

peace
assurance
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PAGL ASSOCIATES

NEWSLETTER

FOR THE STUDY OF METAPSYCHIATRY

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PAGL Associates Newsletter

Jan Linthorst, D.Min., Editor,

Mailing address: 22 Misty Meadow, Irvine, CA 92612. Tel:

949-854-7041 Fax: 949-854-7046 E-mail: jlinthorst@cox.net.

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*** PAGL Associates meetings: West Coast,**
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*** The PAGL Newsletter.**

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Editorial

The first Newsletter of the New Year concludes the PAGL Associates cycle with the last papers from the 2004 meetings and begins the new cycle with the announcement of the meetings for the coming year. Ruth Robins' lead article epitomizes the papers on Polarization with a paradoxical observation of its usefulness. Ed Glasser, not unlike Dante, finds himself lost in the woods, only to discover in Metapsychiatry a Beatrice to lead him on the trail. Maryjane Treloar offers a key to visionary living. The question often is asked how to pray in the framework of Metapsychiatry. Susan von Reichenbach's Pastoral Prayer may offer a helpful hint. Hans-Ruedi Staub is a voice from Europe. From the heights of his native Switzerland, he explores transcendent seeing. The viewpoint it provides is infused with the radiance which makes one think of an excerpt of a prayer of Dr. Hora's "the love of my Love glows."

Along with the articles there is news and other sundry items. Finally, don't miss the announcement for the 2005 meetings in Irvine in March and in New York in April.

We wish you a happy and blessed New Year.

Jan Linthorst
Editor

Polarity is Useful: It Invites Conscious Oneness

by Ruth Robins

*What happens when we find ourselves at
opposite ends of the pole to the thoughts,*

beliefs and opinions of others? We tend to react – with some degree of hostility.

How can we coexist peacefully in the world if we are forever reacting to what other people say or do?

It is not possible – unless we know that there is a higher level of awareness available to us, namely, the ability to respond.

To respond, we need first to be aware that we are reacting. We may not always be aware. The adversary often seems to be “out there.” Dr. Hora reminds us: “The problem is not the other person, the problem is the way we see the other person.” How can we become aware that we are reacting if we are unaware of our emotions? We can catch ourselves “doing” some of the following: 1) calling people names 2) criticizing 3) blaming 4) insisting that we are right 5) thinking about what

to “let” the One Mind of our mind be in control of our thoughts and to show us the way to peaceful coexistence. The humbling realization that there is only One Mind transforms us from being a thinker and doer into a consciousness, aware and willing to admit to ignorance, willing to be taught, and willing to change course and go in an entirely new

“should” or “shouldn’t” be 6) disagreeing 7) interrupting 8) over-talking 9) disbelieving 10) rejecting 11) becoming serious 12) making threats 13) using the name of God in support of our actions 14) using an idea contained in some holy scripture to prove our point 15) not taking responsibility for our experiences.

A reaction has the value of revealing to us our invalid thoughts and values. It is what alerts us to ask the first intelligent question, *What is the meaning of what seems to be?* or *What is the meaning of my experience (my reaction)?* Polarity is useful. Until we face up to the presence of these invalid thoughts and values -- and our reactions do not lie -- it is not possible to respond because we do not yet understand the meaning of our experience to which a response is the spiritual counter fact. Therefore, no healing is possible. Metapsychiatry’s unique method of healing which consists of the “two intelligent questions” and the “3 Rs” provides the means by which solutions to all problems can be found.

We can be very knowledgeable students of Metapsychiatry, but if we do not apply this method to every adversarial reaction that occurs in our individual lives there will be no transformation, and the blessed state of peaceful coexistence which is our birthright will elude us. We can be thinking all the

right spiritual thoughts and be very good people, and still find that nothing has changed substantially in our lives. We have not been transformed.

Let us not make the error of thinking that we “shouldn’t” react, rather to use the reaction as the reminder to apply the “two intelligent questions” and to be aware of this higher level of consciousness -- PAGL-consciousness -- through which inspired ideas come in response to the needs of the moment.

To receive inspired ideas we need to be still, mentally, to listen to what the One Mind is saying. Until an inspired idea comes, it is better to say nothing. Only divinely inspired ideas can establish peace among individuals. If a divine idea is discerned by a group of individuals, it can establish peace among the group, such as in the concept of “Forgiveness and Reconciliation” that has kept South Africa free of bloodshed for the past decade.

One student of Metapsychiatry, a parochial school kindergarten teacher, has taught the children to meditate whenever they are bored or disruptive. She asks them to sit down and to be still, and to listen for “one of God’s good ideas.” She reports that it always works. The children are soon up and happily engaged.

The great value of being still and listening is that we come to know God directly rather than through some intermediary or through faith. In seeking wisdom from the One Mind, we become aware of being taught, of being given understanding. Understanding makes us humble, grateful and loving. We lose interest in what Dr. Hora called “the battle of the minds.” What formerly was upsetting is now realized to be nothing. Understanding has transformed consciousness and enabled us to respond.

The second intelligent question, *What is what really is?* is the key which opens the door to a response. Some helpful ideas and responses that can lead to peaceful coexistence among individuals, groups and nations are the following:

1) to be willing to listen to what others have to say without interacting, and to seek understanding before responding.

2) to see a belief or opinion as a point of view, a perspective that is neither right nor wrong, it is just a viewpoint; and to respect the right of everyone to have a point of view.

3) the ideas, “Make no man [woman] your adversary” and “Let no man [woman] take away your joy.”

4) the third principle of Metapsychiatry: *There is no interaction anywhere; there is only Omniaction everywhere.* This radical concept reminds us to turn to the Higher Mind before opening our mouths. Interaction is between self and other. It leaves God out of the picture. The more we can see Omniaction, the more we are able to respond, and the less tendency there is to interact.

5) to be aware that God often says, "don't": "Don't say this" or "Don't do that."

6) the idea of "letting be" -- letting others think, say or do whatever they want, and to know that it is none of our business. Instead, be still and listen to see what is needed; then you can respond.

7) to understand that all suffering comes from "wanting" and "not wanting" and to realize that we are hurting ourselves, and others, whenever we insist on getting what we want. To know that we are here to manifest what is good, loving and intelligent, and to respond to what is needed can help us wait until the right ideas come to mind before responding to the situation.

8) to know that we cannot be thinking and aware at the same time. Either we are thinking or we are aware. Period.

9) to "let" the One Mind of our mind be in control of our thoughts and to show us the way to peaceful coexistence. The humbling realization that there is only One Mind transforms us from being thinkers and doers into someone conscious, aware and willing to admit ignorance, willing to be taught, and willing to change course and go in an entirely new direction at any time. Humility replaces arrogance with soft-heartedness, kindness, generosity and compassion. It makes everything effortless, efficient and effective. Everything works together for good and everyone is blessed.

In conclusion, it is essential to understand that we live in a mental universe, not a phenomenal world, and to understand the primacy of consciousness. Unless we do, we will be looking in the wrong place for peaceful coexistence and try to change other people or fix them. It is a futile endeavor, nevertheless widely practiced.

Once we realize that the solution to harmful interaction between individuals and nations can only be found in individual consciousness, we become not only interested in but committed to healing the invalid thoughts and values which obscure the peace that is already present and available to be seen. To find ourselves poles apart from another's point of view turns out to be a gift; it provides the motivation for shifting our attention from self and other to God, which makes it possible for peaceful coexistence to be realized.



The Forgotten Trail

by Ed Glasser

"Self-confirmatory ideation." Wow What the...? Where do I look up an explanation of such a statement? It sounds very wordy and pompous? A priest during the days of Bernadette at Lourdes of France said, "To those that understand no explanation is necessary. To those that do not understand, no explanation is possible."

Dr. Hora's statement "self-confirmatory ideation" has so many meanings about the ego, yet to my consciousness it comes down to just simply, "How much I value "my" intellectual mind as "my" source of "seeming" reality rather than "submitting" humbly to the only reality -- God. Therefore, in the realization of God as my source, we return Home.

How I have strived to keep face during opinionated conversations that led to unnecessary quarrels. Man even in his quests to find God or gods, has killed and enslaved others who did not agree with his beliefs. Why? Because his beliefs were only beliefs not -- awareness of what really is. So then to feel secure, he had to do away with the disagreeing opponents that may weaken his already doubtful beliefs of his god or ceremonies.

How many minutes, hours, or years have I collectively wasted over the course of my life that God has loaned me? Wasted! I now "see" and have become aware of how many times I was so preoccupied with interactive thinking that I missed so much beauty in the seeming mundane. In my lifetime so many examples can be cited. I will choose just one. It is important to remember that when we permit "self-confirmatory ideation" to be in charge, we are ungrateful, intolerant, and blind to the beauty around us as we have lost all sense of priority. We tend to endlessly "calculate."

I had a video tape recorder repaired at a well known repair shop that was backed by a well known brand name. The repair was only half done. I was fuming. I returned the unit and after a week they fixed the unit completely, but did an adjustment on "back-spacing" that had nothing to do with my original problem. Now, upon learning this latest fiasco, I was so angry that my mouth went dry, my face flushed, and I could have had a stroke. As I went back to the repair shop, the path, the trip, the trail was a blank in my memory. As I wanted to control the outcome, I calculated my threats that I was going to expound

on. The outcome was -- they fixed it -- but I didn't expound on any controlling threats or hostility to get it repaired. I only had to realize, shhhh, be still, Ed. Here is your chance to choose. How much I "see" now! in "letting be," in "letting God," in diminishing as my ego decreases, the Holy Spirit increases in my life. So starting from point "A" in whatever quest there may be for me and to arrive at point "Z," I am very much aware now of the trip, the path, the whole trail of getting there. Being aware, while on the trail, is a wonderful experience of beholding beauty and harmony. Haven't you been there as well? It's as though I am going to have a picnic party and will invite my best pals. Do I worry about things going wrong? Worry about running out of food, the shopping for food, drinks, or whatever? I choose to have joy shopping for the food, planning the cooking, and seeing all the faces smiling and laughing when they are at the picnic. The joy of all things planned is that while we are on the trail, while getting there, let not that time be wasted in "self-confirmatory ideation." We can be in that joy when we know we have invited God to our picnic, or to our repair shop, or to our meetings. Whenever we invite God first, before any of our guests, we have reached the point of "If you know what you know how." (Principle # of Metapsychiatry) God is the only power!

Focus

By Maryjane Treloar

"For he looked for a city which hath foundations, whose builder and maker is God" Hebrews 11:10

Metapsychiatric Principle #5. "God helps those who let Him."

Sometimes a student new to the study of Metapsychiatry needs a focus. Without a focus, the experience could be similar to being lost in a city and not being able to ask for directions. Preconceived notions and certain habits of thinking and believing are the big "boulders in the road" to peace, assurance, gratitude and love. And we won't understand life in the wide open context of God, Love-Intelligence, until we grapple with the questions of meaning indicated by these "boulders" and begin to see the futile and frustrating result of whatever memories we have clung to for our survival. We don't recognize, or we have forgotten the source of our true nature, the "fountain of living water" (Jer.2:13), that immerses us in joy as it assures us that we are not in charge, that thriving in life (beyond just surviving) is a spiritual matter and that in truth, "It shall be well." And "It is well." (from a story in II Kings: 4)

Focus is defined in A CONCISE ETYMOLOGICAL

DICTIONARY OF THE ENGLISH LANGUAGE by the Rev. Walter W. Skeat as "a point where light-rays meet." Latin: focus is a hearth; hence, a centre of fire. When we reach a point that ordinary life can be seen in the context where two light rays, Love-Intelligence meet, we are in perfect focus. We learn in our theistic existential studies where the fire glows within and gradually find a center of attention where wisdom speaks of itself and there is nothing for us to do but listen and respond as wisdom sees. Whatever happens in life, we cannot be separated from our inner awareness, which though seeing nothing material or objective, is yet full of everything we need in the moment. Accepting the task of discovery, of learning that a problem is not personal and ignorance is not personal, although they seem to be, is key to finding the direction that spiritual focus gives us. Problems simply lose their false "fire" to draw us to them; even the multitude of thoughts which demand that our problems must be valid and tempt us to get involved with them. They, too, are seen for what they are: false and endlessly troublesome.

One day, the passage above, from Hebrews, was brought to my attention and sparked an interest that continues -- and there are many other Biblical verses that also shed light on this need for a focus. To paraphrase this passage, we could say that we look for, or behold, a consciousness (city) which is imbued with the vision and strength of love and a generosity of understanding (foundations). Love and wisdom are essential values which are the bedrock of real knowledge. Each glimpse encourages us to settle down in this city, to keep the focus. And in considering Dr. Hora's 5th Principle, from above, when letting go happens as an event in life, letting be follows; thus we are ever grateful to the builder and maker -- God.

A Pastoral Prayer

By Susan von Reichenbach

I was recently asked by our local church to give the pastoral prayer. The sermon subject was "the renewal of our minds;" thus, the task was to express the enlightened approach to prayer which Metapsychiatry offers, while keeping the context relevant for a religious audience.

Jesus said: "If you will continue in my word . . . you shall know the truth, and the truth shall set you free." What is this "truth" that we need to see? And from what shall it "set us free?"

We find clues about this "truth" of which Jesus spoke, in his ministry:

"I and the Father are One."

"I am in the Father, and the Father is in me."

"The Father worketh hitherto, and I work."

"I am the vine, and ye are the branches . . . apart from me, you can do nothing."

These powerful words point to the revelation that, like Christ, we are already one with, and inseparable from, "Our Father," -- (his Father and our Father are the same) -- the invisible, but knowable, Divine Presence. Jesus informs us, too, that "God is Spirit, and they that worship him must worship in spirit and in truth." If, as the Bible tells us, we are made in God's "image" and "after His likeness," then, we must be made of the same stuff as God -- which is non-dimensional, nonmaterial, eternal substance -- in other words, spirit. That's who and what we really are -- incorporeal entities, spiritual beings, hiding in our humanness as we pass through this world dressed as persons.

Given this understanding and orientation, we can think of prayer as a state of awareness, as an activity of mind, of attention, of loving and intelligent thoughts; it is an alert mindfulness and constant recognition of the movement of the Divine Mind in and through our human affairs. This sacred energy can touch us while we're washing dishes, standing in line in the supermarket, or bobbing in the waves.

Praying, then, is about seeing -- it is seeing rightly, or righteously, because it always includes God and the energy of the Holy Spirit. It is seeing all life in the context of God; it is seeing there is no existence apart from God -- no separation between God and His creation. Being consciously aware of the "mind of Christ" in us is what transforms our lives. It opens us up to see the ever-present, uninterrupted flow of spirit, moving in us, and through us, as *us*, as Life Itself, flooding us and filling us to the brim, as it takes visible form in our lives as intelligent ideas, inspiration and creativity, as love and compassion and joy, as humor and playfulness, as assurance and serenity, as generosity and good-will. This is the activity of God's presence in us -- this is oneness and the experience of the Christhood. Acknowledging this to be so is what constitutes prayer.

The 14th century priest and mystic, Meister Eckhardt, stated his enlightenment experience with the words: "We are all other Christs." And, even Jesus himself told us: "He who believes in me [and, we could add, "who believes in my teaching"] will do the works that I do, and greater works than these will he do." By God's grace, may we each awaken to the truth of our divine power and infinite potential, so that we may become "other Christs."

Realizing the truth of at-one-ment, then, will enable us to be "set free" of our human limitations and false beliefs, about who and what we really are; it can gradually "set us free" of our doubts and fears, of our anxieties and sorrows, of our

resentments and our old grievances, of our frustrations from unfulfilled expectations and worldly disappointments, of our envy and jealousy and pride and vanity and ambition, of our self-destructive tendencies and the sicknesses our bodies express as our sadness and inner confusion. And finally, this "truth" can "set us free" of a sense of finiteness and liberate us from the dread of our own mortality, allowing us to transcend the human "laws of sin and death," in order to dwell in a spiritualized mind. Then, we, like Paul, will be able to know and rejoice in the words: "I live; yet not I, but the Christ, liveth in me"! Amen.

From dimensional seeing to non-dimensional beholding.

By Hans R. Staub

„You cannot kill“ (Aborigines religious law)

„Resist not evil“ (Jesus Christ)

At first glance these two statements seem quite absurd. The normal reply to the first statement, „You cannot kill,“ will undoubtedly be: „Of course you can kill -- that is what is happening all the time. Just look at TV news or read newspapers, and you have proof of the fact that you can kill!

There are conflicts that lead to murder, there are tensions in various areas of the world that lead to wars. Hundreds get killed! Others will argue: „If you cannot kill, why do religious laws exist that prohibit killing or punish murder? In the Bible there is a law that says: „Thou shalt not kill.“ All this is proof that you can kill. The statement is therefore just nonsense.

The reactions to the second statement, „Resist not evil“, are usually as follows: „Are we then to just give in to evil? Must we capitulate to evil and retreat? Will that not open the doors to evil and push the good aside? No, evil must be taken very seriously. Evil is a threat and it is necessary to fight it and maybe even wage war against it. Evil must be contained and if possible be defeated!“

But there is something strange in this way of thinking and with this way of dealing with evil. The more one tries to fight evil, the more it seems to spread and increase. It is almost as if one is

trying to put out a fire by pouring oil onto it! Instead of minimizing evil and eradicating it, evil seems to increase. And this increased danger calls for ever more controlling and security measures!

Contributors:

Susan von Reichenbach is a Metapsychiatric counselor and group leader, as well as a concert and opera singer. Tel: 917.650.4286 or PO Box 1024, Old Lyme, CT

Ed Glasser is an Interfaith Minister and Associate Minister of the Community United Church of Christ, in Hasbrouck Heights, NJ, he lives in Teaneck, NJ.

Ruth R. Robins has been a Metapsychiatric therapist and teacher for 25 years. Her Connecticut practice includes telephone consultations with students from all over the US and overseas.

Deborah Sofferman leads a weekly Spiritual Study Group at the Litchfield (Connecticut) Community Center. She functions as an inter-faith Minister in a variety of capacities.

Maryjane Treloar has been a Research Associate at the NY Institute of Metapsychiatry since April, 1982, and was Director of Shunem Counseling in NYC with a specialty in alcoholism. Serving on the PAGL Board she is working with other Metapsychiatry students on preliminary work for a new book by Dr. Hora. Currently, she lives in Saratoga Springs, NY where she also has a Metapsychiatric practice.

Hans-Ruedi Staub grew up in E. Africa, studied theology in Switzerland and England. He received Marriage and Pastoral Training in New York and Boston. He studied Metapsychiatry with Dr. Hora. For 15 years he served as a Missionary in E. Africa. After which he settled in in Switzerland as a Marriage and Pastoral Counselor with his wife, Margrith, also a counselor and student of Metapsychiatry. They have 2 daughters.

So the question arises, could it be that what seems obvious and clear, may not be so obvious and clear as it seems to be? For centuries it was believed (and it could be seen with the eyes), that the earth stood still and that the sun moved. That was obvious to everyone and so this geocentric view was in no way questioned. But what seemed so obvious on the surface was then questioned by a man called Copernicus, and today the geocentric view has been replaced by the heliocentric view. It is the earth that moves and not the sun.

What seems so clear is not that clear. There are at least two different ways of „seeing.“ The above mentioned way of seeing and understanding the two statements looks on the surface, at that which seems to be. It sees the physical, that which has form and is dimensional. A human body has life; after some time it has no life. So the body can be made lifeless; it can be killed. There is birth and then there is death. There is a beginning and

there is an end. Similarly evil seems to be as a reality. It exists, and so it must be dealt with and if possible be made harmless.

What seems to be a fact can, when looked at in greater depth, turn out to be a delusion, an optical and epistemological delusion. The visible is a delusion. In fact that which can be seen is less real than that which cannot be seen. Or we could say, the unseen is more real than the seen!

In order to see that which is unseen, it is necessary to transcend the fragmented and dualistic point of view (fragmentized means seeing particles as self existent and separate from each other. Dualistic seeing is the idea that opposites exist: the bad and the good, the ugly and the beautiful, etc.) So in order to see the unseen, it is necessary to go through a sound barrier, similar to that in physics, where it was discovered that there are no separate minute particles, but that the basic stuff of matter is electromagnetic energy that can appear as particles or as waves. Physicians had a hard time when they were confronted with this new discovery.

In this new way of seeing man, is not a physical being, not material and not dimensional. He is not form, nor is he formless. (Zen-Buddhism). True man is a spiritual (i.e. non-material) being. The stuff man is made of is cosmic or divine consciousness, eternal and indestructible. „Man is the image and likeness of God“.

So non-dimensional seeing does not see visible man, that which seems to be, but sees real man, the real stuff -- divine man. This seeing is *beholding*. And beholding does not see that which changes, the shadow, that which passes, the surface. Beholding sees the real, the spiritual, the substance.

In sub-atomic terms one could say, one does not see matter and particles, but electromagnetic energy. This comparison may help us understand the religious law of the Aborigines: „You cannot kill.“

The question can now be asked, how do we meet someone who has hostile thoughts and hostile intentions against us? In Marlo Morgan's book: *MESSAGES FROM FOREVER* (New York, 1998), a searching young woman asks an Aborigines woman: „I have heard, when meeting an enemy, it is possible to make oneself invisible. Can I learn that?“

„The Aborigines woman answers: „Yes, and that is not just a trick. It is a basic way of living in a world of hostility and enmity. When somebody came in order to hurt you, and he had a gun -- and you are one of the „true people“, what could you do? You did not have a gun. And if you had one, you would never have used it. You had the distribution of your energy under control, and you knew that you could not die. You were infinite. So you did not even have

a feeling of fear. You did not judge this man that pointed a gun at you. You knew that he was only expressing that which was available to him and it was the best he had. For him this was correct. He did not make a mistake. For him this was the right moment at the right place. You observed what was happening, but you refused to nourish that which smelt and tasted unpleasant. So you channeled your energy and felt according to that which you found was right for life.

Whenever possible, stand with your feet slightly apart, your arms at your side, with your palms facing the one challenging you. Then you imagine a sparkling light, spiritual energy, rising from the earth through your legs, filling your whole body. Each cell is filled with this perfection. You have sent this beauty and with it radiated the gun-man. You did not move a muscle and yet you hug this person and embrace the one that is after your life.

You have complete acceptance, respect, understanding of him, and sent him love. Without words, from head to head and heart to heart you have spoken to this person. It was important, that

your enemies“.

That means we have to differentiate between true spiritual man and the ignorance of man. Ignorance is not part of true man. Ignorance appears due to not knowing, or due to limited seeing, and it appears through man. The wheat must be separated from the chaff. Only then is it possible to love ones enemy unconditionally.

Let's come back to the question of „evil“. Evil is not a reality, which so to speak exists apart or beside the good. Evil is an appearance. It appears and then it disappears. Evil is like a mistake in mathematics. Ignorance of mathematical truths appear as mistakes. As soon as there is harmony or unison with the mathematical truth, the mistakes disappear. So it is with evil. The more ignorant man is of the fundamental order of being, the greater and more fearful is the appearance of evil. When man „resists evil“, the appearance of evil is seen as reality. When seen as reality, the appearance seems to increase and grow. There is enough evidence of this in the world.

To „resist evil“ is not the solution. It is important to see through evil, and to see it as an appearance of ignorance; ignorance of that which IS, the truth of Being. True Being is

Where this transcendent seeing, this non-dimensional seeing, this beholding takes place, something happens that is inconceivable and incomprehensible: evil fades away, it dissolves and loses its seeming power. It may disappear completely.

you explained without words, that he did not make a mistake. That he never had made a mistake. No one can make a mistake. We travel from the same source back to the same source and have all received the same gift. In every circle the last gap must be closed, and so it is with us. He too was part of perfection, and for him it was right to choose this action. That does not mean you approve of it, but you do not judge him for it. You love the individual, not his action.

When you accept and love this individual non-conditionally, despite the circumstance, then his deepest level of consciousness is awakened. There is then a conflict between the consciousness that is aware and knows what is true, and the limited and earthly consciousness, that believes it can kill.“

perfect, harmonious and complete. It is God, omniactive Love-Intelligence.

Where this transcendent seeing, this non-dimensional seeing, this beholding takes place, something happens that is inconceivable and incomprehensible: evil fades away, it dissolves and loses its seeming power. It may disappear completely. Paul speaks of the weapons we use in our fight are not the world's weapons, but God's powerful weapons, with which strongholds are destroyed. A Chinese saying says: „A poisoned arrow can find no place to lodge itself in an enlightened (beholding) man.“ It is as if this transcendent seeing, this non-dimensional beholding radiates beneficial waves that glow in the darkness and manifest themselves as love, as compassion, and as light.

This reminds us of the words of Jesus: „Do not fear them that can kill the body, but cannot kill the soul“. He also said: „Love

PAGL Community News and Sundry Items:

* **Susan von Reichenbach** offers a new essay, "Metapsychiatry's Weapons' Inspection: Principle #7" (\$3.00, all-inclusive) which explores the nature of collective energies, Dr. Hora's cryptic statement that "Experience is not involuntary" and the meaning of his specific use of the word "iconoclasmism."

* **Bruce and Diana Kerievsky** will be giving a workshop on Metapsychiatry at the Association For Spirituality & Psychotherapy Conference which is being held at Fordham University, Lincoln Center Campus, New York City.

The Conference focuses on the question: Is Spirituality Necessary for Psychological Health? The dates are May 13, 14, and 15th, 2005. You can access the full brochure and registration page at "<http://www.psychospiritualtherapy.org>". Thomas Hora's books will be on sale at the Conference Bookstore.

* **Nancy Rosanoff** informs us that as of January 18th "The Listening Place" will be seen on the Healthy Living Channel, Tuesday evenings, 8pm. Healthy Living is on the DISHsatellite network and on several digital cable networks. This means an added audience of 24 Million homes, plus the 22 Million who see the show on FaithTV and on GTV.

The Listening Place is a half hour television talk show where we discuss life from the inside out.

["http://www.thelisteningplace.com"](http://www.thelisteningplace.com)

* **Deborah Sofferman** offers a weekly Spiritual Study Group at the community center of her hometown, Litchfield, CT. She volunteers for "Recording To The Blind," presently reading, Science & Health with Key To The Scriptures. She conducts retreats, and officiates at weddings, baby blessings and other spiritual passages as an inter-faith Minister.

Metapsychiatry is coming to TV! Last Fall, **Ruth Robins** was invited to talk about some of the core ideas of Metapsychiatry on a TV program called *The Listening Place* with the host of the show, Nancy Rosanoff, who is herself a student of Metapsychiatry. A special of *The Listening Place* titled, *Who am I? and What is My Purpose in Life?* it is a nine part series which will begin airing sometime in January on the GTV (Goodlife Television) network Sundays at 6pm, and run for 9 consecutive weeks. The exact starting date of the series has not yet been determined so you will have to check the time in your area by looking up www.goodtv.com or www.thelisteningplace.com. In the New York Tri-State area, GTV is seen on the Time Warner Network, channel 153.

Jan Linthorst will conduct a seminar on Inter Religion Tolerance in coordination with several Ministers, a Rabbi, a Professor of Comparative Religion and a Sufi. The Seminar is on six Wednesdays from 2 till 5 PM at the Mission Viejo Library in Mission Viejo, CA. The seminar is under the auspices of the VIA-Vision-In-Action Institute, founded by Yasuhiko Genku Kimura, a Buddhist Priest.

Claudia Naila Schulte writes us about the passing of her mother, **Adele Knapp**:

When she passed at age 91, Adele had lived a long life surrounded by beauty, and dedicated to loving and serving others. Her transition was very peaceful, in the company of myself and my son, as well as nurses who had come to love her. My sister had just spoken to her from Holland, though she wasn't able to respond.

Her body had been showing signs of wear for quite some time. She finally succumbed to a strong infection contracted during hospitalization for congestive heart failure.

Her memory lives on as an extraordinary mother, highly effective social worker, superb musician, unswerving individualist, devoted servant of humanity, and lover of God. She emerged from a dysfunctional family and privation during the Depression with an amazing strength and determination. As a divorced mother of two (unusual in the 50's) she struggled to give the best to her two daughters. Throughout graduate school and a busy career as a social worker, she always found time to take us to places of culture and beauty. Although she had had to give up her dream of singing opera, she sang around the house constantly, and exposed us to a wide variety of music.

After giving up Catholicism and embracing humanism for a time, Adele began a spiritual quest in her mid-40's which took her through the mystics of all traditions, spiritual psychotherapy, and attempts to share her understandings with kindred spirits at the communities she lived in. For many years she was interested in Quakerism and volunteered for the American Friends Service Committee. Later she received much of her spiritual guidance from the NY Institute of Metapsychiatry under Dr. Thomas Hora; after moving from New York she became interested in Christian Science and Unity as well. She met my Sufi teacher, Bawa Muhaiyaddeen, and read books by him. Adele was ruthless with herself in her attempts to root out attachments and self-centeredness, though she was only sporadically successful in attaining the peace she longed for.

As long as she could -- which was well into her late eighties -- my mother delivered mail for her community, helped with Meals on Wheels, and held sing-alongs which delighted all who attended (she had taught herself to play the piano by ear). I was told that she often acted as an advocate for fellow residents. She took up painting seriously for a number of years, and continued to play the piano (mostly Chopin). Until her body gave out Adele continued to read widely, especially on spiritual matters, and to do whatever she could to share her understanding with others.

Her strength, faith, courage, love, curiosity, sense of beauty, and insistence on being true to herself no matter what, have been a very powerful influence in my own life. May God grant her perfect peace.