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DIRECTOR

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EDITORIAL

This issue of our NEWSLETTER is devoted to the conference in Hawaii which took place between January 30th and February 1st. Many inspired ideas resulted in response to the conference theme "Do we really know what we know? Do we really see what we see?"

The articles in this issue are excerpts of discussions held at the Hawaiian conference. The follow-up conference, which was held on February 13th and 14th in Los Angeles, will be covered in the next NEWSLETTER.

The conference in Hawaii was a truly blessed event. Everything, from the details of our travel to the beauty of the Makaha resort, helped to make the conference a memorable experience.

The fruit of the Hawaiian conference is an album of six tape cassettes. These are available and can be ordered from Dr. Linthorst. Some of the tapes have the singing of tropical birds as background music. Further information about the tapes can be found under "STUDY MATERIALS." Tapes of the conference on Spiritual Rebirth can also be ordered. Also, at the conference in Los Angeles we produced a video tape of Dr. Hora's workshop. Information on lease or purchase of the video tape can be also found under "STUDY MATERIALS."

We take this opportunity to thank Mr. Grev Means for his generosity and loving care in arranging the details of transportation and for choosing the Makaha resort for the conference.

We are also very grateful to Heather Brodhead who was a most gracious and tireless hostess to all of us throughout our stay in Hawaii.

CONFERENCE IN OAHU, HAWAII  
Hawaiian Melody!

Report by Fern Rubin, M.S.

The conference in Hawaii was a wonderful idea. Surrounded by the beauty of the mountains and the clear ocean, we were grateful to have this opportunity to be in an informal setting with each other and with Dr. and Mrs. Hora.

At this conference Dr. Hora spoke of "funnel consciousness," which is a "way of understanding the nature of enlightened consciousness" as an unimpeded funnel through which the wisdom and the love of God flows freely into the world."

Dr. Hora: There is a Zen story which describes a student who through meditation and study reached a point where she spontaneously exclaimed, "The bottom of the bucket has fallen through!" She suddenly became aware of the fact that all mental content had left her and she was completely available for inspired wisdom to reach her from the Cosmic Mind. If we think of a bucket with the bottom knocked out, what do we get? We get a funnel that lets everything through and doesn't hold on to anything. You cannot accumulate knowledge, information, or fantasies in a funnel like you can in a bucket. So unenlightened man's consciousness could be compared to a bucket, which is constantly filled and kept full with images, fantasies, opinions, and preconceived ideas. Enlightened man lets go of these things and as a result becomes an open funnel, or channel, through whom inspired wisdom-Love-Intelligence-freely flows and such an individual is spontaneously wise, loving, responsive, and always capable of dealing with life in an appropriate fashion.

Comment: We have to become a funnel consciousness? A funnel receives and expresses.

Dr. Hora: The funnel actually doesn't do anything. It just lets things flow through.

Comment: It seems that funnel consciousness would be boring.

Dr. Hora: Well, can anyone define boredom. What do you think boredom is?

Comment: Is it the opposite of excitement?

Dr. Hora: That is true, but it is more helpful to see that it is a desire for excitement. If you have a desire for excitement, then a funnel consciousness is not for you. It isn't fun

conscious. (laughter) But what's so good about funnel consciousness that it could outweigh fun and an exciting life? We can understand that excitement is a counterfeit form of happiness, an illusory experience that has a flip side: suffering. It is pleasure seeking and sensualism. When a sensualist has suffered enough, he may become interested in funnel consciousness and discover that there is real happiness which is possible for us to attain. Real happiness is not excitement. It is quiet joy. In Metapsychiatry we speak of PABL--Peace, Assurance, Gratitude, and Love. Would you trade excitement for quiet joy?

Comment: I would like to understand funnel consciousness better. What is such consciousness focused on?

Dr. Hora: On becoming a funnel. Krishnamurti speaks of "choiceless awareness" of that which reveals itself moment to moment. That is the open mind. Choiceless awareness is neither agreeing nor disagreeing, believing nor disbelieving. So what is it?

Comment: Understanding?

Dr. Hora: Yes, but what is this mysterious process called understanding? It is something that we cannot do. Many who suffer from learning disabilities really suffer from a belief that they "should" be able to do it. Understanding cannot be done or produced. The most difficult thing to do in life is letting. Letting something unfold. Did you ever try to make a rosebud become a rose by prying it open? You have to let it. We must learn to LET! We have an operational approach to life that is interfering. Nobody can decide to understand anything; it happens under conditions of reverence, loving receptivity, it unfolds in consciousness. So long as we are using our personal mind, we will not understand, and knowledge which is not based on understanding is hubris, false knowledge from the mental filing cabinet, just an illusion of personal mind and mental vanity. We are in the habit of studving to be informed, but in Metapsychiatry we seek to be transformed. Truth takes hold of our consciousness and becomes active there.

Comment: To be a funnel, even what is understood cannot be clung to or remembered, that would clog it up. So what is going on?

Dr. Hora: This is a good question. What we remember we don't understand and what we understand we don't have to remember. Isn't it a mystery that when we understand we don't have to remember? Yet, it will be available at the right moment when it is needed.

Comment: Remembering has to do with the personal mind and experiences, and understanding has to do with reality.

Dr. Hora: That's a good point. There is a faculty beyond memory. Remembering is of the illusory personal mind, it is a counterfeit faculty. The real faculty is a spiritual faculty, is the faculty of recall. When we have reached funnel consciousness this faculty of recall is available to us except when we are backsliding into thinking. When we are thinking we lose the faculty of recall and then we say, "it is on the tip of my tongue, but I cannot remember it." (laughter) Funnel consciousness is blessed with recalling what is needed at any moment, by the grace of God. We cannot do it, but it happens. Funnel consciousness is not encumbered by memories, it is free flowing. One doesn't have to rack one's brain to function in life. It is just flowing freely from the "ocean of Infinite Love-Intelligence" through an individual consciousness into manifestation.

Comment: Could it be that when understanding occurs we have changed? We are not the same anymore, so how could we remember? As when you explained about the bottom of the bucket dropping out, suddenly we saw this funnel, that changes us, if we understand it.

Dr. Hora: You are getting to look more and more like a funnel. (laughter). What is that which is neither thinking nor not thinking?

Comment: Awareness.

Dr. Hora: Yes, and how does awareness differ from thinking and not thinking? It involves letting. Awareness is something we allow to happen. We are not really meant to be thinkers, contrary to general belief. We are just places where awareness is happening. The funnel is symbolic, contrasted to our fantasy that the mind is a container like a bucket. We try to collect information and store it in that bucket. A lot of information means that you are educated and a little information means you are uneducation. But an enlightened consciousness is not a container; it is more like a funnel, it is infinite (although a funnel is still finite, even though it is connected to an infinite source). Every individual is an infinite consciousness within the divine consciousness, and all that is needed comes from this source. Awareness is constantly taking place as unlimited Love-Intelligence and to the human sense it appears as Peace, Assurance, Gratitude, and Love. When we reach an understanding of this, healing take place within us and in all that comes in contact with us. Pathology has no place in Divine Consciousness. There is nothing left to heal, you don't have to have memories anymore, or be sick or have problems; in that reality there are only perfection, harmony, and glowing. "In Thy presence is fullness of joy."

MEDITATION AND HEALING

Report by Fern Rubin, M.S.

Dr. Hora: "when we get healed of a problem, God is suddenly understood as a present reality. Healing is a means to God realization, and God realization manifests itself in healings and harmony in our lives. Jesus referred to a non-dual reality when he said, "If thine eye is single, the body also shall be full of light." The faculty of spiritual discernment makes it possible for us to become aware of that reality where there is no evil, where there is only good. There are no opposites. "If thine eye is single" means if your outlook on life is spiritual, non-dual, then you will be healthy in all ways. Neither discord, nor illness, nor inharmony nor suffering has any possibility to exist, and surprising healings take place whenever we succeed through meditation and prayer to see reality through the spiritual faculty of discernment. In our meditation we seek to catch a glimpse of this reality and the sign, if we succeed, is an awareness of PAGL. If at this point something ails us it will surely be healed, either spontaneously or after a little while. How is it possible that healing take place when the single eye form of discernment is achieved?

Comment: Mistaken beliefs cause illness?

Dr. Hora: If illness were caused by mistaken beliefs then illness would be a reality and it could not be healed. Illnesses don't have a cause. They only have a meaning. So mistaken beliefs don't cause illness, they take on the appearance of illness; therefore illness can be healed by correcting our mistaken beliefs. A mistaken belief is a thought. What is a thought? It is a unit of mental energy. There are two types of thoughts: valid and invalid. It's very simple. Valid thoughts conform to divine reality and their source is in the Divine Mind, the ocean of Love-Intelligence. Invalid thoughts do not conform to reality, like  $2 + 2 = 5$  does not conform to mathematical principle. A valid thought,  $2 + 2 = 4$ , conforms, it is valid, therefore it can abolish the invalid thought. It is only fantastic to consider that we can know something that does not exist. Not only know it but to be affected by it.

In meditation we are oriented toward the capacity of seeing reality with the single eye, as non-dual, infinite presence of Love-Intelligence. Then we are aware of PAGL, and we can become so interested in PAGL that we like to be in that condition all the time. It is a way to healing and enlightenment. PAGL is our criteria, the indicator of being on the right track. The realization of infinite Omni-presence brings with it a

realization of perfect order and harmony and good ever-present. When the carnal (calculative) mind is out of the way and spiritual discernment is awakened in us, we see the unseen—that's enlightenment. That is the precondition of healing.

THE BODHISATTVA

Question: What difference does it make if I understand God or not?

Dr. Hora: It makes a difference whether you seek that light or you don't.

Comment: If I am going to cherish in consciousness aspects of the sea of mental garbage, then I am potentiating the sea of mental garbage. I can be a place where that sea is dissolved and light is manifested. The compassion that develops in the enlightened individual is like a vow, to awaken mankind from the nightmare of suffering.

Dr. Hora: It makes a difference to our fellow man if we become enlightened. As an ego person we are invalid, but as a glowing consciousness we become valid and we become instruments of God. The whole world is crying out for redemption, and every individual who reaches a level of enlightenment becomes a focal point around whom this redemptive process is taking place. In Buddhism, it is the Bodhisattva who is an individual who has reached such a degree of enlightenment that he could ascend at will, but out of a great sense of compassion for suffering humanity chooses to stay in the world and become a beneficial presence. Every true beneficial presence can be considered to be something of a Bodhisattva.

Question: Is it my responsibility to become enlightened in order to save the world?

Dr. Hora: First we have to save ourselves. Then we can become instruments for the redemption of others. This is very fulfilling mode-of-being-in-the-world.

Comment: Does it matter that God be manifested in the world?

Dr. Hora: Yes. Everything in the universe seeks to manifest its essential nature, a tree, a flower, an animal, a human. Everything in the universe has a tendency to push toward full manifestation of the essential nature of its being. It appears that God wants to be manifested in the world. It seems that humans are required to consciously manifest the qualities of God. We are here for God. We are called the image and likeness of God. We seem to be required to show forth-image forth-the qualities of God.

WHO KNOWS...?

by Ann Linthorst, M.Div.

One way of considering the question "Do we really know what we know?" is to consider the question "Who knows?"

For example, when one of our boys tearfully exclaims, "You always let So-and-so do these things, and you NEVER let me!" I am often astonished by this "knowledge." I don't know that at all. Quite the contrary, I know that this child is as fairly and lovingly treated as any child could be. Yet here is my son knowing absolutely that he is the victim of cruel and biased treatment. So we might ask, "Who knows what he knows? And who knows what I know? And where does such knowing come from?"

For a long time, I considered the task of the spiritual path to becoming to know something, such as "the truth" or "what really is." But it now seems clear that, in one important sense, there is nothing to know; that is, there is nothing for ME to know. Rather, it is what I KNOW that is the problem. And the task of the spiritual path is the dissolution of personal knowledge, not the acquisition or achievement of it.

Metapsychiatry concerns itself, preeminently, with learning to ask the right questions. But do not ask the right questions in order to please our therapist, nor in order to use the same "buzz words" as the other group members. And we do not ask the right questions in order to be able to figure out the right answers. We ask the right questions in order that what we know may be exposed and recognized and dissolved. Because when we no longer know for sure what really isn't, then we may become aware of what really is.

In a recent paper, Dr. Hora says, "We are places where awareness is taking place." The term "awareness" is edifying. It might be worth noting that while one can say "I know," because "to know" is an active verb, one cannot say "I aware," but only "I am aware." Awareness is a state, not an action. Awareness clearly cannot be done. It happens; it takes place; it takes place when there is some place for it to take. And that never happens when I KNOW something, even if what I KNOW is words about the truth.

However, if I am equipped with some concepts which point in the direction of spiritual reality, then I can call my personal knowledge into question. I can refuse to give absolute, blind commitment to what seems to be. One way to do this is to ask, "Who knows...? Who is this me who knows this knowledge?" If we diligently ask this question, we may eventually come to discover that the "who" who knows my thoughts is not other than the

thoughts themselves. There is no "who"; there is only "what"—thought, belief--masquerading as a "who".

So we move from a sense of being a person knowing a situation to a sense of being an observer of beliefs or thoughts which are obtaining in consciousness. And we can then become aware of the critical mistake of human consciousness: the "fall" which takes place when a consciousness, becoming aware of certain thoughts obtaining, says, "Because I am aware of these thoughts, I must be that person in that situation."

We can get some sense of the captivating power which personal identification gives to a thought if we consider the difference between what we see to be somebody else's troubles and what we believe to be "our own." Somebody else's disease is just a thought to us. But if we become involved enough with that thought--as often happens in an "epidemic"--then we may begin to identify ourselves with it. We move from seeing it as a thought to seeing it as a personal happening, which is happening to somebody else, and then as a personal happening HAPPENING TO US. And at that point, we do not see it as a thought at all. It is seen as a personal reality. And once a thought is accepted within the context of personhood, we are stuck with it. What we think of as personal history or personal happening, we cannot get free from.

But it can also work the other way around. If we can turn a "what" into a "who" we can also turn a "who" into a "what," and we do this by calling into question our personal knowing and our personal seeing. The question "Who knows?" leads us to the exclamation, "Who knows!" which is synonymous with the exclamation, "God only knows!" That's what we say when we don't know. "God only knows!"

God only knows what can be known. And what does God know? Well, only God knows. We can, however, become aware of what God knows as we come to identify ourselves with awareness itself rather than with personhood and personal knowledge.

But we have the mind of Christ." writes Paul in I Corinthians. We do not have personal minds full of personal knowledge, but the mind of Christ. We are, in other words, places where awareness is taking place.

Dr. Hora says, "If we want to pray effectively, we must know who we are and where we are. Instead of thinking about God, we must be aware of God. When we are aware of God, there are peace, assurance, gratitude, love. There is no effort involved. The secret is knowing ourselves as God knows us."

Is my son what he "knows" himself to be, a poor, abused child? No. Is my son what I know him to be, a very fortunate



child who doesn't appreciate it? No. He is what God knows him to be: not a child, not my son at all, but a consciousness, an individual manifestation of God's own awareness. He may be momentarily distracted by an awareness of false beliefs which the world offers him about life. But if I can keep in mind that the issue is distraction, then perhaps I can keep from adding to that distraction by lecturing him on the basis of my own distractions. Perhaps I can be still and remember that neither his knowing nor my knowing constitutes the reality of the situation. God only knows what's really going on here.

Students can use the idea of awareness to check out the issue of knowing. Authentic knowledge is awareness. If we think we know something, we can ask ourselves whether we are, then, aware of it. Are we aware of goodness, beauty, health, love, Intelligence, and Omnicaction, as the realities, the substance of our own lives? If not, then it is clear that we know something else, and we need to examine what we know and who it is who knows that. Who knows? Who knows! God only knows! Awareness which is empty is aware of what God knows, and what God knows is what really is.

#### THE PRAYER OF NOT KNOWING

Roberta Babits Carasso, Ph.D

Our purpose is to get to know God, to come so close that we realize that we are already one. It seems as if the way to know God is through prayer. Several types of prayers have been revealed, and, certainly, others will be available when needed.

It seems as if beginning students need a beginning prayer. This is the prayer of not knowing. It is a state of consciousness that realizes ignorance. It recognizes that there is much to know but that we do not know it. We can never know it, and it is not for us to know.

The prayer of not knowing must not be confused with statements often said by Knowers. Saying "I don't know" can often mean "I know" or "I don't know now, but I will know soon." Not knowing requires a perception of the infinite—a realization that our life is part of something much larger, much higher, much broader, and much deeper than we can discern or are even capable of discerning. It is a humble posture. Like that slogan "Leave the Driving To Us," we can say: "Leave The Knowing To God." This is Letting—the complete surrender to the will of God.

Of course, human knowledge and our daily lives require that we know many facts and ideas. Nevertheless, in spite of that need and the amount of knowledge some of us are required to know, we can still approach each new situation with an "I don't know."

Realizing a not-knowing automatically removes "should-thinking."

Realizing that we do not know allows us to be what we are meant to be: manifesters. When we cease from knowing, from espousing knowledge, from showing off our knowledge, from praising others for their knowledge, we become intelligent. Intelligence is recognizing that we do not know, and, therefore, we become open to whatever intelligence may transpire. Conversely, not knowing is also intelligent. Not knowing is also love. Not knowing is nonjudgemental and unconditional. It has no beginning and no end. It is not good nor bad. That which is not known cannot be judged, measured, or determined. Therefore, not knowing is freeing. It allows greater freedom and spontaneity into our lives.

Not knowing and knowing we do not know lead us to the two intelligent questions. And even when we seek meaning, we recognize a not-knowing. Finding the answer is not knowledge. It is merely the exposure of our ignorance. This is what distinguishes the knower from the seeker. The knower believes that finding meaning is a form of acquiring knowledge, and when he or she finds meaning it becomes a form of collecting knowledge. The seeker is grateful that another aspect of ignorance is exposed, sumitting room for truth. Knowing is acquisitive and terminal; not knowing is a divestment and a commencement. The prayer of not knowing seems to put us in a onsciousness that allows the prayer of right seeing to unfold. We see rightly when we are not holding preconceived thought, which means we recognize that everybody and everything is here for God. We might even consider that, like the hierarchy of spiritual values, there is a hierarchy of prayer. The prayer of not knowing is a beginning prayer, and one that can be returned to whenever we are "stuck." From this humble perspective we see rightly, and then we behold. Ultimately we shift from knowing -

- to not knowing
- to seeing rightly
- to beholding
- to manifesting
- to glowing
- to being beneficial.

PAGL FOUNDATION NEWS

by Phyllis Larzalere, M.A.

The first organizational meetings for the PAGL Foundation were held at the Makaha Resort during the conference in Hawaii. Several useful issues were discussed.

The purpose of the PAGL Foundation was defined by Dr. Hora as an instrument for fund raising. As the work of Metapsychiatry expands in educational and scientific efforts, more money is

needed and a number of individuals have offered to contribute funds for the work.

The FAGL Foundation proposes to raise funds for the purposes of 1. Research. 2. Public education. 3. Training and supervision of qualified candidates for metapsychiatric counseling. 4. Publishing relevant literature and tape recordings. 5. Organizing lectures and conferences. 6. Establishing and maintaining a lending libraries of educational materials. 7. Publishing a Newsletter through its West Coast affilliate in Orange, California.

The need for an official legal organization was discussed in light of responsibility to contributors and tax laws. It was said by Emory Ayers that an administrative stucture better assures the intelligent and orderly use of funds. Dr. Hora pointed out that it is because of our tax laws that non-profit status is important. With small donations, tax deductions may not be a consideration to the donor; however in the case of sizeable contributions, the donor is entitled to tax benefits and an organization must be established for that purpose.

To expedite the legal process and resolve the necessary administrative issues, a small group of individuals was selected according to region to act as the original administrative Board. Emory Ayers, New York, for the East Coast; Grey Means, San Antonio, Texas, for the South; Phyllis Larzelere, Newport Beach, California, for the West Coast; and Heather Brodhead, Honolulu, Hawaii, for the South Pacific, were invited to form the original group. The by-laws of the organization, formulating the purpose of the work of Metapsychiatry will be written by Dr. Hora.

Dr. Hora, Jan and Ann Linthorst will not be directly involved in the organization or administration of the FAGL Foundation, but will be consulted as advisors. The separation of education and scientific efforts from administrative functions is a necessary division in IRS rules regarding non-profit organizations and possible conflict of interest issues.

Several issues are being further by the group and reports will be made in the newsletter. Primary issues at this time are legal structure, being researched by Grey Means; and the process of nominating and electing a Board of Trustees, in which matter Emory Ayers draws from his broad experience in administrative work.

STUDY MATERIALS

Hawaiian Conference. six tapes, \$ 50.  
Conference on Spiritual Rebirth, 5 tapes, \$ 40. and three 2-hour VIDEO TAPES, \$ 50. each, \$ 125. together. They also can be leased for \$ 25. per month.

STUDY OPPORTUNITIES

SPIRITUAL GROWTH SEMINARS, conducted by Polly Berrien Berends at the Round Hill Community Church House in Greenwich, Ct on Wednesday mornings at 9.00 A.M. For information call Polly Berends (914) 478-1187.

A PAGL group is now being formed by Elizabeth Buckner in Fullerton, California (714) 993-4659. Also Gini Oleson conducts an ongoing PAGL group in Long Beach, California, for information call (714) 739-7701.

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