

PEACE
ASSURANCE
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LOVE



PAGL ASSOCIATES NEWSLETTER

FOR THE STUDY OF METAPSYCHIATRY

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PAGL Associates Newsletter

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In this issue:

Editorial: Jan Linthorst

Healing the Inner Terrorist: The Now of Urgency vs. the Now of Being: Ann Linthorst

Healing the Inner Terrorist: Christine Rinehart

Healing the Terrorist Within: Ina Kova

Healing the Inner Terrorist: Joan Rubadene

The Need To Mourn: Dana Kenesky

Beyond Courage: Jill Gustavson

Safety: Deborah Solomon

Hash: Heather Brodeur

Favorite Quotation from Dialogues in Metapsychiatry

To all Newsletter Recipients.

In response to continuing requests from new students of Metapsychiatry for contact data of other students geographically located near them, the

PAGL Associates

website ("<http://www.paglassociates.com>") will be modifying its appearance. The new capability will allow visitors to select a state or foreign country and view contact data (name, address, telephone, e-mail) of individuals

who are willing to be contacted by their fellow students.

In order for this to work, we need all those who are interested in being listed for potential contacting to send us either:

1. an e-mail listing your name and address and/or telephone and/or e-mail address.

or

2. a letter with the same information

Please send e-mail to

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Thanks for your help in facilitating communication among students of Metapsychiatry!

Editorial

Springtime this year was abundant with blossoms in the PAGL community. First, on February 9th a larger group than expected gathered from up and down the West Coast in Irvine. They were the guests of Nancy and Conway Chester in their beautifully-appointed office suite. 11 of those presented a short paper, mostly testimonies of their lives in the present world guided by spiritual teaching.

On April 7th another sizable group met in New York City, the guests of the House of the Redeemer at 7 East 95th Street, and again several people presented

short papers. There is now so much material that not only this Newsletter is filled with the papers from both meetings, but also the October '02 issue is already full.

Two observations from the meetings, the papers and the participation: First, there is definitely a growing PAGL community. There is more of a sense of having something precious in common and find support for it in the PAGL Associates meetings and in the Newsletter. The second observation is that this preciousness is a spiritual interest, which for most started with discovering the truth of Being in Metapsychiatry, from where it unfolded and developed. For some it is finding Metapsychiatry just now. The result is a very diverse and open dialogue, lively and inspiring with unlimited possibilities for spiritual unfoldment. It reminds me of a conversation with Dr. Hora in the early 90's when I asked him what Metapsychiatry would be some 30 years from now. He said: "It'll be a riot."

Here are some of the contributions presented at the PAGL Associates meetings, East and West. If you find your article missing, it will be in the next Newsletter.

Jan Linthorst
Editor

Healing the Inner Terrorist: The Now of Urgency vs. the Now of Being

By Ann Linthorst

The voice of the inner terrorist is not a voice of evil: "Do this because it is

bad.” Rather, it is the voice of urgency: “Do this, *NOW*, because your good depends upon it.” Some years ago, I presented a situation for discussion in a group led by Dr. Hora. I don’t remember what the situation was, but I do remember that he defined the issue-- rather surprisingly, to me-- as *urgency*. And he alerted us all to the sense of urgency as coming “from the devil.” In divine reality, he said, there is no urgency. So it was suggested that it is a mistake to act on the basis of a sense of urgency. Dr. Hora frequently counseled not to take action unless one was in a state of PAGL.

A sense of urgency arises when the personal sense of identity feels attacked or deprived, when some desired good is threatened or fails to arrive on schedule. Then there is a sense of agitation and pressure to operate on the situation--either to dispel the threat or make the good appear. The “now” of urgency arises because of the perceived absence of good or presence of threat, both of which make the ego feel extremely uncomfortable. Moreover, the discomfort automatically triggers what Eckhart Tolle in “The Power of Now” calls the pain-body, the reservoir of residual pain with which we are identified. This heightens the sense of an urgent need to bring about a change...now!

A month or so after the Sept. 11th attacks, we received an e-mail from a spiritual student. It was a forwarded message, written by someone else, and I perceived it to be very misguided. I felt agitated, and endeavored to draw my husband in, either to support or, perhaps, calm my disturbance. Noticing my agitation, he declined even to read the e-mail, offering, by example, a way out of my discomfort. But unfortunately, ego prevailed, rationalizing itself under the guise of unmasking the error in the message.



I sent off a very harsh critique of the e-mail to the sender, thinking that he would find my discernments “edifying.” I

got an immediate, hurt reaction, which filled me with embarrassment and regret. I saw that I had simply felt attacked and had reacted, spreading the sense of attack around instead of healing it. I immediately apologized, and the seeming discord was dispelled. But I was once again reminded of the great value of noticing the voice of urgency and making it a point not to do anything until that sense had been resolved. Urgency’s “now” promises to relieve the pain but actually confirms it, and provokes others to feed it, as their little selves feel attacked, and react.

In the wake of the September attacks, there was a noticeable divide between those who reacted to the attack and those who responded. The reactors, their consciousness captured by the sense of attack, attacked back, calling for revenge, exhorting us to “hunt them down and kill them all.” But more surprising, and heartening, were the widespread calls for a measured response, for action based upon discernment of the real issues, action which would resolve underlying problems. Most of the people with whom we were in contact voiced intelligent responses. The desk clerk at our motel in New Jersey, where we were staying on Sept. 11, commented, “I hope we don’t just turn around and do the same thing, bombing and killing more innocent people.”

Each one of us, daily, either contributes to the sense of interpersonal adversarial thinking by reacting out of the ego’s urgency, or blocks the activity of the inner terrorist by refusing to be pushed into personal reaction. The individual reward for declining to be motivated by reactive thinking is reduced stress and increased harmony in our contacts with others. But the way of enlightened response also makes a more significant contribution: it lessens the energy of negativity in the collective consciousness.

The healing of the inner terrorist, and its voice of urgency, can take place when we, first of all, notice the urgency and call it into question. Even without spiritual understanding, simply stepping out

of the sense of urgency for a moment-- “counting to 10” as the popular saying goes-- reduces the energy of the ego agenda considerably, because that action arises from a place beyond the operation of self-confirmatory thinking. Even “counting to 10” steps outside the conditioned reaction. Think, for example, of the “hockey fathers” who ended up in a brawl in which one of them was killed and another is now jailed for at least 6 years. After a brief argument, a father left the rink, only to return a moment later, and become a murderer. Think.... If he had just taken a moment, when he stepped outside, to notice his rage and seek to rein it in. He still could have taken action. After all, his concern was that the other boys not hurt his son. He could have taken his son home. Think.... If he had just taken a moment to think, to observe, to “recognize and regret”....

If we are spiritual students, we take a further step, once we have noticed the urgency. Opening consciousness to a higher understanding, we may be re-Minded of the second Principle of Metapsychiatry: “Take no thought for what should be or what should not be, but seek ye first to know the good of God, which already is.” “Already is...NOW.” The shoulds and should-nots, which generate the pain, which demands instant relief, recede to the background in the presence of what really is...NOW. It is a great relief to realize that the real good, the big Good that is the substance of any form of good, which could come into our experience, is already established, already being...now. Being’s NOW is the awareness of the good of God as that which IS being, NOW. And that takes care of the pain and its urgent reactivity.

Each time we observe the devilish “now” of ego urgency rather than abandoning ourselves to it, we open consciousness to the NOW of Being, the good of God, and the inner terrorist is healed. And each time the inner terrorist is healed “here” it is also healed “there.” Suffering sense is reduced rather than being confirmed and spread around. “The understanding of what really is abolishes all

that seems to be.”

When the PAGL Newsletter arrived announcing the theme of healing the inner terrorist I was Intrigued. I had never thought of terrorism except in a larger, more global way.

As I contemplated the idea I saw that my fears, reactions, defensiveness, and self-protective habits are as destructive and terrorist-like in the microcosm as are more overt acts in the macrocosm. In my imagination I could envision tiny terrorists the size of GI Joe lobbing grenades at threatening figures and situations, and I could see a miniature suicide bomber ready to turn on me and blow up any new ideas that seemed to be too much of a stretch and outside the comfort zone of old habits.

I have observed a knee-jerk reaction that is very intense to protect myself when I feel attacked or vulnerable that is very intense. The years I have spent in spiritual study have enabled me to notice this kind of unconscious behavior sooner than I might have in the past and I am grateful for that. I have tools to bring me back to being centered in peace and love.

A Bible passage that has helped me in my endeavor to express my divine identity more fully and consistently is 2 Timothy 1:7 "For God has not given us the spirit of fear but of power and of love and of a sound mind."

Reading this I am confronted with the very clear statement that no matter how real my fears may seem they have no substance. They are not God-given. What is my God-given gift is the spirit of power, of love and of a sound mind. The ball is in my court and it is up to me to choose life affirming, loving ways of being. I can rely on this sound mind which is backed by the only power there is to guide me in my innermost thoughts and beliefs as well as in my outer activity.

I replenish my faith and belief in this truth by frequently becoming aware of the present moment, anchoring myself with attention to my breath, allowing any

terrorist-like thoughts to come up, express themselves and be released with patience and compassion and then returning to the peace at the heart of my being.

The Peace Song lyrics say, "Let there be peace on earth and let it begin with me" and the same idea applies to healing the inner terrorist. As I accept this charge to let it begin with me, all of life becomes more loving, peaceful, and harmonious.



Healing the Inner Terrorist

By Christie Rinehart

In February 2001, I decided to sign up for an October Eckhart Tolle Retreat. It was already sold out, but I was put on the waiting list and accepted in May. With great joy, I made travel arrangements to Portland and the Breitenbush Conference Center in the Oregon Cascades. I was ready to hear Tolle's message of living in the now, and to sit in stillness through his presence.

After the events of September 11th, however, I found myself sitting instead with an increasingly noisy inner dialogue that seemed to come out of nowhere. In this phantom drama, the leading actor appeared to be Fear. It lurked in consciousness ready to consume me-- especially when I allowed myself to be mesmerized by the incessant hype regarding a prime terrorist target called LAX. For someone who has traveled extensively, how could I be so afraid to fly from this airport now? I shifted in and out of this fearful, self-confirmatory mindset. I debated whether or not to cancel my plans.

Eventually, I took heart from spiritual teaching on dis-identifying with the terrorist drama. In my case, it had boiled down to the ultimate ego-confirming fear of dying. To begin to dis-identify from the drama, I needed to allow, rather than resist, my feelings. Saying Yes to whatever I was feeling moment by moment provided a space, an open door, through which I

could step up and out of the drama! Dr. Hora's admonition came to mind: "Problems are not solved at the level of the problem." I chose to step up.

By opening the door, acknowledging the feelings and allowing them to be, I was also aware of a greater sense of aliveness and clarity throughout my entire consciousness. In this awareness, fear began to disappear. In its place a new realization emerged: simply that All that is, IS Life. Therefore I, too, AM Life - whether manifest or unmanifest. If an inner terrorist called Fear reappears now, so does the question: am I (what seems to be ego-confirming self) willing to die for I AM (what really is- God consciousness)? Dr. Hora's 10th Principle provides an answer: "The understanding of what really is abolishes all that seems to be." Therefore, as I stand under the light of God consciousness, appearances disappear. Herein lies the healing of any appearance of the inner terrorist.

With great joy, I made the journey to the retreat now referred to as The "Rains" Retreat - The Journey Home. That it seemed to rain every day is unimportant. What really is important is exercising the journey home, living the "practice" of dying to self-confirmatory ideation!



Healing the Terrorist Within

By Jan Kovac.

Already in the statement "Healing the inner terrorist" is the healing answer revealed. The healing is found by looking within. Terror personally or on a world scale is rampant when it is felt to be out there. One is then a victim of life and every circumstance and ideology. "All that would terrorize us and threaten us takes place at the level of many minds; many interests. We can't keep this level and find exemption from what goes with it. We can't keep terror in our hearts and wonder why it finds expression in our lives," (John Hargreaves on True Self-Government, pg.13).

In order to recognize "terror in our hearts," we have to know our own life story and be willing to let the beliefs come up to be challenged by Truth and seen through. True identity becomes a reality when the One Mind becomes the only Mind. I know now that it is time to live this practice and stop seeking for knowledge of Truth. So when I think about healing the terrorist within I have to see where the terrorist lurks in my life story. What I notice is that I keep thinking that there are others out there, as in persons, places, and things. That is when I feel terror.

To see that there is only Mind and that Mind is the Life, Truth and Love that lives, knows and is Truth being Itself in a form and language that is appreciable at the moment, seems to me to be what the first step in surrender is about in daily living. That seeing begins to heal the inner terrorist. "For in Him we live, and move and have our being; as certain of your own poets have said, for we are also His offspring." Acts 17:28. When I can let the picture of a belief called: husband with incurable disease, friends with threatening illnesses, children who pull away by leaving the country, world in peril as terror seems to have the upper hand, economy and most organized systems failing in some form-- and say YES (surrender) to what surfaces as these pictures of other, I can let God do God's work.

The healing of the inner terrorist is the grace that comes with understanding now, that the terror is only within my personal story.

Healing the Inner Terrorist

By Joan Rubadeau.

In contemplating recent world events, the war on terrorism and the inner terrorist, I was overwhelmed with the scope of the subject and the events themselves. How to get a handle on the subjects of war and terrorism and even more difficult, how to say anything wise, intelligent and thoughtful about such things-- how to make these comments relevant to our lives and our search?

As always, it seems best to take seemingly far away events of such gigantic proportion and bring it all down to size, into my own experience for consideration, and to find there a small example of the bigger situation. It occurred to me that relationships, as most of us know them, are really mini-wars. I have had a recent opportunity to watch a new relationship up close and, since it isn't my own relationship--with more objective eyes. My 23 year old daughter now has her own family. Being a part of their lives, I have often visited the "war zone" and have made some observations. Let me say before I continue that my daughter and her husband have a good relationship and are trying to build a good family life for themselves and their child. Their intentions are the highest but still, this is a war in every sense of the word.



There are campaigns planned with strategies followed as in a war. There are times of truce and times of active battles. There are coded communications sent back and forth. Both sides gather allies to their causes; there are victories and defeats with regrouping and more campaigns. There are hidden threats and even terrorist attacks. The unspoken threat is always, "If you don't please me, I won't love you any more" and this is meant for nothing else but to frighten the other person into submission. And is this really so very different from the terrorists in Afghanistan, in New York, in Palestine? People wanting something so desperately, feeling so deprived, so cheated, so in need of something from someone else that they are willing to kill others, even themselves to get it. People want so much to win, to wrest from the other the prize of being loved and valued and affirmed, of feeling safe and cared for.

That is the question then: how to turn this human quest in a more positive direction? Mary Baker Eddy said it so

simply, so briefly. Her solution to all problems was "utter reliance on one God who is Love." "Utter reliance." Dr. Hora said, "Enlightened people are interested in expressing love in every possible way." I am a little embarrassed that after 30 years or more of spiritual study, I have just lately become intensely interested in love, in the "atmosphere of tenderness" as Joseph Needleman describes it. I often read stories from people who have experienced healings of one kind or another. I find them so inspiring and helpful and so filled with a sense of ever-present Love. Recently, I read a testimonial from a woman raising several children who got to the place where there was no food in the house-- nothing left to her but an "utter reliance on one God who is Love" and she recounted how the situation was healed. As she said, "If all you have left in your house is the understanding that God is Love, and you use that (understanding), all your needs will be taken care of."

It seems clear that the love we all seek is not out there. In Unity of Good, Mary Baker Eddy quotes a Professor S.P. Langley, who had published a research paper proving that the color we see "out there" is in us. "Color is in us, not in the rose," he wrote. Well, in the same way, love is in us, not in the world, not in other people, not in situations. As I recently told my young combatants and try so hard to see myself, "Love is not something that happens to you. It is a commitment you make." "A baby doesn't ask how to walk, she just does it. Likewise, we can just love."

Can you imagine a world where each of us knew absolutely that we were loved and cared for with all of our needs met to overflowing? When one feels loved, one knows love and one is loving. Think back to a time when you were filled with a sense of well-being-- how tolerant you were, how loving, how compassionate. These responses arise out of feeling love, of knowing love, of being secure in love. What a healing that would be! Who could feel terror or want to inflict terror from such a place? When you have enough

yourself, you do not covet your sister's portion. We would each know that "I have always been and always will be held in infinite Love." or as I heard in my consciousness in a recent fearful situation, "My Father loves me and would never let anything hurt me." Doesn't that sound exactly like the small child Jesus asked us all to be? It sounds like a Sunday School lesson. Yet it instantly lifted the fear, which was replaced by the softest, loveliest sense of security and joy.

Remember what Jesus said? It's no big deal if you love your friends, the ones with whom you agree and who confirm your sense of self. The big deal is in loving those who don't confirm you, who challenge you and your beliefs, who bring ego-self out of hiding, with whom the temptation is to create friction instead of harmony. If you have committed yourself to love, then each time a threat arises to drag you out of that high place-- the consciousness where love rules-- you yield, you surrender, you let go, you turn away toward "the sanctuary of divine love" for love's sake. You do not engage in warfare. You remind yourself, "I am loved, the beloved of God and so are you." We pray that all of us, young and old, can come to know this sense of being loved, of being love. That is the only healing for the inner terrorist in each one of us, for the inner terrorist looks to make others afraid because he is so afraid himself and so bereft of any sense of being cherished and valued and protected.

A recent Newsletter had a mission statement. "Every student of Metapsychiatry has a mission in the world-- to spiritualize the total climate of the world, to heal the world of its ignorance." I believe we do this through love. We can all pray together at every moment to know love. From the Bahai Book of Prayer, I read "Make my heart overflow with love for Thy creatures and grant that I may become the sign of Thy mercy, the token of Thy grace, the promoter of concord amongst Thy loved ones..."



The Need to Mourn

By Diana Kerievsky

The theme of the Association for Spirituality and Psychotherapy's conference on 9/11 concerned itself with transforming grief and fear into pathways of healing and wholeness. While reflecting on the title, I recalled the biblical statement "blessed are they who mourn for they shall be comforted." (Matthew 5:3). I considered what this meant. It seems that mourning is a universal and inevitable process. We grieve for the loss of our loved ones and we grieve for ourselves. Not only do we encounter feelings of loss and abandonment; at the same time we become more aware of our own sense of mortality. The existentialists call it "the dread of non-being."

So how does mourning lead to comfort? First we have to know that mourning is a sacred time. It initially allows us to react to the shock of our loss in a variety of unique ways. Once our reactive, emotive stage has vented itself, we then have the opportunity to turn within and reflect on the meaning and effect of the loss. Mourning is about giving up something very important to us. It is a process of letting go of our attachments, be they person, place, thought or thing. Some of us defend against attachment. But this mode of being is avoidance. So it seems that to be attached or to avoid it is the same coin, only opposite sides.

If attachment leads to pain...and avoidance leads to isolation, what's a mourner to do?

Thomas Hora developed 11 principles to live by. The first one states "Thou shall have no other interests before the good of God, which is spiritual blessedness." This tells us that when we become attached to persons, places, things and ideas, we tend to lose sight of God.

(Hora defines God as a cosmic principle which manifests in the world as Love and Intelligence.) We may want to consider that these objects, like our loved ones, are "symbolic structures" that point to what really is. These symbols can represent a multitude of existentially valid values such as love, beauty, harmony, joy, transcendence, abundance, truth, etc. In the chapter "Enlightenment" in his book "Beyond the Dream," Hora states that "Problems in human experiences arise from unwittingly confusing symbolic structures with Reality."

So in our mourning and grieving process we need to become aware that material life is ever evolving and manifesting in new forms and that the essential life force is neither form nor formless, but dynamic, eternal and immutable. The path of mourning can lead us to comfort when we come to realize that we are merely "beholders." Not doers. Hora tells us that we need to come to see ourselves as "individual, non-dimensional units of awareness, a beneficial presence in the world who is here for God." In order to enhance this awareness he recommends that we meditate on the "4 W's." "Who am I? What am I? Where am I? and What is my purpose?"

"I must leave you in order for the comforter to come." (John 16:7) Jesus must have realized that some disciples began to rely upon his physical presence and that could be preventing their realizing that God's love was always available in spite of the comfort of his presence. This is the most difficult thing for all of us to realize. We tend to rely on and receive comfort from, the physical presence of our loved ones or even those we hate or feel hated by, to the extent that both feeling liked and/or hated can confirm our sense of existing in the world.

I suspect that Jesus knew that the physical form in which he was embodied was an energetic body state, a "symbolic structure," a manifestation of divine beauty, love and intelligence. The meaning of its disappearance is that ultimately these

symbolic structures are here to point the way to the ever-present, ever-manifesting principles of joy, abundance, truth, kindness, generosity and love.

Mourning is a solitary and sacred process where life teaches us that the only thing that we can allow ourselves to become attached to are spiritual values. In the end, we need to come to learn that "what we want and what we don't want," "what we think should be and shouldn't be," and "what we cherish, hate and fear" are in reality all illusory and self-confirmatory ideation, which only serves to ward off existential anxiety and the "dread of non-being." The mourning process needs to begin now. We need to remind ourselves on a daily basis that our loved ones are not here for us; that they do not belong to us, that we cannot possess them. This is not an easy task, but somewhere in consciousness we need to acknowledge this reality. In this way we continuously work on "letting go and letting God." This means that we need to affirm that we are all here for God and that God works through us all, if we let it.

Plato reminds us that material phenomena are inherently ideas. Dr. Hora tells us that what we see in the material world is the One Mind manifesting in myriad ways, which points back to the source of all love and intelligence. Perhaps the Zen Koan states it best when it says: "We are not what we seem to be, but neither are we otherwise."

Finally, in Genesis we learn that Jacob is in the wilderness and frightened. Having nothing-- not even a pillow to rest his head. Upon laying down, he dreams that he sees a ladder with angels going up and coming down and God sitting at the top of the ladder. "When Jacob awakes," he says, "Surely the Lord is in this place; and I knew it not." (Genesis 28:16)

Beyond Courage

By Jill Gustavson

"The courageous stoic relies on willful resistance to fear, thus struggling against it." (Beyond the Dream, Page 187)

The time has come when Peace, Assurance, Gratitude and Love must prevail, instead of emotionalism and fear. The events of September 11th that took place in the U.S. have certainly called many into prayer and reflection.

In searching through my own thinking, I at first saw the emotional thought of wanting to feel the sense of security of being at home. But it just happened that I was not at home and needed to take an airplane to get to see my family and to finally get home. Fear said, "Could I take a boat and then drive across the U.S.?" Realizing that my real security did not lie in being with my family or at my own house, I started to contemplate Oneness, Nowness, and the Hereness of my Divinity, my true home and resting place.

"The Christ-like meekness is based on a higher understanding of life as divinely governed wisdom and love. Therefore it is effortless and free. The enlightened man is naturally fearless and loving." (Beyond the Dream, Page 187)

Is that not the case that our mission is to find Peace and Assurance individually as to be the Reflection of true Spirit? And to be the Reflection of that all pervasive Spirit do we not have to, at least seek if not KNOW that sense of Peace and Assurance. "Thy law is within my heart" (Psalms 40:8).

Lisa Beamer, the wife of Todd Beamer, who died on the flight that crashed in Pennsylvania, flew from Newark to San Francisco not long after 9/1. Lisa was quoted as saying "His example is one I'm following. These terrorists have tried to scare us and paralyze us... and I'm not going to give in to that." The brief article I read about her trip said that her faith has helped her to turn to helping others in the midst of her personal difficulty.

Franklin Roosevelt said, "The only thing we have to fear is fear itself." It has also been said, "All there is to fear is the *fear* of death."

Having had many challenges as a

young woman, I would use stoic human will power to face and accomplish life tasks as they presented themselves. In recent years, as with the recent national events, I have found assurance that Life sustains Me-- not a personal human, Jill power. Dr. Hora wrote that when Jesus said, "Fear not: believe only" (Luke 8:50), he was actually saying, Shift your interest into something higher, more valid; turn your attention to something that is existentially more valid; reorient yourself mentally towards God, infinite Mind, Love-Intelligence, the source of your existence, the foundation of all life."



Safety

By Deborah Sofferman

Upon recently traveling, I have become motivated to contemplate the concept that "in" is obsolete in reference to Spirit or Deity as defined by Mary Baker Eddy, Founder of Christian Science and discussed by author, John Hargreaves in his address on the Lord's Prayer given in Switzerland in 1984.

Prior to considering this, several prayers for safe travel would often consist of envisioning comforting feather wings engulfing my presence and protecting me from harm's way. With the understanding of "in" as obsolete in regard to Deity, it becomes clear that I *am* safety ... I *am* protection. With "in" out of the way, there is no separation, no duality. It might be said "Our Father Which Art Heaven" (harmony, perfection, bliss). Identifying with spiritual qualities as our essence may also aid in piercing human personality traits which are obstacles to knowing ourselves as transparencies. For instance, I am not *in* love, I *am* love. I am not *in* good health as is so commonly and good-heartedly suggested, but rather, I *am* health. I am not *in* Intelligence, I *am* Intelligence. *We* are Intelligence. It cuts through the mustard. There is no intermediary. There is only oneness.

Interestingly enough, prayer and meditation which frequently predominated prior air travel experiences became

insignificant. Even thinking that I was in a plane was an appearance to reckon with. No matter how much I thought about engaging in prayer, beholding the truth of my being was the force field of Home. In *Beyond The Dream*, Dr. Hora says "If one were so enlightened as to know the truth of being perfectly, there would be no more need for prayer and meditation. Prayer and meditation are but endeavors to re-establish our sense of at-one-ment with God." (pp.255-6)

Inspired by accurate identification of who I am/who am I, it is evident that a ray of sun is not *in* the sun; it is radiant energy that emanates from the sun. Just as a wave is not *in* the ocean, nor is it the ocean, and the wind is not *in* air, but rather, the movement of the air. Yet they all contain every element of their source with a lesser degree of intensity. So it is for each of us. If God is safety, then so are we. We do not create (God is the Creator), man is the "emanater." As Dr. Hora said on many occasions, "Man does not have a relationship *with* God. He is an individualized aspect of God. Our substance is Spirit."

I travel safely because I *am* safety. There can be no other way. You know I've been on the Mommy-track too long when my analogies include names of children's toy stores, but, Toys R *Not* Us — Safety *is* us, Protection is us, Health is us, Peace, Assurance, Gratitude and Love R Us.

Jesus' use of the word "in" was counterproductive when he said "I am in the Father and the Father in me." (John 14:11).



"If You Know What, You Know How" (Principle #6 of Metapsychiatry)
By Ruth R. Robins

What is a terrorist? A terrorist is one whose aim is to destroy the object of its envy. Envy is wanting to have what

someone else has, and it starts the "four horsemen" (envy, jealousy, rivalry, malice) galloping. Unaware of its envy, the terrorist sees the enemy as outside itself, so it blames others for the problems he encounters in life, and fails to take responsibility for his own experiences.

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We use the term, "inner terrorist," to focus attention on the thoughts which manifest as acts of violence, rather than on the acts themselves. Terrorist' thoughts vary in intensity and scope. At one extreme is the terrorist who consciously carries out acts of violence aimed at mass destruction; while the other extreme is the terrorist who unconsciously uses verbal means of attack aimed at individuals in his life. The latter is a bully who pressures, makes demands, yells, and eventually threatens in order to get what he wants to have.

The conscious terrorist is willing to destroy himself in carrying out his acts of violence, whereas the unconscious terrorist has no such desire: He is even unaware that his tyrannical behavior is very harmful, not only to his perceived enemy but to himself.

The terrorist can be found in the "hierarchy of values" as "natural" man, whose violent behavior reveals his rage and sense of helplessness. Underneath the rage of the terrorist lies actually fear and insecurity. Her is both intimidated and intimidator. "Natural" man knows nothing of God, the truth-of-being, or the purpose of life, consequently he has no reverence for life.

The tyrannical tendencies of the terrorist can be very intimidating to

someone who is also fearful and insecure. If the terrorist is someone we love, we are in danger of being driven insane. If the terrorist is someone we hate, we are in danger of destroying ourselves with rage. If we fight back, we become a terrorist ourselves. An attack is a violent form of interaction.

Sometimes the "inner terrorist" is hard to see. An employee became envious of her boss who enjoyed privileges she did not have, such as taking unlimited time off from work. Unaware of her envy, she began criticizing and gossiping about him. As her resentment increased, she found herself entertaining malicious thoughts about him. That was when she woke up!

Now that we know what the "inner terrorist" is, it can be healed. Envy begins with comparison thinking. This can be overcome when we remind ourselves that everyone is a unique individual expression of God, incomparable to any other, and that whatever is really needed in any moment is available to us from God. Turning to God requires us to be mentally still, and "un-wanting"; and to wait in that stillness as we enter into a deep state of peace where we listen for God to provide whatever understanding and ideas are truly needed. Sometimes the answer comes right away, and sometimes it comes later. However, the more we rely on God as the source of our needs, the less fearful and more grateful and assured we become, and the more grateful and assured, the more blessed our lives will be.

Hush

By Heather Brodhead

While waiting for a Christmas card idea last autumn, I was aware that my own focus was centered on correcting thoughts about terrorism and, more personally, to my new living situation. (I had just sold my home and moved from Pennsylvania to California to live with my aunt in her home, where there is always a

caregiver on duty. In other words, I had moved from relative solitary independence to a household of several people, a dog and a cat.) My work dealt with identifying the mental disturbance of interaction thinking and replacing it with "what really is"-- ALL action, ALL intelligence, ALL Love. As I listened for a card idea, all that came to mind was this preoccupation. As healing as this approach was, could I and would it be appropriate to share any of it in a simple Christmas card – a card to be sent to friends of different faiths (only a small group of whom are metaphysically oriented), as well as atheists? It became clear to me that this was what was needed.

When the "monkey mind" is still, God can be heard. The front of the card expresses the personal mind's possible preoccupations. The first step in correcting this is to be quiet. "Be still and know that I am God." (Psalm 46:10) Actually that phrase occurred to me to include in the card, but it is not for me to tell anyone what to think, and in a card it might come across as arrogant trespassing, even though it is a quote from the Bible. The idea of a gentle "Hush. Shhhh" in contrast to the disturbing thoughts as expressed on the front of the card, conveys more a gentle soothing – Love embracing an upset child-- to comfort and reassure. Then, inside, the wisdom in the elegant yet simple poetry of a familiar-to-many Christmas carol repeats the idea, promising the fruits of that stillness. The personal message on the reverse side sums it up. It clarifies the context in which the message of peace and good will can be offered and received.

FAVORITE QUOTATION

"The supreme teacher and greatest master is Jesus Christ. He taught in riddles and parables, through demonstration and example. He gave us the approach which is neither Western nor Eastern, but just right. The Bible says: "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every

thought to the obedience of the Christ." (II Cor. 10:4,5)

What kind of a method is it? It is an epistemological method. What do we mean by that? It leads us in the direction of discovering true knowledge. Knowledge which is neither conceptual nor non-conceptual, but is a realization of our oneness with the divine Mind, and it teaches us how to have that Mind which was also in Christ Jesus. When it says, "...bringing into captivity every thought to the obedience of Christ..." it means attaining that consciousness where our thoughts come to us from the divine Mind all the time-- and not from the filing cabinet-- a continual flow of inspiration." (Dialogues in Metapsychiatry, page 6)

Dr. Hora: If we think that man is an independent entity, entirely apart from God, then this thought will inevitably express itself in any of the six futile questions. It will not cause these questions but will manifest itself in them. Ignorance doesn't have a cause, it has a meaning. Many people have difficulty understanding the difference between cause and meaning. What is the meaning of this difficulty? Ignorant man is judging by appearances. For instance, if an apple falls down from a tree, ignorant man will say that the wind was blowing and that caused the apple to fall down from the tree. Or he will say that a truck was passing by and shook the ground, this shook the tree and the apple fell. Or he will say that the apple was ripe and got too heavy and the stem dried up and that's why it fell down. This is cause and effect reasoning; and the way we see things with the eyes makes it natural to think this way. This seems natural and logical, except that it is not quite true. If the apple falls down from the tree, it reveals the existence of an invisible force called gravitation. So it has a meaning. The apple falling from the tree has a meaning rather than a cause. And as long as we think in terms of cause and effect, we have the dubious distinction of being narrow-minded. Jesus called it judging by appearances. All ignorance--everywhere in the universe--comes from judging by appearances. ... Can you imagine how

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To access it, go to janlinthorst.com and sign in with your name. The password is PAGL.

The time it will be open is weekly Wednesday's from 11:30 till 12:30. PDT.

If another time would be preferred, please write to jlinthorst@cox.net.

Also, private conversation can be arranged.

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many people before Newton have seen apples fall from a tree? None asked a meaningful question about it. Newton was the first to ask: "What does this occurrence reveal? ... Jesus said: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). What is the relevancy of that statement to what we were just talking about? Once we learn to rise above the six futile questions and ask the two intelligent questions, we have overcome the world. We have entered into another dimension of reality and everything is different at that moment. In what way is the world of the two intelligent questions different from the world of the six futile questions? In the world of futile questions there is tribulation. Contrariwise, the world of the intelligent questions is characterized by harmony, understanding, peace, assurance, gratitude and love. (Dialogues in Metapsychiatry, page 149-151)