora: Yes, it will interfere as long as you believe it is *you* who is talking. When we express nonpersonal benevolence and gratitude, we are aware that it is not we who are saying these things. It is spontaneous. As was said, it is an outflowing of consciousness of the awareness of the good of God. It flows. No effort. No calculative thinking or intentionality is there. It is just a participation in the manifest good of God's presence. That is the ideal way of being a beneficial presence in the world.

Student: What is the meaning of when there is a sense of wanting to protect someone? Isn't there an element of it that is loving?

Dr. Hora: Give us an example.

Student: Sometimes when I see certain things that are taking place in my husband's life, the tendency is to want to protect him from an error or from getting hurt, and it's hard. I don't always know how to respond. It's not clear to me what the right response is. I see the error, but I can't protect him. Everybody has to find their own

way, but the desire is there to be helpful. I don't always know what the loving response is. The interest in wanting to protect someone — that's conditional, right?

Dr. Hora: That is personal. You see yourself as a protector of an inferior being who doesn't know anything about God, is unenlightened, and you personally will then take over and protect him.

Student: Ouch! (*Laughter*)

Dr. Hora: Of course, we can be beneficial and have a beneficial effect on people we care for by being able to see them not in the context of our relationship, but in the context of the good of God.

Student: I don't understand that in the practical sense.

Dr. Hora: Yesterday I saw an interesting sight on the street. A man was sitting on a low wall quietly, quite happily, and a little dog was sitting in his lap. Absolute peacefulness in both of them, and the little dog was just as glowing with happiness as the master, and there they were, sitting motionless. A happiness and peace was glowing from them. They didn't do anything, but that sight has stayed with me since yesterday. There was this fellow, nothing special, but his expression was absolute contentment in the love that was sitting in his lap, and his dog had the same expression as the master. Sitting there motionlessly, staring at the beauty of the world, happy. The happiness was just so palpably present in their expressions, in their eyes, just sitting there. I was wondering when they would move. If I were a sculptor, I would try to reproduce that scene. Now, if you care for someone, the best way is to take this individual into your lap (*Laughter*) and let him get contaminated by your happiness and sense of assurance and gratitude, because when we are aware of the presence of God — “In thy presence is fullness of joy.” (Psalm 16:11) That little dog was saying: “In the lap of my master, there is fullness of joy.” That's

what this little dog was saying, and together they were sitting there, happy. It was very clear. It was palpably there. It is not an operational process. It is a spiritual awareness of the Truth of Being in the context of God. That is what is needed. You don't have to do anything. You don't have to preach Metapsychiatry. The Bible says, "Acquaint thyself now with Him and be at peace; thereby good shall come unto thee." (Job 22:21) That is the best protection. The right thought is the power that heals, that protects and resolves problems. It is very quiet, nothing heroic, only discernment of the Truth of Being.

Student: In light of what you said, it eliminates the sense of personal responsibility.

Dr. Hora: Absolutely.

Student: It switches from that to —

Dr. Hora: To the Truth of Being.

Student: If we are being "buttery," or nice, that all has an element of a sense of personhood.

Dr. Hora: "Nice" is particularly *not* nice. Never be nice to anybody. (*Laughter*) It is these nice people who get you nauseated. What is nausea? What is the meaning of nausea? Sartre wrote a book by the title of *Nausea*. He knew what he was talking about.

Student: Disgust?

Dr. Hora: Yes. A particular book in mind is a book in which he described some French people who were tourists in another country, and all the things that they saw and experienced were nauseating, absolutely disgusting.

Student: What was disgusting about it?

Dr. Hora: I would have a hard time describing it. It was made into a film; I couldn't even watch it. Everybody was malicious, evil, dirty, and insincere. Whatever you saw was always characterized by these degenerate qualities. He liked these things. He was an existentialist. He believed that this was a true commentary about existence. That is *not* existence. It is the degeneration of the concept of life. That little dog in the lap of his master, he knew everything. He absolutely knew the Truth of Being.

Whenever we are in any situation — good or bad, nice or ugly — that is what we need. We need a broader vision of reality. The narrower our vision of reality, the worse it gets, because it turns into interaction and operationalism and manipulation and wanting and not wanting and winning and losing and arguing and being adversarial. The narrow-minded individual gets down to that. Everything becomes ugly, and unhappiness develops, and sickness develops.

The problem with getting a physical checkup is that the doctor is put into a position where he has to narrow down the focus of his attention to little body parts: blood pressure, a pimple here, a scratch there. All kinds of narrow-minded preoccupations with the physical body, and how can you see anything if you become narrow-minded and focused in on little symptoms? You try whenever you have some pain or some symptom, a scratch or an ache, and if you narrow your focus to that, you will see it getting worse and worse, always worse. The more you are preoccupied with a symptom, or a body part, a blemish, an itch, or a scratch — if you are paying attention to that — it gets worse and worse and worse. The remedy is to gain a broad view of reality. Perfect love helps us to see perfect creation, and God fills the whole universe, and everything is perfect in that view. If you see this perfection, you find there is no place for problems. Some people will say you live in a fool's paradise because the real scientific thing is the microbe processor. You are processing microscopic things to be scientific

about it. The human mind gets itself stuck in a narrower and narrower and narrower context, and that is called the scientific approach.

At one time malaria was a big disease, a very important disease. We would have to get it under a microscope and stain the blood, and then you would see malaria bacteria in color. People thought it was terrific. This was “really science!,” except you didn’t know what to do with it. People were dying of malaria until there came a man, a Viennese scientist, Wagner-Jauregg. He received the Nobel Prize, and what was his contribution? He discovered that if you inject the patient with syphilis, then the malaria disappears. (*Laughter*) That was considered scientific progress — until somebody had a better microscope and he could find under that stronger microscope that syphilis is caused by another type of germ called a spirochete. Once he discovered that, that was the end of research in malaria, and they couldn’t do anything with the syphilis. It was a dreadful disease, syphilis. People were dying from it. Today we have the same thing going on with AIDS, and as with everything, we try to understand things in smaller and smaller units. If you are looking for disease, you will find disease. If you are looking for God, you will find perfection everywhere. But most people are looking for scientific particularities. It’s a crazy world, absolutely. We have microscopes, and we have all kinds of big machinery. God never made these diseases.

We are not rejecting science; we are just trying to understand what is valid for man in the context of God. We are not against anything, except interaction thinking.

Student: If you are looking for God, is it possible to imagine?

Dr. Hora: It is possible to imagine, but what you imagine will always remain imaginary, and what good is an imaginary God? Can an imaginary God help you?

Student: Cure imaginary illness?

Dr. Hora: That's right. (*Laughter*) There are imaginary cures, sure, but they don't last. There is a story about a rabbi who lived in a little town in Poland at the time when the steam locomotive was invented, and the first time the locomotive was passing through that little village, they brought the rabbi to the station to see that here was a carriage that could move without horses. It was a tremendous thing. People couldn't even imagine the possibility that something could roll without horses. So they said to the rabbi, "Look here, it's moving without horses. Isn't that amazing? How can that be? God is making this miracle happen." So the rabbi was thinking and thinking and scratching his beard and thinking about it, and all the villagers were looking to him for an explanation. "How could this be possible? It's moving." And after a while the rabbi came out with an answer. "It's moving, but it won't last." (*Laughter*)

Recently, two professors at New York University, a husband and wife, received the book *Beyond the Dream* and said, "We are reading it and reading it and thinking about it." After a while they said, "It's OK, but it has too many Chinese quotations in it." It's a similar reaction.

Student: It seems that in order to understand perfect love, we really have to, in daily practice, come to a point where we constantly see ourselves in a different context so that this sense of personhood just stops. When we are with others, people view us as other people, and things constantly come our way to confirm ourselves as persons. With all that coming our way, is it really possible to lose sight of ourselves as persons in daily life? Glimpses can come and we have a sense of a bigger perspective, but it seems that we are in the world and we are always surrounded by people who are not interested in this. Is it really possible for us to transcend the

world? Perfect love seems to be the ultimate. To understand perfect love would mean to transcend the world.

Dr. Hora: It depends on what you mean by “the world.”

Student: I guess the human condition, and reacting to the human condition. Being able to somehow live above it.

Dr. Hora: Jesus said, “It’s possible, because I did it.” He did it so perfectly that he disappeared. We don’t have to disappear right away. We can wait awhile. (*Laughter*) To the extent that we are able to love nonpersonally, and nonconditionally, to that extent do we overcome the world, and we are greatly blessed, because things go very smoothly and we are spared a lot of tribulations. He said, “In the world ye shall have tribulation, but be of good cheer. I have overcome the world,” and you can do it too. (John 16:33). That is how we overcome the world: through nonpersonal, unconditional benevolence.

That man and the dog I told you about didn’t have a relationship with each other. They were jointly participating in a certain view of life. You could see that. Consider the contrast of all other dog owners with their dogs on the leash and off the leash, jumping and fighting and coming and going and running. That is “the world.”

One student of Metapsychiatry received a beautiful dog. He was very happy with that dog, but the dog was very restless, always jumping around — a great many problems — and he said, “I have trouble with this dog. I think he is restless because I cannot find the right name for him. I tried to call him this or that, but none of these names are right for him. He is troublesome.” I sometimes said to him, (quoting the song) “You ain’t nothing but a hound dog.” (*Laughter*) So he asked me to give the dog a name that would keep him quiet. It occurred to me to call the dog “Nemo.” Do you know what “nemo” means? Nobody knows this word? It means “nobody.” The moment he called the dog “nobody,” the

dog lay down and fell asleep. It was a very successful name. (*Laughter*) It is interesting. None of you knew this word “nemo?” There is a saying: “Nobody is a prophet in his own country” *Nemo propheta in patria sua*. As long as the man thought of his dog as a hound dog, he was hounding him. A restless dog. A name has a meaning, and it has a usefulness.

Student: Over the weekend I heard a joke about faith. At first I thought it was funny, and then I thought it might have some more significant meaning, but I couldn’t understand what it was. It’s a story about a man who falls off a cliff, and he is plummeting to his death. As he falls, he grabs a branch. He is hanging by the branch, and he yells up and says, “Can anybody help me? Is anybody up there to help me?” A stentorian voice comes down from the sky and says, “I can help you.” The man says, “Wonderful; can you get me up?” and the voice says, “You must have faith. Do you have faith?” “Yes, I have faith, I have faith, get me up!” “You must show me you have faith. Let go of the branch.” Silence for a few seconds, and the man says, “Is there anybody *else* up there?” (*Laughter*)

Dr. Hora: Very nicely presented.

Student: It is funny, but it is also an interesting idea — there’s a man who said he had faith and yet couldn’t put his life on the line, and it occurred to me that most people would really feel the same way. What is that? Is faith valid? Is it enough?

Dr. Hora: Most people think that faith is belief. It’s a synonym for belief, but that is not what it is. What is faith? In the Bible, there is a very clear definition of the word “faith.” It’s as clear as mud. (*Laughter*) St. Paul defines faith as “the substance of things hoped for, the evidence of things not seen.” (Hebrews 11:1) Is it clear? Have you ever heard this definition? It’s a little obtuse, but St. Paul knew whereof his faith.

Student: Aren't faith and trust the same?

Dr. Hora: Not exactly. No.

Student: What is the difference?

Dr. Hora: Trust refers to people. We trust each other or we mistrust each other. Faith is not the same as believing, and it is not the same as trusting. It is the substance of things hoped for, the evidence of things not seen. So faith has nothing to do with people. It is a spiritual quality of consciousness. A spiritually enlightened individual understands faith as substantial, not insubstantial, and it is the evidence of things not seen. For instance, God is not seen. Nobody has seen God, yet there are many, many people who have a sense of having proof that this invisible something really *is*. When you become aware of the fact that God really is there, you have the evidence of things not seen, and these things not seen are substantial. How can we say that? We spoke here before about this. What is substance? What is spirit? Spirit is nonmaterial substance. When we understand something, we are standing under the light of reality. Understanding is "standing under substance." It also means "standing sub-stance."

So he defined faith. It's a very, very interesting definition. "The substance of things hoped for, the evidence of things not seen." We are hoping to be able to see the unseen, which is divine Reality, which we are always talking about — the evidence of things not seen. This invisible thing becomes substantial to us. You cannot sink your teeth into it, you cannot weigh it, you cannot put it under a microscope, and yet that is the reality, and when we are able to discern the reality of the invisible, then we have reached a point where our faith is meaningful. Otherwise, talking about faith in religious terms is just a synonym for belief. You have to reach an understanding where the invisible God is a present reality. We call this "realization," and it is the essence of enlightenment. When we are seeking enlightenment, we are seeking to realize

God. That's the definition of faith. The joke is still very good because there are many, many people in the world who would like to have a second opinion. (*Laughter*)

8

Information vs. Realization

Student: Dr. Hora, the last time when you spoke about knowing the Truth, you said something that startled me, and I would like to understand it. You said, “We only know 50% of what we think we know,” and I thought about that. Is that built into the human condition? You talked about “vanity of vanities” (Ecclesiastes 1:2). We think we know, we come here, we hear you, we know that *you* know, but for me, in practice, it’s hard to really know. I’ve been wondering what’s going on. What is it that prevents us from hearing the message? There is an underlying resistance. Often you will say something, and I hear you, but then I choose *not* to hear you. Something shuts down that says, “Oh, this is too much!” (*Laughter*) Is it vanity? Is it just that we don’t like it? We can’t take it all in? What is it that prevents us from knowing?

Dr. Hora: Who can answer this question? It is an important question.

Student: Could it be that it goes against what we are really interested in? If you are interested in ego gratification and you are talking about transcending the ego, you may listen to it, but you are not going to like it.

Dr. Hora: So?

Student: So then you hear it, you could repeat it, but you wouldn’t go much further than that. You would intellectualize, categorize, and continue to be interested in ego pursuits.

Dr. Hora: There is such a thing as “intellectual vanity.” What is that? There is physical vanity, there is emotional vanity, there is academic vanity, and there is financial vanity, right? How does intellectual vanity manifest itself?

Student: Maybe as being argumentative, always wanting to be right. If we think that we know it all and we are proud of what we know, and then we hear a new idea, it might be hard for us to accept it because it came from somebody else.

Dr. Hora: Yes, that is part of it, but there is such a thing as “wanting to be known as knowing.” Is that familiar? Could you explain how that is?

Student: I think it’s pretty much what the other student said, that we want to be right.

Dr. Hora: Yes, wanting to be right is called self-righteousness. It is a form of vanity, but that is not really what we are talking about. The opening question brought up a problem. There are people who are accumulating a great deal of knowledge from books and other sources of information, and they can talk about everything, and they like to let people know how much they know. They really don’t know anything. It is just like wearing certain clothes. You can wear beautiful clothes, but you are not the clothes. So essentially there is a difference between having *realized* something and knowing *about* something, right? You can study things for years, and you can read all kinds of books, and you can even talk about these things. You like to talk about it, but that is not knowledge. We have the illusion of knowledge, but we don’t really know. We just have information, and it is difficult for an average individual to distinguish between information and realization. So in Metapsychiatry we don’t speak about “informed man.” Our aim is the *realized* man, and the realized man knows the difference between what he really knows and what he thinks that he knows. Did I say 50%? I was too generous. (*Laughter*)

Student: Dr. Hora, would this also be where suffering would come in? Because I think we have also said over the years that people sometimes don't come to a point of realization until they wind up suffering, because it is too easy to sit and be pretty comfortable. So, instead of waiting for problems and suffering, how does one gain realization when there is no motivation to do so?

Dr. Hora: Well, we have said many times before that there are two ways to become enlightened — through wisdom or suffering. When we speak of enlightenment, we speak of realization, and we have said that realization happens when Reality becomes real to us. Most of the time, it's just information — “blah, blah, blah.” We know *about* it, and we can be very sincere and try hard, and yet we don't have radical integrity. Radical integrity is needed so that we really know what we are talking about and we are not just repeating information gathered from people or from books or from TV.

You see, we live in an “information age.” We hear this frequently, and we read about it in the papers. In this information age we are bombarded with a lot of information, and much of the time it's a problem, because most people do not understand that just because you know *about* something, it is not proof that you really know it. You can fool other people. Lincoln is quoted as saying, “You can fool all of the people some of the time, and some of the people all the time, but you cannot fool all the people all the time.” We have to gain radical integrity, where we know that what we are saying has been realized and it is not just guesswork or intellectual information.

Student: How do we know that for ourselves? Sometimes the words just come, and they seem real. I don't know how to discern that for myself.

Dr. Hora: There is such a thing — I never spoke to you about this because somehow it was not relevant — it is the ethics of attribution. What is the “ethics of attribution?”

Student: I am just guessing by the words. Would that be when you say something to somebody, if you are not really realizing it, you might preface it by saying, “I heard such-and-such?”

Dr. Hora: Exactly. If you are a man of integrity and radically sincere and truthful, whenever you say something that you have not yet realized, you just know *about* it, you have to preface it by revealing the source of your information. You have to say, “I read in the papers...,” “I read it in this or that book,” “This or that individual told me about what I am saying now,” so as to not give the impression that you know everything from inside your head. There are people who talk about things in a very self-confirmatory way so that it sounds like they have figured out everything in their own heads and whatever they are saying, they are the source of that knowledge. This is intellectual thievery. Anybody who tells you something that he has picked up from somebody else and doesn’t reveal to you the source of his knowledge is a thief. You can rest assured that he will steal something from somebody sooner or later. There are many thieves in the world, and intellectual thievery is most prevalent. You don’t go to jail for that, but you lose respect. People will not respect you, because they will know that you are parading yourself in borrowed feathers. You know this phrase, “borrowed feathers?” There are people who talk like that. The intellectually vain people talk in such a way as to create the impression that they know and that this knowledge came from within them. So this is the ethics of attribution. What does the word “attribution” mean?

Student: To give credit to.

Dr. Hora: To give credit to people or things as being the source of the information we are talking about. This is particularly important if

one is a writer. If you are a writer and you write for other people to read what you write down, you must never pretend that you are the source of this knowledge. You have to preface it — “I heard it,” “I read about it,” “It came to me.” If you have a creative idea, the attribution goes to God directly. You don’t have to worry much about it. It’s an inspired idea, and you can say so. You can say, “It occurred to me ...” If somebody has integrity, you will find he is very careful not to give the wrong impression, that he is not the source of the knowledge he is expressing. So this is the ethics of attribution, giving credit where credit belongs.

Student: How do we recognize if somebody may not be enlightened but is very articulate when speaking about the truth?

Dr. Hora: Well, there are skillful thieves and there are clumsy thieves. Whether you are eloquent or not, still you have to see to it that *you* manifest honesty, sincerity, and integrity. If you hear somebody talk and he doesn’t mention the source of his knowledge, you know that he is a thief.

Student: Doesn’t it also manifest itself as a form of arrogance, because it is boastful?

Dr. Hora: Yes, sure — if you are a thief, you are not afraid to be arrogant. But if you cherish integrity, then you are careful. You can say anything as long as you mention the source of your knowledge. It is very simple. There are people who resist this very much, because vanity wants you to be admired. We defined vanity as the desire for admiration. Now, if you have a desire for admiration, you will talk as if you knew everything from inside of you, because you want to be admired. It is better to be appreciated for our integrity than to be admired for our erudition and such things.

Student: Dr. Hora, If we have a problem and we are looking for the meaning of it, but we haven’t realized it yet, is that process of

understanding different from, say, realizing the four “Ws”, or the answer to “the second intelligent question?” Is the question clear?

Dr. Hora: In the area of meaning, one has to be very careful, because if you are a really creative thinker, you will be constantly inspired with new meanings, and these meanings do not need to be attributed to anybody because you cannot know the real meaning from a book, or from a person, or from a teacher. It has to come to you directly from God, and when it does, you don’t have to worry about attribution. You say, “It just came to me.” You know, you are aware, that this idea came to you directly from the Divine Mind, and when it is that way, you are sure that it is right; you *know*, and there is no doubt about it, and it validates itself in healing. Whenever we really discern the meaning of a situation and it is an inspired idea, there are, as the Bible calls it, “signs following.” (See Mark 16:20) Usually there is a resolution of a problem or a healing of a symptom or something.

Student: So how about if we just stand back and observe either our own thoughts or a situation — is that also attributable to Divine Mind?

Dr. Hora: Yes, if we observe something that is significant and true, God has revealed it to us. Jesus asked a question of his disciples, “Who do people say I am?” And the others kept guessing, but Simon suddenly knew, and he blurted out, “Thou art the Christ, the son of the living God,” and Jesus said: “Blessed art thou, Simon Barjonah, for flesh and blood has not revealed this to you” (See Matthew 16:13-17). The source of this realization came directly from the Divine Mind. You see, Jesus was clear about the issues of attribution.

Student: It seems that we’ve been educated to claim personal knowledge. How do we overcome this?

Dr. Hora: We have to cherish integrity and be careful about our thoughts and whatever we are communicating. It doesn't matter if the thought didn't come to us from the Divine Mind. It doesn't matter if it is a wrong thought, as long as we are radically sincere about its source. Even if it is a lie, we have to say, "This lie has come to me from... wherever." We have to be careful about attribution, especially in writing; we have to be very careful. When my assistant is typing up a manuscript and comes across a biblical quotation, she goes to the concordance and looks it up and records it. This is attribution. We have to make it clear this idea is a quote from the Bible, or whatever source.

Student: So, we have to cherish integrity. Isn't there human integrity and spiritual integrity? Obviously you are talking about spiritual integrity. Can you define both?

Dr. Hora: To say there is human integrity...

Student: Well, people often talk about integrity, so what's the distinction?

Dr. Hora: When people talk about having integrity, they might say, "I am not a liar, I am not a thief," "I am an honest fellow," or something like that, yes? But integrity is integrity, whether it is spiritual or human. It is a quality that attracts respect, and people then appreciate that. It is easy to talk to someone who is in the habit of speaking truthfully and reliably.

Student: In some circles, though, at least in public, people are in the habit of bullshitting and talking in a way as to give a favorable impression. Then somebody who speaks with integrity in that situation seems like a duck out of water. It is very unusual.

Student: It seems that this idea of cherishing integrity abolishes the false idea of personal credit. One can't possibly take personal credit if one has integrity.

Dr. Hora: Yes, and there is a wonderful fruitage in integrity because you lose all anxiety. There is no more anxiety in your life. You have committed yourself to living the Truth. No more anxiety. If we are anxious, we are not fully above board. We are hiding something. We are bullshitting.

Student: Especially on the job, where you work with people, if you try to make a favorable impression on the boss or create a favorable impression among the staff, they say, “Too honest!”

Dr. Hora: What does that mean when people say that we are “too honest?” Sometimes we can brag about our honesty, which is a lie. So you can use a good quality to pursue a bad motivation.

Student: How is that a lie?

Dr. Hora: There is a famous saying, “The principal thing is honesty, and if you have learned how to fake that, you’ve got it made.” (*Laughter*) When you are faking honesty and sincerity, then you are using the Truth to lie with it, and your truth is a lie. You listen to such people and you know that they are insincere, and they are just promoting themselves all the time. It has become culturally acceptable.

Student: Politically correct.

Dr. Hora: Politically correct, yes.

Student: If I only know less than 50% of what I think I know, it is difficult to admit to myself repeatedly that *I don’t know*. I keep saying “I don’t know,” and after a while it is very difficult. Once in a while I would like to say, “I know that.” (*Laughter*) Is that mental vanity, too — finding it hard to say “I don’t know” all the time?

Dr. Hora: Right. That is a problem with the self-righteous people. They cannot say, “I don’t know,” and they cannot say, “I am

sorry,” and they cannot say, “I am not sure.” They have this compulsive urge to be right, and they are afraid to be wrong. So they get into fights all the time, because people know when they are not right; but they cannot accept it. If you try to point it out, they are defensive. They are self-justificatory and very defensive people. Whatever you say, they will say, “No, it’s not that way; I meant this way and that.” They will always justify themselves to make sure that they come out being right. It is a troublesome way to communicate.

Student: It’s very troublesome to be married to somebody or to work with somebody like that. How does one work with...

Dr. Hora: You can say that again! (*Laughter*) Well, never try to convince anybody about anything. If they say something and they insist they are right, you let them. Don’t argue. Remember the story of the Zen master?⁴ He had a very good approach to it. He said “Never agree and never disagree,” and if somebody accuses you of having fathered an illegitimate child, raping a teenager, you say what?

Students: “Is that so?”

Dr. Hora: You see, you’ve learned this. You don’t argue. You don’t agree, but you don’t disagree. Just let it go. Drop it. It will drop in its own way. It is not so easily done, though. (*Laughter*)

⁴ [This] story is about a very saintly Zen Master, living in a cave above the village. In the village there was a young girl who became pregnant. In her distress she made up a story that the Zen Master was the father of her child. When the child was born, the villagers became incensed and took the child and dumped him in the Master’s lap, accusing him of being guilty of this shameful act. When the Master heard these accusations, he looked around and said, “Is that so?” and accepted the baby without protest. Years passed and the young woman had a change of heart; she confessed in the village that she had lied about the Zen Master, whereupon the villagers became incensed again, and a crowd of angry men and women came to the Zen Master, accusing him of keeping the child unlawfully for himself, whereupon the Zen Master, having listened to their accusations, said, “Is that so?” and returned the child. *Beyond the Dream, Session No. 42*

Student: He must have been an enlightened individual to get to a state where he could honestly say “Is that so?” no matter what scenario was presented.

Dr. Hora: He wasn’t defending himself from these accusations, and it really doesn’t make any sense to say, “No, this isn’t true, I didn’t rape this girl, and that child you dumped into my lap is not my child.” You don’t get anywhere that way. What did he do? He took the child and loved it and took care of it for two years and let the gossip go around in the village, and after two years they came to him and said, “Give back this child; it is not your child. You kidnapped him!” And he says, “Is that so?” He gave back the child. He didn’t fight over it. That is enlightenment. No defensiveness and no self-justification. The Truth always comes out eventually.

The Czechoslovak President T. G. Masaryk was a very cultured man, a philosopher, and he lived and taught for a while in the United States. He taught his people a slogan, a philosophical slogan, *Pravda vítězí*, which means, “The truth will always win.” He believed it. It was his philosophical credo. He believed in it, and he was teaching it in the schools when I was a schoolboy. This was a very well known phrase, *Pravda vítězí*. We didn’t all understand this magic, but he said it was so. We listened because “Masaryk said so.” Have you ever heard the name “Masaryk?” No? At one time the whole world knew that name, because he was very impressive and a deserving individual.

Student: Did that help the country at all?

Dr. Hora: Very much, yes, very much. He died just before the Nazis overran the country and devastated everything.

Student: When in the presence of someone who thinks they are always right, this angers me; it stirs my blood! (*Laughter*) What is the

meaning of my intolerance of people who insist on being right? I try to be levelheaded or reasonable with them.

Dr. Hora: Self-righteous people.

Student: I am angered all the time by them.

Dr. Hora: You see, if you are with somebody who is self-righteous, he is constantly reminding you that you are wrong because he is right. (*Laughter*)

Student: I see.

Dr. Hora: Dualistic reasoning.

Student: I want the satisfaction that *I* am right! (*Laughter*)

Dr. Hora: That's mental vanity.

Student: A few years ago I had a special program, and I taught a class of bilingual students who were newly arrived from Russia. They were fighting each other over who was right. They were literally fighting. They were vying to such a degree over who was going to answer the question and over who was right that after a while I couldn't ask them a question. The other teacher told me they were like that all day long. They were fist-fighting and arguing constantly!

Dr. Hora: In Russia, a few years back, the educational system was based on the Marxist philosophy of categorical imperative, which means that Marx and Engels and Lenin *owned* the truth. They owned it because they conceived of it, and everybody had to agree with what they said. If you didn't agree, you went to prison or got killed. It was called "the dictatorship of the proletariat;" that is what they called their government system. The proletariats knew the truth because Lenin or Stalin said so. It was the dictatorship of

the proletariat. The proletariats were the people who had no possessions; they just had functions. They didn't even own their underwear. They had a system: Every week they distributed clean underwear, or every month maybe. You didn't *own* the shirt or underwear you were wearing. Everything belonged to the state, and it took care of you. You had to eat in the restaurants you were assigned to, and you had to wear the clothes the government was giving you, even down to the underwear. Interesting things were happening; for instance, in Moscow, they were getting winter clothes in October, but further east, winter came in August and they didn't have winter clothes because the distribution system didn't count on the changes in the weather. People were freezing in their summer clothes because they didn't yet get the winter clothes, and if the laundry failed, they were wearing dirty clothes. Nobody had anything, and this was the philosophy of the Communist state, and they were educated to prove that Stalin and Lenin and Marx and Engels were right. Therefore, everybody had to be right, and there were all kinds of difficulties, because nobody was allowed to disagree. It was a terrible system. Millions of people were suffering. When you get in a situation where some maniacs have power over you, it is difficult. Again, after 70 years, the whole thing collapsed, and now (1993) there is chaos.

Student: But it must be such a shock when all of a sudden all this control disappears and you don't know...

Dr. Hora: They are in great difficulty now. They were trained to be self-righteous. There is a funny story about when the Russian soldiers invaded Western Europe and they were looking at a fruit store and there were oranges displayed, and one of the Russian soldiers was admiring these oranges, and a passerby said, "Have you never seen an orange?" and he said, "What do you mean? In our factories they are being produced all the time." (*Laughter*) They were forever boasting about everything.

Student: The Seventh Principle of Metapsychiatry is “Nothing comes into experience uninvited.” If one finds that others seem to be withholding or not giving information, does one look into oneself as to where this is coming from and why this experience is happening?

Dr. Hora: We don’t ask *why*.

Student: Oh, all right. Thank you.

Dr. Hora: So, you know somebody who has information that would be useful for you to know.

Student: I found out after the fact that the information was withheld.

Dr. Hora: Withheld from you personally?

Student: It seemed so.

Dr. Hora: All right, then, maybe people mistrust you. I wouldn’t be surprised, right?

Student: Yes.

Dr. Hora: If we are involved with the issues of trusting or mistrusting, we will find that people have a tendency to be mistrustful toward us and vice versa. In turn, we mistrust them, and the whole situation can get aggravated into a paranoid mental climate where nobody dares to say anything. Sometimes people don’t dare to say anything because they are afraid they will be disagreed with. When we are self-righteous, we cannot tolerate disagreement.

I told you the story about the lady who went over to a professor after his lecture (a very high-level lecture) about astrophysics, and she said, “Professor, I want to congratulate you on your lecture; I liked it very much, and I want you to know that I agree with everything you said.” And the professor said, “Lady, I spit on you, too.”

Student: It would have been better if he said, “Is that so?” (*Laughter*)
That’s really a blessing to me to be able to say “Is that so?”

Dr. Hora: Yes, but he was not a student of Metapsychiatry, and he enjoyed putting people down. You see, when we agree with somebody, we are condescending. If we disagree with somebody, what are we doing? We are saying, “You are wrong.”

Student: So if you are not agreeing or disagreeing, are you listening?

Dr. Hora: Yes, of course. It’s nothing personal.

Student: You just identify this as an invalid idea or something.

Dr. Hora: You may, but nobody asked your opinion. You don’t want to give opinions if nobody asked you. (*Laughter*)

Student: So if someone is also insulting you, then the same thing can be applied. You see it as an invalid idea. We don’t have to defend ourselves.

Dr. Hora: Yes.

Student: You once said, and it has been very helpful to me, that an individual has the right to be wrong. That helps me sometimes, because before, if somebody was wrong, I wanted to tell him or argue with him, and now I don’t. It’s helpful.

Dr. Hora: We don’t have to *believe* anything anybody says, we don’t have to *disbelieve* what they say; we don’t have to *trust* them, we don’t have to *mistrust* them, we don’t have to *agree* with them, we don’t have to *disagree* with them. Just sit there like a dummy. It is the safest thing. (*Laughter*)

Student: People say to us, “Well, what do you think?” Is that a trap?

Dr. Hora: It can be. Usually when somebody says this, he’s really saying, “I hope you agree with me. What’s your opinion? I hope

you agree with me.” The Zen master says, “Above all, cherish no opinions.” What is an opinion? It is claim to personal knowledge, and there is no such thing. How does that grab you?

Student: I am trying to think of the alternative. If you don’t have a personal mind, then what takes its place? Do you just rely on an inspired idea and wait for inspiration?

Dr. Hora: Yes, that is not a bad idea. You remain silent, or you just respect somebody’s desire to spout opinions. You just let them. You allow them to do that, but you don’t have to get involved.

Student: If you say, “Above all, cherish no opinions,” this sounds like, “You don’t have a thought in your head.” Have you ever heard that expression? (*Laughter*)

Dr. Hora: You are a dummy. That is a general belief that if you have no opinions, you are stupid, but that is not necessarily so.

Student: What puzzles me is that when I am in a working environment and I am required to communicate and respond, how do I not agree or disagree? For instance, in a meeting, we are asked, “What is your opinion?” and each one around the table is expected to respond. The only thing that comes to mind is, “What seems to be the issue?” I can speak to the issue, and that’s the only thing I can hold on to.

Dr. Hora: Right. Okay. That’s good. But don’t confuse clarifying issues with spouting opinions.

Student: It’s not a personal idea. It’s not his or hers or any of that. It’s the issue on the table.

Dr. Hora: It’s the issue. The issue is the issue.

Student: So if someone has an opinion and says, “Well, let’s vote on the opinion” or something, perhaps we can turn it around —

Dr. Hora: — to the issue, and say, “We need more clarity on this issue.” That’s all. It is never personal. People are often proud of their personal opinions, and that is very troublesome. If you are an opinionated individual and somebody disagrees with your opinion, you experience it as being annihilated; consequently, you become very aggressive, and then what you have is an argument. In an argument, the issue disappears and personalities emerge, and the talk becomes interpersonal rather than about the issue.

Other Books By Thomas Hora

Listed in order of original date of publication:

In Quest of Wholeness
Existential Metapsychiatry
Dialogues in Metapsychiatry
Beyond the Dream: Awakening to Reality*
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