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PAGL ASSOCIATES NEWSLETTER

FOR THE STUDY OF METAPSYCHIATRY

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PAGL Associates Newsletter

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answers, and even if we have memorized the right words, it's better to admit our ignorance and be spontaneous and act from the heart. After all, when Martha and Mary cried out to Jesus that their beloved Lazarus was dead, Jesus -- who knew everything -- didn't say a word. The gospel says, "he wept."

Then he hugged them.

Frank's humility reminds us to resist the temptation to say something smart in the face of evil or suffering. Whether we're Catholic or Muslim or a student of Metapsychiatry, it's easy to fall into the trap of saying what we think we should say rather than responding spontaneously. Just think if Frank had said to the Hindu woman, "They didn't really die. It's only a dream," or worse, "Nothing comes into experience uninvited." In circumstances where words fail, it's more loving to keep our mouths shut and just hug, or if we say anything, to let it come from the heart as Frank did, not a book, be it the Bible or *Beyond the Dream*. The eleventh Metapsychiatric principle is "do not show your pearls to unreceptive minds, for they will demean them." A twelfth principle could be "Do not show off your pearls to receptive minds, for you will demean those you are speaking to."

I've done that in lesser situations, and I get embarrassed just thinking about it.

If Dr. Hora were around, he would have told me, "You don't have to say anything or do anything. You need to *know something*." That's what happened after Jesus wept. He *knew* something about Lazarus. And we know what happened next.

We're not Jesus, but it's good to choose the best role models.

Just as the September 11th tragedy has brought out the best in New Yorkers and those who are helping them or who are realizing their oneness with them from afar, the aftermath gives each of us the opportunity to comfort the afflicted with humility, honesty and spontaneous love.

The lesson I learn from Frank is this: when called upon to comfort someone struck by tragedy, recognize that to them the dream is real, and, if I'm honest with myself, it is to me too, most if not all of the time. It's kindness to let them grieve in the dream and to mourn with them and be spontaneous and just say, "If I were God, I wouldn't harm a bird. I don't really understand this either. But I trust God. Where else can I go?" And then hug. Hard.

From the President's Desk

By Michael Leach

Humility

My friend Frank, a Maryknoll priest, ministers to families whose loved ones were murdered on September 11th. A Hindu woman was the first of many to ask "how could a just God -- anyone's God -- let thousands of people die?"

All he could say was, "If I were God, I wouldn't let a bird die. It's a mystery, and we know very little about mysteries." He added, "Yet God must have reasons. They are beyond you and me, but I trust God. Who else can I trust?"

Then Frank hugged her.

It takes humility to realize that we may not have all the

FAVORITE QUOTATION

"Everything everywhere is already all right."

"There is no interaction anywhere; there is only Omniaction everywhere."

Since the morning of September 11 when I fled the TV room with heart pounding, and more recently with the threats of biological and more traditional forms of warfare, these two ideas have been most uplifting and comforting. Initially I turned to the Lord's Prayer, and, applying the Metapsychiatric meditation on it, was jolted to Reality by the phrase "I abandon interaction thinking". That led me to the two phrases quoted above. I've turned to several additional concepts as articulated in Metapsychiatry in the moments since then, but these two are the ones which lift me out of fear, anger and the "us vs. them" mentality. Contemplation of the ideas quells the fear from a vivid imagination, which would try to re-live the terror, empathize with the victims and their loved ones, or cook up possible scenarios of tragedy and disaster, which have not happened. These are replaced by peace, assurance, gratitude, and love (PAGL), and an accompanying receptivity to good ideas in response to needs of the moment. This also gives me comfort, because, in my current circumstances I cannot do much to help those directly affected. "It is not what we do but what we know" which blesses. Knowing that everything everywhere is already all right takes the power away from rampant emotionalism and the aggressive mental suggestions of "what seems to be." The understanding that there is no interaction anywhere depersonalizes the picture, placing blame on ignorance, not on persons. The acknowledgement that there is only Omniaction – Omniactive Love Intelligence – everywhere lets me see that no one anywhere is outside its influence.

The work done in the healing of problems, which took me to Dr. Hora in the first place, has prepared me to pray about situations in which there appear to be victimizers and victims. And I am reminded of his comment that, as we grow in understanding, we become like those toy clowns, which are weighted on the bottom. When knocked over by distractions, we, like them, bounce back upright very quickly, becoming once again, beneficial presences in the world.

~ Heather Brodhead, Santa Barbara, CA



Overcoming Comparison Thinking

By Bruce Kerievsky

According to Metapsychiatry, envy is wanting to have what someone else has, jealousy is wanting to be what someone else is, rivalry is wanting to be better than someone else, and malice is ill will toward someone. The first three of these "four horsemen" of suffering originate in comparison thinking. So it is of utmost urgency to become aware of the invalidity of this mode of thought. We can begin by asking the meaning of this common tendency in consciousness.

Whenever we think that the good in life is finite or limited then we tend to become concerned that we could be shortchanged, we start to compare ourselves with others and we become impelled to want what they have or to be what they are, or to be better than them. Of course, only material things are subject to seeming in such short supply. Spiritual values, qualities, and ideas are unlimited. So susceptibility to comparison thinking indicates that we believe the good in life is material. Note that even qualities of mind or character, which one might consider non-corporeal, are actually material in nature if we think of them as personal possessions, attachments to particular individuals.

It appears, then, that the only way to discard comparison thinking is to appreciate spiritual values, which are infinite and freely available to everyone. This inevitably means that we depreciate material ones, for we can enter the realm of "what blesses one, blesses all" only when we forsake the domain of "one man's gain is another man's loss." To become aware of the need to consciously choose between these orientations is a significant milestone in the spiritual evolution of a seeker.

The understanding of the unique nature of every individual is a further antidote to the noxiousness of comparison thinking. This means that each individual being is an incommensurable consciousness, with life experiences unlike any other's. To realize the trespass we commit and the peril to which we subject ourselves when we indulge in comparing our situation to that of another is to be chastened for our own good. It alerts us to an error with disturbing consequences and encourages us to see the diversity of life forms and to marvel at the infinite variety of creation.

The apparently secret character of our thoughts does not protect us from their nefarious potency. Celebrating the misfortune of others, to cite a particularly egregious example of which the author is habitually susceptible, is a clandestine form of rivalrous ideation which dishonors whomever entertains such perverse pleasures. The hidden nature of such thoughts means that they are rarely exposed to others, and the embarrassment and ensuing discomfit that often serves as a stimulant to regret and reform is less likely to occur.

Only when the foolishness and harmfulness of comparison thinking is fully realized will we become reluctant to succumb to it. But healing is not so much a matter of avoiding error as embracing truth. Just as "the understanding of what really is, abolishes all that seems to be," so does the awareness of the blessedness of our own lives eliminate both the inclination toward, and need for, comparative ideation.



The Only Answer There Is

By Sam Menahem

Last week, a thought struck me like a thunderbolt. The increased anxiety and depression I have been experienced since September 11 is only a worsening of my usual existential anxiety. My mind kept going between fearing and hating the terrorists. These bad guys were ruining my life. They had destroyed my secure and peaceful existence. Instead of waking up each day and doing what I like, I had to think about anthrax, smallpox, bombing and maybe even an apocalypse. Everybody seemed to agree on this scenario except my mystical friends who talked about forgiveness and purging of fears to reach a higher level of spirituality. According to them, I was supposed to be thankful to Bin Laden and his legation of evil cohorts for bringing me closer to enlightenment. I did not feel thankful. I did not need terrorists killing people to remind me that I will die some day. Wait a minute. Perhaps I was still in denial about death. There are two possibilities regarding death. Either I am extinguished-which I don't believe. Or my soul-consciousness continues-which I do believe. Why didn't this make me feel any better?

I began to inquire inwardly, seeking answers from my higher self. What part of me is afraid of dying-my ego? I was still too attached to my ego. I was still acting like an ego defending its body. Where did this ego come from? It developed through synthesizing emotional experiences in early childhood. At first, it was merely a body ego. Then, gradually, it moved up to my head and I began to develop a separate psychological identity. This newly formed ego told me that I was separate from everyone else, had to compete with everyone else and hopefully become a winner, a person with high self-esteem. I was an ego, encased in a body and would someday die. But not for a long time.

My original psychological path was focused on analyzing the reasons why I wasn't more of a winner, more successful. As one early therapist of mine put it, "You always want to look good." I agreed with him. Doesn't everyone want to "look good?"

I didn't get it. Under the surface, I felt "not good enough", so I wanted to appear to be a total winner. Spirituality never entered the picture. I also suffered from existential anxiety but I considered that "normal." It was a fear of extinction that would some day come, but not for a long time.

Eventually, reincarnation and the perfection of the soul rose into consciousness. Life finally made sense. The soul doesn't die; it just keeps reincarnating until it gets the point of life, compassion for all sentient beings. All beings are just part of God-the loving all knowing Cosmic Intelligence dwelling within. Yet, my sense of fear and existential anxiety was still present.

A Course in Miracles seemed to have some good ideas. Come together in holy relationships. Forgive everyone-not because you are superior or more spiritual but because you are part of God. Pray to God or the Holy Spirit to see things differently; create win-win interpretations in daily life. Only our perceptions are real. Healing our negative perceptions of life is the only real healing. The body and the physical world are the illusions. Wow! Wait a minute; they were telling me that the real world is an illusion, that pain wasn't real. They were saying the real cause of all guilt and pain is "the separation" from God. This was too far out even for me. I put the book down for ten years.

Fast forward to 2001. During this past year, I encountered the work of Dr. Thomas Hora, a New York psychiatrist who created Existential Metapsychiatry. Hora tells us that all suffering is caused by "self-confirmatory ideation." This sounds remarkably similar to the idea that we cause our own suffering with the illusion that we are separate from God. According to Hora, we are dreaming that the physical world is real and this illusion is causing us pain (especially those darn terrorists). To make things worse, we will go to almost any lengths to confirm that we are nothing but separate physical beings. As long as we refuse to look to Spirit for answers, we remain trapped in pain and suffering. What about physical pain? Hora advises us that all pain be related to angry "interaction thoughts." We see ourselves as separate and are angry with others for frustrating our desires. When we feel the resultant physical pain most of us deny any connection to thought. We would rather believe it just happens. Personally, I can accept the reason for pain and suffering. These ideas seem intuitively right to me. What then is the reason for my difficulty dealing with the fear and anger from those miserable terrorists.

Our need to see ourselves as physical and separate is deeply rooted in cultural belief. Most of us in this country have been raised to be scientific materialists. It seems obvious that we are our bodies controlled by our conscious minds. The alternative idea of unity or oneness is difficult to comprehend. Both Dr. Hora and A Course in Miracles tell us that we are part of the loving intelligence that is God. I, along with everyone else, need to

identify my being with God, not my body and ego. Meditating helps the spiritual process along. Letting go of all thoughts and feelings, becoming non-judgmental points us in the right direction. Allowing all our thoughts and feelings to arise and be released helps us too. The more allowing and releasing we do, the more we are able to get in touch with our higher self, our soul. At the soul level all is well. There is no cause and effect, just love and peace. There is no suffering, only joy. We must be willing to engage in this spiritual process by starting with the physical and emotional being. We cannot stop there, however; we must be willing to recognize that everything our culture has taught us is backwards. We are not purely separate, physical beings generating consciousness. We are consciousness, generating our physical beings. As long as we are trapped in physicality, we cannot achieve real peace of mind. We are here to move toward enlightenment by realizing our true spiritual source.



FAVORITE QUOTATION

As I was about to sit at the computer this autumn day in Michigan to write about how I have responded to the very difficult situation following September 11th, I opened my drapes to see the Glory of God being manifested! The trees glistened in the early morning sunlight, and burnt orange and golden leaves shimmered in the breeze against the green pines. All was reflecting in the pond with the steady movement of the river running through. To top the wonderment of the moment, a full, glorious rainbow arched into the cloudy sky. The passage "Eyes have not seen ...what the Lord has in store for us," crossed my consciousness as I stood there for a full ten minutes realizing again that there is still beauty in this world. A real gift from Love-Intelligence. If I had been in the "sea of mental garbage" at that time it would have lifted me out and brought me PAGL. It was a **PAGL** moment!

I write the above because, as **Dr. Thomas Hora** has pointed out that we often find it easier to complain ... So today and every day I am grateful when PAGL descends upon me "like a dove."

Because I have read all of the published books of Dr. Hora, I was able to see the events of 9/11 as a dream and looked for "what is the meaning of what seems to be?" "The understanding of what really is, abolishes all that seems to be." I was truly grateful that I had had the past two years to study his teachings. Some frustration comes from the fact that I do not know anyone in my area that is familiar with his work. Yet, I continue to find comfort in knowing that my life is better because of him and that when I apply his theories I find PAGL. I was also grateful to receive the latest newsletter and to know that others

throughout the world are also searching for understanding and meaning. I brought up your Web Site and I'm grateful to those of you who work to bring light to this darkness.

However, I must admit that fear entered. As a mother of three pilots for American Airlines, fear had only minutes to take over my thoughts. It was a phone call that brought me to turn on the News that was inconceivable. At that time it only involved the first plane - 'American.' Fortunately, by the grace of God, my daughter called to relieve my momentary fear by saying that neither she nor her husband was the Captain flying those planes that crashed and crushed the world. She assured me that our other son was also not flying that awful day. Tears of relief consumed me for a short time. Then I continued on with my previous plans for that day and a full scheduled week, shaken but alert to what was happening; sad but without being depressed. I did not allow the "replays" to consume my consciousness nor me. I prayed, meditated and practiced many of the principles. I am not sure that I would have been able to stand back and observe this tragedy if I had personally been affected.

I continue to face this very difficult situation by replacing any fear or worry with valid thoughts - trust, forgiveness of ignorance, and an ever increasing effort to try to become a beneficial presence to my world.

Two sections of Dr. Hora's books especially were interesting and helpful during this sad time. In the latest book, "One Mind," at the bottom of page 130 and the top half of page 131, Dr. Hora says, "In divine Reality, there are no muggers, and there are no mugges." We could substitute that with terrorist. He continues, "So whenever we need to be healed of something, it must be healed in consciousness by discarding the invalid thought and replacing it with a valid thought, and the experience will quickly vanish."

The whole issue of transmutation of energy which Dr. Hora speaks of in Existential Metapsychiatry - Conscious Union with God - starting with page 145, is rather disturbing in light of the constant words of newscasters sometimes broadcasting ignorance that flashes into millions of individual consciousnesses. Also in Existential Metapsychiatry: "What are Thoughts" starting on page 141 which speaks of the power of hypnotism. It is painful for me to watch how many individuals are being swept up by the unnecessary fear that comes through the media.

Finally, in "One Mind" near the bottom of page 135 and top of 136 of session on Pain and Gratitude. Dr. Hora concludes with, "Whenever we face a problem, which is not directly our own problem, we pray—we pray for the world, and we pray for New York City."

And so I have -- and so I ask Love-Intelligence to bless all humanity, to see beyond America and awaken to Love-Intelligence blessing the whole world with harmony, peace and freedom for all. We all need to wake up and I need to "shut up!" (Another Hora quotation that I need to work on.)

Patricia O'Toole, Milford, MI

FAVORITE QUOTATION

Bliss Consciousness - The Millennial Vision. Page 197
One Mind. "As thou seest, so thou beest." We would express life in terms of harmony, peace, and as effortless, efficient and effective! When we observe a symphony orchestra playing beautiful music, we see a model of harmonious co-existence: everyone is attentive to the conductor (God) and is issue-oriented and the musicians do not fight or compete with each other. Everyone participates wholeheartedly (Principle #1 Thou shalt have no other interests before the Good of God, which is spiritual blessedness) in manifesting some aspect of the music, and this is a good way to remember the condition of enlightenment where *there is harmonious co-existence. Meditate on Principle #1 and the collective Bliss consciousness will emanate non-verbally the will of God.* "These are they, which came out of great tribulation and have washed their robes and made them white in the blood of the lamb." Rev. 2:14

Anonymous

FAVORITE QUOTATION

I have been moved to write regarding the tragic events, which seem to have come upon all of us. As sincere seekers of the Truth, we must transcend the seeming and stay focused on spiritual principles which are Eternal. The swamp of apathy and fear is very seductive indeed, but we need to stay above the firmament and realize that "only the good of God is real and has power. Everything else is just a dream that seems to be." We need not sympathize or empathize, or pity, but instead view this situation with great compassion. Nothing real has changed. Only that which seems to be can change. As manifestations of Love-Intelligence it is our duty not to be distracted by circumstances, no matter how troubling and provocative. We can learn to *replace pride with humility, vengeance with letting-be, and bragging with gratitude.* We have distanced ourselves greatly from the principles and values that this blessed land was founded on. It is necessary "to return to the Father." I will end this response with two wonderful quotes from the true Master and one other. "Follow me and let the dead bury the dead." (Matt. 8:22) "See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down." (Matt. 24:2) "The soul is a living soul, never born, never dying, hid with Christ in God." May God bless you. In His love,

Danny Norton, Berlin N.H.



A Mission Statement

By Susan von Reichenbach

About ten years ago, in one of Metapsychiatry's New York classes where I was a student, Dr. Hora spoke about the need to pray effectively - for the globe and us. His remarks were prompted by the tension which existed in the Middle East at the time of the Gulf War, and were specifically aimed at the fear which was growing due to threats and rumors of possible biochemical warfare and the existence of nuclear weapons of mass destruction coming from Iraq's Saddam Hussein. At that time, Dr. Hora said that if each of us in the class would be able to pray in the right way, to break the picture before us as a lie - to know that no such atrocities could ever occur in divine Reality - and behold Saddam in the light of Truth, that he would simply *disappear from view* - that "his hair would catch fire" (using a Zen metaphor), that the ignorance would "melt away" and be obliterated, that Saddam would be powerless to act if the truth-of-being could reach him. (I was struck by Dr. Hora's reference to this man by his first name, calling him only "Saddam," like a wayward brother. Such was his compassion- an example for us all to consider Saddam anew and also the person of Osama bin Laden.)

It was as Dr. Hora was talking to us that I recalled *having been greatly inspired by his words regarding "the mission"* of every student of Metapsychiatry, which I heard on a class tape some years earlier (perhaps from the California sessions). I had written Dr. Hora's eloquent statement in my journal, verbatim from the tape, so that I could have frequent access to it, aspiring to realize these ideas fully one day. The next week, I brought my journal to class and, with Dr. Hora's permission, read his earlier, extemporaneous message to the New York class. He requested that this "mission message" be typed up and given in the following week to each class member to keep (which it was).

Given the ideas that currently prevail in the national consciousness, and what the globe is experiencing, it is especially important that we are alert not to allow individual consciousness to be hijacked. Here are Dr. Hora's timely and timeless instructions for our protection and as the Meta way to contribute to the well-being and elevation of our precious planet. Dr. Hora's consciousness continues to guide and bless us:

"Every student of Metapsychiatry has a mission in the world -- to spiritualize the mental climate in the world, to heal the world of its ignorance.

When we watch TV or listen to the evil reports on the news, or see pictures of evil, disease, contagion, disaster, [terrorist attacks and bioterrorism], if we can transcend the picture and destroy it in our consciousness [radical iconoclasm], refusing to be hypnotized by the picture and, instead, become aware of the truth of God's perfect, harmonious universe, to the point that, in spite of what we see or hear -- political propaganda, rumors of wars, and even war itself -- we can still seek to attain

PAGL for ourselves, then we have succeed in 'overcoming the world.' Every time we succeed in realizing PAGL in individual consciousness, it is like throwing a pebble in a big body of water, in which the waves keep radiating further out, so that what blesses one blesses the whole world. And the more such individuals there will be in the world, the better the world will be because the dreams will not be permitted to spread and create contagion. So, the beneficial presence in the world has a very far-reaching effect without even being able to perceive it or know it. It is not necessary to be fully enlightened to be a beneficial presence: one only needs to know how to pray. Whatever blesses one individual blesses the whole world, is actually a blessing to the rest of the world. And there is no other way that one can conceive of, eventually, realizing a world which will be peaceful and harmonious, until 'the earth will be filled with the knowledge of the glory of God, as the waters cover the sea' (Hab. 2:14). So, not only are we saving ourselves from evil influences, but we are also benefiting mankind."



The Four W's, A Perspective on the Tragedies.

By Jan Linthorst

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

What am I? I am 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.

The central issue is "I am" identification. The life lessons for all of us are to shift from erroneous, mistaken, misguided identification to identification with spiritual reality. In other words, from identification with form to identification with the formless essence of the form. In Jesus' terms, from identification with the world, the flesh, the mammon, to identification with Spirit. "God is Spirit and they that worship Him must worship Him in spirit and in truth." To paraphrase: God is Spirit and they that identify themselves with Him must identify themselves as spirit and truth.

In Metapsychiatry terms the shift is from ego identification or identity of a personal sense to identity suggested in the Four W's. Know yourself as divine consciousness, as the image and likeness of God, as a beneficial presence.

These terms are broad. For this shift to spiritual sense to

take place a deeper understanding is needed of a) **personal sense identification** and b) **of the way to be liberated from this sense.**

a) Personal sense identification or ego is that what identifies with form.

There are two kinds of forms, the things and people that make up "our world," and inside forms that are our reactions to the outside, the fear, the anger, the pain, the opinions, the judgments. They make up the content of day to day consciousness. There is no problem with any of these except when we call them "mine."

Identification takes place simply by thinking of things as "my things," and feelings as "my feelings." For example, this is my pen; this is my money; this is my toothpaste; this is my house, this is my body, my liver. It can also become deeply emotional: this is my city; my religion; my country; my past experiences, my hurt, my anger, my mistreatment, my stab in the back, my my etc.

There is an intimate relationship between the outside and the inside forms and ultimately they cannot be separated and will prove to be one, once the identity shift has taken place.

The outside triggers a reaction on the inside and the reaction on the inside determines the form of the outside. If, for instance, a greeting from another person is perceived as annoying and meets with an irritated reaction this could make an otherwise friendly person into a resentful one. So, the simple truth emerges that if one is aware of the inside reactions and is not unconscious of them and therefore not controlled by them, that this results in an inside, a consciousness, at peace, clear and pure. Since it is not possessive or identified with the emotion, it is called pure awareness. The outside to such consciousness looks very different and is responded to very differently. Subsequently, the outside seems to have changed. It appears more benevolent, more harmonious. A shift has taken place.

b) The way to be liberated.

What constituted the shift?

The shift has taken place whenever awareness sheds light on an inward reaction. Typical human consciousness is outward directed. It is possessive and exclusive of things and people. They are either theirs or mine. They are my friends, neighbors, countrymen, of my religion etc. Or "them," others.

It is possible, without losing sight of people and things to also be aware of the reactions they trigger. In that awareness, the sense that they are mine and me does not take place. It is simply aware of people, things as such, as they are. Seeing "suchness" is seeing "essence." It could begin by once in a while stopping to look at something (a leaf, a branch) or at someone without judgment or label. We are not identified with what we see, but with the seeing. This is a new identity, that of the beholder.

It is one thing to practice "beholding" with a leaf or a

tree; it is already more difficult to behold another person without judgment; but when it comes to beholding the tragic events that have shocked us and the whole world in which thousands of people died, there is a greater purity needed. When these events took place they took me off guard even though my life practice helped me to know what was needed. I was traveling in the New York area at the time. I felt my safe return home to California threatened. Boarding a plane at Newark airport a week later, I looked around with suspicion at fellow passengers. Then there was the immense sadness. Many people of the community where we were staying worked in downtown New York and there wasn't a street where someone was not tragically affected. I was aware also of anger: how could they do that to us? In the months following I have approached these emotions and world events with the practice of beholding. As waves of emotions engulfed the country and voices of peace also began to rise, I felt very much that a transformation of consciousness for myself was the highest priority. I have been amazed, how much, after years of spiritual study, I still was unaware, even though from the early beginnings of Metapsychiatry the practice was explained. In "Epistemology of Love" Dr. Hora calls love recognizing what really is by paying attention. And the payments are the judgments and opinions clouding the perception of "what is." The opposite of love, Dr. Hora calls "calculative thinking." So, is it possible to behold the outer forms, as tragic as they are, and the inner forms, which can cloud our perception severely?

To behold them we need to acknowledge that there is sadness, there is also anger, and there is tragedy. There is no denying, it is all there. But in beholding there is also no calculative thought, judgment or opinion. This is what really is called for and can help the world. Inside of us is the inner terrorist. It is the one who claims and wants to possess, who complains and yaks at people and circumstances, and inflicts suffering on him/herself and others. My practice has taught me also that it cannot stand up to loving beholding. It also taught me that, beholding is a new state of consciousness, one that is at peace, one that is free from the turmoil, even while it is aware of it.

We will, all of us probably, have experienced in one way or another being aware of a reaction within ourselves. Then we will also have seen that this awareness didn't identify with the reaction; it observed it. We may even have seen that the anger or irritation wasn't my reaction, my anger, but just anger. This is the emergence of the beholder. Dr. Hora says: "The consciousness which beholds reality becomes aware of its own purity as an aspect of the Christ-consciousness." (Beyond the Dream, page 216) This is the divine consciousness of the Four W's. It is "what I really am."

This awareness is the light that shines brighter and brighter and, strangely, proportionately to the challenges we face. Eventually it dominates the entire inwardness. In this consciousness reactions are clearly discerned and observed, not condemned, or judged. They dissolve because of no identification

with form. It is a light that absorbs the darkness of me-thinking. After a while, it even dissolves before it is given form in behavior or can take form in diseases. It is healing the inner terrorist.

The Four W's are the end result of this awareness. As awareness emerges with greater purity these four statements can be appropriated as our true identity. As we go along this path, these statements are beacons and pointers. By contemplating them we may also discover them as portals into that awareness which is our true identity.



FAVORITE QUOTATION

The World Trade Center wake-up call on September 11 would seem to metaphorically suggest the collapsing of invalid ideas, urging us to search ever more deeply and to see ever more clearly "The Truth of Being".

The beautiful picture of the three firemen amidst rubble raising the American flag offers the simplicity of Love in action as freedom reigns with liberation over mental enslavement.

Dr. Hora's Principle: "God helps those who let Him" lifts us to a higher vantage point while giving us compassion to see the Taliban as God's children aside from the misguided ignorance.

Love-Intelligence will have the last word by increasing our spiritual understanding.

Linda St.Peter, Seattle, WA

FAVORITE QUOTATION

A friend sent me the following experience from the days following the 9/11 events. After reading his account a passage from the "Dialogues of Metapsychiatry" came to mind, which I will share after his story.

PAGL Walking Meditation

By Dennis Niedbala

On the Friday after 9/11 my wife Lynda and I went for a walk in a woods near our house where we run on Sunday mornings and sometimes walk in the evening. We see deer, lots of birds, an occasional snake and other surprises. There are rustic dirt paths curving thru brush fields, woodlots, marshes, different vegetation and terrain. Very pleasing for something so close to home. Anyway, we were both feeling the crud of this horrible event (struggling with omniactive vs. interactive thinking). We had agreed a walk in the woods would be nice

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Walking quietly in a beautiful place is a high meditation that cultivates receptivity and a healing state of mind. As we walked my mind tumbled back and forth between myriad emotions of anger, fear, frustration, revenge fantasies while also trying to develop receptivity to God's good.

As we walked I began to "use" my MP "tools" to pray, meditate and open my receptivity. Yes, I confess, I was hoping for some life affirming sign. Of course, walking in the woods was life affirming, it in itself was a way of reframing reality and being able to experience the love and beauty of God here and now. But little did I realize the apparent "gift" that lay in store, when, near the end our walk, with the sun gone, and only twilight trickling through the forest, I heard what I took to be the sound of a bird calling in distress. I couldn't locate it. Lynda thought it was a cat, I said it couldn't be a cat, but allowed maybe it was a catbird. Then my eye was caught by some moving brush.

About 25 feet away emerged a tiny kitten all white except for a dark spot on his back and top of head. Of course, we took it home and it transformed our household for the next two days till we gifted our daughter-in-law with it for her birthday. She had lost a beloved cat the previous year.

Was this an assurance of my affirmation of receptivity? I couldn't think of a more powerful affirmation of peace, assurance, gratitude, and love than the opportunity of rescuing a helpless kitten literally in the middle of the forest far away from any houses. There was no indication of how he got there.

Dr. Hora discusses in this dialogue it is to be a beholder. It occurred to me that the above observations of the natural environment, the rustic tranquility and the peace received from beholding became a powerful response to the horrid pictures of violence witnessed before. Dr. Hora's discussion provides us with a deeper appreciation of the healing power of beholding. Dr. Hora: "...goodness and love, intelligence, beauty, joy, harmony, power, and wisdom can be seen--not with the eyes but by spiritual discernment. We all have a special faculty to see the invisible and we have to cultivate it. In some people this faculty is highly developed. Who are these people? Artists and beholders, or so-called spiritual seers. What is an artist? An artist is not someone who paints pictures--anyone can paint pictures. What makes an artist? In what way is an artist different from other people? He has a more developed faculty of aesthetic perceptivity. ... And what are a musician and a composer? What does a composer create? He hears silent sounds. (H)e can hear music in (his) soul. Beethoven was deaf and still he was able to

compose symphonies. In his consciousness he could envision a complete symphony and write it down. That is an example of beholding something that is not materiel; it is intangible, unimaginable. He could conceive the inconceivable. ...The ability of envisioning is synonymous with beholding and is a God-given faculty.

A very unenlightened individual has a very limited awareness of reality. Most of his reality is absorbed in feelings and sensations; he is inclined to be concretistic. He thinks in concrete terms. ... An artist has expanded his ability to see into spheres of aesthetic appreciation, which is neither concrete nor abstract. He can perceive beauty, harmony, color, form, order, joy, love, and meaning. The supreme faculty is the enlightened man's ability to behold reality, which is spiritual, supra-sensory, transcendent. Then he can find God manifesting Himself as man. So, the supreme attainment for man is to be a beholder, a fully conscious manifestation of God's being.

... Everyone must, sooner or later, become a beholder; the entire human race has to eventually become beholders; this is the portent of evolution." (Dialogues in Metapsychiatry, page 177-179)

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For the PAGL Associates meeting, both in Orange County and in New York, we are asking anyone who feels inspired to present a brief paper, no longer than one or two pages double-spaced. This way many may be heard and there will still be time for exchange.

**Please, inform Jan Linthorst if you are going to present by
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