

peace  
assurance  
gratitude  
love



# PAGL ASSOCIATES NEWSLETTER

FOR THE STUDY OF METAPSYCHIATRY

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## PAGL Associates Newsletter

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- \* To purchase books and tapes on Metapsychiatry, visit website: [www.pagl.org](http://www.pagl.org) or call 860-434-2999.
- \* Visit chatroom to discuss issues of Metapsychiatry at [janlinthorst.com](http://janlinthorst.com). Sign in with your name. The password is PAGL. The time is changed to Thursdays 4:30-5:00 Pacific Time.
- \* PAGL Associates meetings: West Coast, February 15; East Coast April 27.
- \* The PAGL Newsletter.
- \* PAGL E-Bulletin: for inspiration, contemplation, meditation.

## Editorial

"The Weapons of our Warfare" is the subject of the articles in this Newsletter. The writer's spiritual outlook sheds light on the teachings of Metapsychiatry with regard to the current world scene. One is focused on forgiving those we oppose and also those we consider our enemies. Another explores what is actually the "good news" in all the bad news. Two authors examine what it is to be an American in this light and a soldier tells about his experience in the foxholes of Vietnam.

The introduction is a reflection on the present state of the PAGL community.

Finally, this issue contains several announcements, including one that I would particularly emphasize: The Fall PAGL Telephone Conference.

Jan Linthorst  
Editor

## PAGL meeting 2003, an introduction.

By Jan Linthorst

Two kinds of questions are often asked with regard to the PAGL Associates meeting or the Newsletter: can I attend or write a paper while having little knowledge of Metapsychiatry? And, can I write or attend since I no longer study Metapsychiatry as my only teaching, although it is still meaningful to me? The answer to these questions is, Yes.

These questions ask another question: what is the PAGL community today and what is the Newsletter?

A preliminary remark before answering: spiritual evolution does not stand still. It evolves progressively. Metapsychiatry will always have valued ideas for all time; it will continue to open the eyes for some who first hear its refreshing and inspiring viewpoint. Those who have been students for many years will find other expressions of truth, newer formulations that they will find them helpful and will even deepen their understanding of the truth to which Metapsychiatry introduced them.

Another preliminary remark: All that Metapsychiatry (as well as any authentic spiritual teaching) does is open the path to the source, which is ultimately already within ourselves. We are the ideas of Metapsychiatry. Before we realize that, we may for a time see them as "a teaching" coming from Dr. Hora. But with deepening study and understanding we will discover their source to be our own true being, as an image and likeness of God. It is only then that we live the truth we have studied. It is only then that we speak and write originally.

That awakening to the truth within us may come through the study of Metapsychiatry, but Metapsychiatry is by no means the only portal. At this time, some 50 years since the ideas of Metapsychiatry were first expressed, the PAGL community has matured to include original spiritual thinkers. And those attracted to it are also likely to be original spiritual thinkers.

So, to answer the question now, What is the PAGL Associates community? It is "a group sharing the inspiration of original spiritual thought

with one another, united by a common appreciation for the teachings of Metapsychiatry and a willingness to go beyond 'the filing cabinet.' " To go beyond cliches and rote quotations but rather to go within for vital answers to vital questions.

The PAGL community is therefore not a community of humans, seeking to be spiritual, not a group of people with different opinions or different spiritual orientations, but "a joint participation in seeing the allness of the good of God." The emphasis is on the "seeing." Dr. Hora called it "beholding." This beholding is spiritual seeing. In this spiritual seeing, spiritual presence emerges. The PAGL community is a community of spiritual presence.

#### **This issue:**

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## **THE WEAPONS OF OUR WARFARE**

By Erik Linthorst

I was in a spiritual workshop that started on September 11, 2001. In the weeks after, we had plenty to talk about. I still remember one exchange clearly. A woman stood up and addressed the class leader. She said, "This event has inspired me to work for peace in the world." She said she wanted to join peace groups, write letters to

Congress, march in parades, even travel to needy countries, to be an ambassador of peace. But she also had a job, and a family, and many responsibilities. She was simply swimming with ideas, but didn't know where to start. Should she just quit her job and tell her family that they all needed to sacrifice for peace, and she'd be back in a while? She was tired of feeling powerless and wanted to have a global impact. What, she asked, should she do?

The class leader nodded and was quiet for a long moment. Then he asked in a soft voice, "How did you treat your spouse this morning?" Well, the woman could not have been more baffled. But surprisingly, she didn't ask for clarification, and she didn't become defensive. She thought hard for a long moment. Then she chuckled, remembering, and replied, "I was annoyed because his alarm went off and woke me up an hour before I needed to get up and I couldn't go back to sleep." The class laughed knowingly. "He does it all the time and it makes me so mad," she added.

"What happened next?" the class leader asked, with an easy smile.

She went on: "I was so mad that I purposely brewed the coffee weak, which he hates, and planned it so that I'd be in the shower when he left for work so that I wouldn't have to hug and kiss him goodbye."



The leader thanked her for her honesty and was quiet for a moment. Then he said, "If you really want to affect peace in the world, if you're really dedicated to having a global impact for the cause of peace, I have a plan for you, a revolutionary idea: Learn to forgive your husband for leaving the alarm on. When you can learn to do this, you will have given the world the greatest gift you have to give. You will no longer be contributing to the collective ego-driven

insanity from which the world suffers."

This exchange was so wonderful to me because it hits a couple of nails on the head. For starters, it reveals that the peace-loving ego is still an ego, and so even its good intentions are aimed at adding grandiosity to itself. It says, "I want to be something special in the cause of peace. I want to be important to the cause of peace. I want to have global impact, and maybe even give great speeches." Well, it seems to me that there is only one way to peace, and that is to be peaceful. Toward your spouse, your kids, your boss; to the guy who cut you off on your way here today, to the rude clerk at the store, to the telemarketer who calls at dinner, to the customer service representative who won't help you, to the cop who tickets you, and to the person with the political views you can't stand. But this requires forgiveness, and forgiveness requires understanding, a re-framing of the situation.

But what is forgiveness?

Forgiveness as one ego-granting pardon to another ego is a human impossibility. If we do it, it's a self-righteous stance that says, "Look at how spiritual I am, I have granted you clemency." It's not true forgiveness. True forgiveness arises when the truth replaces false belief: When we see that there is only one All-Encompassing Goodness, one Omni-Active Love Intelligence in the Universe, and there is no room in that equation for a rude clerk, a crazy driver, a thoughtless spouse, or even a terrorist or a tyrant. So what are we to make of our experience of seemingly bad people and bad situations? Well, when we understand that our experience of another is really our own consciousness presenting us with our own false beliefs in order for them to be seen through and let go of, something happens. We call it forgiveness, but this is actually a misnomer, as in truth there is simply nothing left to forgive.

What's more, this also applies to the larger world. For example, I sometimes get frustrated with George W. Bush. He makes me want to move to

Canada. But here's the good news. I don't have to forgive George W. Bush, and even better, I don't have to move to Canada. Here's why: because whatever I think of him is only my own limited understanding of Good. And this is not the *truth* of the situation. The truth is, there is only one Power and Presence in the universe, only one Intelligence, and I can tell you for sure. So there's no one to forgive, just my own belief to correct.

Let's fry a bigger fish: Saddam Hussein. Of course we can't forgive him. When you take into account what he's done, it's impossible to grant forgiveness to him, to say, yes, you've murdered and tortured thousands, but that's alright by me. But when I correct my thinking, and realize that he is my own unconsciousness — my own false belief in the nightmare of duality and of ego existence — being reflected back to me, on the movie screen of my experience, confronting me, in order to be seen through and healed, then I'm set free. There is no Saddam Hussein; there is only my limited thought about him. So when I treat *that* there's nothing left to forgive.

This doesn't mean that we shouldn't take action in the cause of peace. Action is fine too, but it doesn't really matter. All work is done in consciousness. However, if out of a state of peacefulness and stillness an appropriate action arises, whatever it might be, that's a wonderful thing too. Because then we're not acting out of an ego sense of things, be it good intentioned or not.

But the bottom line is this: In life, the work is always right in front of us, like the spouse that leaves the alarm on. (I know, because mine does that too.) And isn't it wonderful that we don't have to travel to Baghdad or the Far East to bring peace to the world. God has brought the journey to us. And we can make a real difference in the world, a real difference to mankind, simply by being good to those nearest and dearest in our lives.



### The Reorientation of a Card-Carrying Member of the Good News Service

By Christie Rinehart

A great blessing came to me recently in the form of a handmade Christmas card. Its message reads: "The good news is - that on any given day - the news is: all good!" I carry this card around the apartment to remind me to "*bring into captivity every thought to the obedience of Christ!*" This "good news" is also crucial to the pulling down of a particular "stronghold" that seems to mesmerize me - holding my attention strongly as I watch or listen to the often not so good news of worldly interactivities. At times, there are sneak attacks disguised as lofty, but invalid, concerns for the survival of the human race. During these skirmishes, I seem to be at war with the idea of war. I am provoked to call politicians and help fund ads to "Let the inspections work."

Of course, the more "I" do, the deeper I sink into the sea of mental garbage. My blood boils when I realize most of those who market war have managed to avoid any battlefield experience yet now they want to send others to fight their battles for them. Is there anything more carnal than "boiling blood?" Has any war ever brought a lasting peace? No. Memories from childhood flood over me. I recall friends whose dads never returned from war and who, themselves, disappeared in Vietnam. But my war is not being waged on any geophysical plain. In Reality, it doesn't even exist. It appears in consciousness only when I allow it.

Now, when I consider who or what needs to be brought into "obedience" and wherein the transforming

power lies when true knowledge is brought to bear on an issue, I begin to wake up! I see that the past is gone and the future is none of my business. It is not an issue of bad versus good news or war versus no war, it is resistance to whatever is here and now. The end of my war is giving up resistance to what is. In my case, what truly is is seeing "there is no interaction anywhere; there is only omniaction everywhere." (Principle #3 in Metapsychiatry) After all, I live, move and have my being in omniactive Love-Intelligence, not the sea of mental garbage. Therefore, isn't it true that there is no need to agree or disagree? That "Yes is good and No is also good?" (Principle #4) If so, Aha! "The good news is, on any given day, the news is: all good." Isn't "all good" what I need to obey, to understand - to stand under?

Not only does this awareness become the empowerment "made mighty through God" for raising my consciousness, it also enables me to "cast down (warlike) imaginations", what Dr. Hora refers to as "relative ignorance, one of the consequences of interaction experiences, or life as it seems to be." (Beyond the Dream, p. 34) In Romans 8:2, the apostle Paul reveals the way of protection: "*The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.*" I, too, can be free from the influence of worldly ways, worldly news. When I stand under spiritual law and accept omniactive truth as the only reality, then I am able to see God is the only power, the only issue, the only action, the only and truly good news. As my mode of being in the world is transformed from interaction (in thinking and imagining) to omniaction, the inner battles also cease. "The understanding of what really is abolishes all that seems to be." (Principle #10) With consciousness at peace, I can "let be" what is. I can tune in to the news and realize "all good" is - regardless of what the news seems to be, even the staging of war. Now, I am truly honoring my divinity and the divinity of all that is. Herein lies the transforming power of true knowledge.

Over what does true knowledge have power? Dr. Hora reminds me that the power of true knowledge, or omniscience, lies in its supremacy over "hypnotism" (incessant media marketing, over "intimidation," repetitious 9/11 references and fear-mongering), over "seduction" (others, "evildoers", are the cause of my anxiety and fear), over "provocation" (homegrown arrogant thoughts, actions, reactions), and self-confirmatory ideation. I would also add the invalid perspectives on life (the life-blood of the daily news) identified by the "five gates of hell": sensualism, emotionalism, intellectualism, materialism and personalism. (Beyond the Dream, p. 24)

How is this power of true knowledge exercised? For me, it is exercised in six ways:

- (1) By exorcising the enemy within, I come face to face with inner resistance and I am upset. If I look closely, however, I realize only something that is set can be upset - like a fixed idea, a mental stronghold needing to be pulled down and cast out. I practice "casting the beam" (resistance) "out from my eye," so to speak, "in order to see more clearly, before pulling out the mote" (resistance) "in another's eye". (Matthew.7:5)
- (2) By understanding John Hargreaves' statement that "Otherness is not the starting point for finding salvation. But in finding individual consciousness to be inseparable from Divine Mind, I work out my own salvation, drawing into the correct sense of being everything that crosses my path." (The Hydra Heads, www.mulberrypress.com, Pigbucket file, p. 5). By surrendering any further resistance to what is, I lift consciousness from ignorance mired in invalid perspectives on life (what seems to be) to the "correct sense of being" (what really is), the one omniactive Mind.
- (3) By realizing this one Mind is my Mind - because, as Hargreaves states:

"To say that there is one Mind is of little use unless this statement is accompanied by the recognition that this one Mind has to be my Mind, and the only and present capacity to know the truth." (Hargreaves, The Order of Science, Mulberry Press, p. 3). To say this one Mind is my mind is also to say this one Mind is all-encompassing (omniactive). I am reassured by knowing this one Mind encompasses all - regardless of how they are currently participating in the good of God.

(4) By meditating on Paul's statement "None of these things move me" (Acts 20:24), I begin to know its truth. Now, according to Hora, I "cease to be carnally minded and become spiritually minded. When I am spiritually minded, God/one Mind, is my mind and I gain immunity from the tribulations (issues, news) of this world, which means there is a way to rise above the tribulations of this world." (Beyond the Dream, p. 35)

(5) By rising above what seem to be worldly tribulations, I replace thinking and imagining with understanding and knowing. I step out of enslaving opinions and into liberating truth. I discover the power of true knowledge and spiritual freedom. Now, I am living in the land of PAGL. Here, whether the news is bad or good, it has no bearing on the real good, the good of God.

(6) By reorienting, I take "no thought for what should be or what should not be". I "seek first to know the good of God which already is." (Principle #2) Here, already, "the good news is that on any given day, the news is: all good" - because GOOD IS ALL!

**The Newsletter invites your comments. All letters to the editor are submission for publication, unless your request otherwise, and are subject to editing for length and clarity. Email: jlinthorst@cox.net Mail: 22 Misty Meadow, Irvine, CA 92612**

## Beyond Symbols

By Eric Gustavson

Almost all the time it looks like we're "in here" and the world is "out there." Often, the choices we make seem to spring from those things in life we identify with. The concepts that define who we are can be our gender, race, our religion or nationality; the list goes on and on.

Now, being American, for example, can mean something quite different to someone who has just gotten their citizenship than to a fourth generation American. Looking beyond the label, we can ask, "What does it mean to be an American?"

In his book The American Soul, Jacob Needleman considers the mystical nature of many early American communities like the Quakers in Pennsylvania. He writes, "The ideas of human equality and independence in these communities are rooted in the notion that God or 'the inner light,' exists within every human being, and that the aim of life revolves around the endeavor and the necessity for every man or woman to make conscious contact with this inner divine force. This inner divinity is the source of true happiness, intelligence and moral capacity, and is meant to be the guide and ultimate authority in the conduct and assessment of our lives and obligations." Needleman continues, "the mental climate that existed during the writing of the Declaration of Independence included honoring the essentially spiritual nature of man." From Needleman's point of view it is this concept of man that Thomas Jefferson had in mind when he wrote, "We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

Eckhart Tolle, in Practicing the Power of Now, describes enlightenment as, "a state of connectedness with something that, almost paradoxically, is essentially you and yet much greater than

you. In the light of what Tolle says here, Needleman's mystical communities saw man as essentially in pursuit of establishing contact with the natural divine state of being, what Tolle calls enlightenment.

So, where does all this get us and where does Metapsychiatry come in? At the start of this paper I said, "Almost all the time it looks like we're 'in here' and the world is 'out there.' Is it possible that in fact, we're 'in here' and the world is also 'in here?'" And the objects that we see and deal with are actually concepts, mental constructs or symbols. And that a symbol can give us a sense of the reality that it points to, but at the same time it obstructs our direct appreciation of this reality?

For example, once when our grandson Emmett was two, we were playing together in his room. "Hide Bumpa," he said (he calls me Bumpa). "Hide, the monsters are coming." After a few minutes, having successfully hidden from the monsters, he warned, "Hide, Hide, the skeletons are coming." So we hid again, behind his bed. A few minutes more and, "Bumpa hide, the lizards are coming." Then when we started to hide, he observed, "Hey, we're not scared of lizards."

In trying to make sense of the symbols of his young world, monsters of course, were something scary, but not lizards. As adults, our monsters may be North Korea with nuclear weapons or al Qaeda, both symbolizing our sense of vulnerability. So what can we do? Hide behind Emmett's bed and hope for the best? Pray to a loving benevolent God for protection? Or could it be that the solution is a clearer understanding of the reality behind the symbols. Metapsychiatry asks, "What is the meaning of what seems to be?" and then, "What is what really is?" This world that seems to be "out there" is really "in here" and amenable to change brought on by conscious contact with our inner divinity resulting in, as Dr. Hora would say, "the

awareness of Peace, Assurance, Gratitude and Love."

The 10<sup>th</sup> Principle of Metapsychiatry says, "Understanding what really is abolishes all that seems to be." And what really is, to paraphrase Needleman is the understanding that we are one with this inner divinity, the source of true happiness, intelligence and moral capacity, and we are guided by this ultimate authority in the conduct and assessment of our lives.

## The Weapons Of Our Warfare

By Andrew Jones

In these days of high-tech warfare in the Middle East, some of us in quiet moments let our thoughts drift back to the antiquated carnal weaponry of past wars, in my case to the airplane I flew as a college boy fighter pilot during World War II. The Marine Corps' F4U Corsair was the most effective fighter/bomber in the Pacific Theater and many of us rejoiced to fly it, but by taking us daily into harm's way it cost us many hours of sleep at night — I remember more than one squadron mate pacing the floor of our pitch dark Quonset hut cracking his knuckles and mumbling to himself. We were young, and our cognitive faculties were formed by and focused on this very unsettling life-or-death situation that, we were sure, would turn out to be the hinge experience of our lives.

I remember a brief quiet spell on the Vietnam DMZ 20 years later when, as a magazine correspondent, I fell to thinking about the end of that long ago Pacific war. Driving by a church on the evening of Japan's surrender I had stopped and entered it in the middle of a service in progress. Sitting in the back, remembering friends who failed to return and wondering what in hell it had all been about, I began to weep. It was a moment of sorrow and total confusion — I had no answers or even thoughts that made any sense. Now, hunkered down in a foxhole

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The PAGL E-bulletin will contain inspiring texts from the teachings of Metapsychiatry as well as from sacred Scriptures of east and west.

in East Asia waiting for the howitzers to continue their carnality, a line of Scripture came suddenly to mind: The battle is not yours, but God's. I'd forgotten who said it to whom in the Old Testament, but I knew with incontrovertible certainty that this was my answer to the 20-year old question and that this time it had been said exclusively to me and for me.

It was an answer, right enough, but exactly how it applied to the question was not clear — and this, of course, is the point. Much of the time, and more often than not, we don't know that we already know something; we have occasional glimpses of it, but we are not there yet and an answer that seems persuasively forthright at first glance may actually be waiting in the wings of consciousness for the real question to reveal itself. This takes time, it takes patience and humility and, above all, it takes *trust*, the conviction that the weapons of our warfare are indeed not carnal but mighty through God and that our day-by-day progress from thinking and imagining toward understanding and knowing will bring us to a blessed realization if we but persevere on the path. My wife of 53 years and I have resided here and there

about the country. We've traveled in much of the world, and today we live in a small house overlooking Long Island Sound and within walking distance of the longest, most beautiful river in New England. I still labor every day at the word processor, and for Janet and me the battle of living goes peacefully on.

Some years ago, C. S. Lewis wrote a delightfully profound book, The Screwtape Letters, which I'm sure many of you have read. It's about a young Londoner who was killed while serving as an air raid warden during the Battle of Britain. He'd been a devout Christian struggling against worldly temptations, and in the instant after a bomb blows him apart he finds himself in the presence of deceased loved ones who had helped him and spiritually sustained him during his life. In this glorious moment of recognition, the fellow cries out, "So it was you all the time!"

I like to think of a reader who has just discovered this short volume, reads it straight through in one sitting and, closing it, says to himself, yes, it was you all the time, and it is, and it will be forever in the timeless now.

### **Congratulations**

By Heather Brodhead

Congratulations. That word, when said to someone, always carried with it (in my mind) some praise of the individual to whom the congratulations were offered. Once, when something wonderful happened to me, a friend offered congratulations, and I thought to myself, "Why congratulate me? I didn't do anything." I recall Dr. Hora saying that we are not to blame when a healing of a situation doesn't come, nor can we take credit when it does. We were talking about spiritual ambition (an oxymoron!) at the time, but taking credit for understanding and the blessings bestowed really applies to any sort of ambition. The self is always trying to wheedle its way into thought, including our quest for spiritual understanding.

Blessings are abundant in my life and I was thinking of this issue, looking to see if there is any subtle element of pride contaminating the gratitude. I was reminded of that time mentioned above when I was offered congratulations. I looked up the word in the dictionary. "Congratulations: Expressions of pleasure and best wishes on the occasion of another's good fortune or success." There's no mention there of unexpressed admiration or envy that can accompany such wishes. At its purest, it is an expression of joy and delight.

What if we notice within ourselves either envy or jealousy, as we offer the congratulations, or pride as we receive them? What is the antidote for such poison? \* The antidote is the understanding that we are not separate persons striving for success or to avoid failure, but are each unique manifestations of God, and cannot be compared to anyone else. Our mode-of-being-in-the-world might present a different scenario in our secret thoughts, and so self honesty is essential. Envy and pride come from seeing ourselves outside the context of God. They are joyless states and are contaminating. If we notice any envy or jealousy in our thought it means we don't understand who we really are. The self who accomplishes or fails, owns or lacks—this is not who we are. We are places where God manifests Itself; we are inseparable from that Mind and Love which is gracing us with blessings all the time. We can sincerely rejoice in another's good fortune, or our own, as an expression of that truth.

\*For further study of envy see:

Beyond the Dream, p.295

Dialogues in Metapsychiatry, Dialogue No. 25, and Dialogue No. 11.

### **The Invisible American**

By Ann Linthorst

The following dialogue is reported in the book, One Mind by Dr. Hora: Student: Many countries are envious of America. Dr. Hora: "Envy rules the world, and envy is hurting us because we are

constantly provoking it with our behavior.

Student: We don't exactly have a low profile.

Dr. Hora: A low profile would not be enough. We have to have a spiritual profile. The Founding Fathers of this country were very mature individuals, and their foresight is what has kept us going all these years -- a good foundation was laid. But the nation at large is not really mature; the values we have embraced are invalid. Bragging is existentially invalid, very contagious and always troublesome. (page 28)

We have books and movies about The Quiet American and The Ugly American.

I invite you to take a look at the idea of The Invisible American as, perhaps, suggesting an individual spiritual profile that might benefit the nation as well.

Early on in my study with Dr. Hora, I left a group session in a state of wonderment. Dr. Hora had explained how it was that Jesus was able to walk, unscathed, out of several situations where a crowd was intent upon stoning him or throwing him off a cliff. The New Testament says, simply, "And he passed through their midst and went on his way." How did he do that? We all wondered.

Dr. Hora explained that Jesus' consciousness transcended the personal mind. "The personal mind can only see what lies within its own realm," he said. "Jesus was invisible to the enraged mobs because his consciousness was fixed in the divine Mind, universal Consciousness."

I remember feeling dazzled by the clarity of this explanation, feeling as if some great secret of the universe had been revealed. And, indeed, it had. Safety was clarified as a matter of consciousness, of one being invisible to the mind of the enemy by shifting to a universal rather than personal level of consciousness. Such a shift, in essence, empties consciousness of a personal sense

of identity. And it is that sense of being an entity on one's own, in a world of other entities, which can be seen and attacked by the entity sense of others. Personal identity sense is inherently a target. That's why bragging, which is the self-promotion of personal sense, is invalid and troublesome.

It is a personal sense of identity that seeks weapons to defend itself against the assaults that it inevitably invites. And we can see that carnal, that is, material, personal, weapons only heighten the sense of entity-against-entity and so can never deal with the real issue, which, as Paul defines it in 2 Corinthians, is a mental one: "imagination" which "exalt themselves against the knowledge of God." The personal sense of identity is the basic source of all those imaginations, and they are inherently self-destructive because they are the denial of the Presence of God. Personal identity needs to be released, not defended.

This need was charmingly clarified in a poem by a 17th century English cleric, Sir Thomas Browne, who wrote:

"If thou could'st empty all thyself of self,  
Like to a shell dishabited, Then might He  
find thee on the ocean shelf, And say,  
"This is not dead,"  
And fill thee with Himself instead.

But thou art all replete with very thou  
And hast such shrewd activity,  
That when He comes He says, "This is  
enow  
Unto itself - 'twere better let it be,  
It is so small and full, there is no room for  
Me.

The personal "me" is always "all replete with very me" and is always very, very busy with its "shrewd activity" of self-confirmation. But what is a "me" to do. Can it empty "all itself of self?"

Dr. Hora, in response to a student's question, "what is a spiritual profile for a country?" mentioned our

nation's motto: "In God We Trust." He then told of a young couple who were engaged to be married. The young man had been indicted for arson, and they feared he would have to go to prison. They knew nothing about God. But when they went to court, the young woman, who was sitting in the audience while the boy stood in front of the judge, noticed an inscription on the wall which read, "In God we Trust." "This shocked her," Dr. Hora says, "because she had never thought of God before, and at this moment she reached out for that thought so powerfully that everything else disappeared for her. She didn't know where she was or what was going on -- she was just absorbed in that statement, 'In God we trust.' And guess what happened. The case was dismissed, and they walked happily home."

Discussing this, Dr. Hora said, "When we pray, we have to pray as this girl did -- with such intensity of devotion and interest that the whole world disappears and we are completely filled with the thought of God. No other thought can exist in consciousness at that time -- we abolish the world, and God becomes the only reality. This single-minded attentiveness to the presence of God constitutes effective prayer." (page 32)

"Emptiness" says Zen Master Suzuki, in Zen Mind, Beginner's Mind "Emptiness means that everything is always here. It is always here and always working."



We cannot empty ourselves of a personal sense of identity, but we can understand that resisting things on a human level only confirms those things as real and powerful. We can understand that the resolution of all issues lies in consciousness. We can gratefully discover that ultimately, in truth,

**Notice:**

**PAGL Associates listing on the website will add a category: professional counseling, in person and/or on the phone.**

**If you are listed or want to be listed as a professional counselor, please email to Bruce Kerievsky and indicate "in person" and/or "on the phone."**

consciousness is the kingdom of God, the realm where universal Mind's awareness of Its universe as All, is the only thing going on: Omnipotent Love-Intelligence. Because this is so, the solution to whatever the human sense of identity says is happening, can only lie in turning away from that misconception, with a heartfelt hunger to lose the agonizing sense of separate entity-hood, in the realization of the allness of Spirit, the allness of Good. As individuals, and as Americans, we can cherish the invisibility of Spirit, the emptiness of self which is the fullness of divine Presence, and thereby lose the impetus to brag, to promote self or self's country.

In discussing the function of aspects of God's being, represented by the archetypes of archangels, Mary Baker Eddy wrote: "The Gabriel of (God's) presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death. Truth and Love prevail against the dragon because the dragon cannot war with them." (Science & Health, page 567)

The end of warfare is here, in consciousness, or it is nowhere. The end of warfare is now, in consciousness, or it is never. We may not be immediately lost, as the young woman in Dr. Hora's story was, in the contemplation of some statement of truth, but we can acknowledge, and keep on acknowledging, the truth of being. In the

## PAGL Telephone Conference

Saturday September 13, 2003

You are invited to a one and a half hour session of reading and discussion on the teaching of Metapsychiatry by telephone. Anyone who is interested is welcome to join. Conference facilitator: Jan Linthorst.

Please, bring to the conference call your own selection from the literature of Metapsychiatry or from the Bible. Such can be a text that has been meaningful to you or that you consider to have an important message at this time. After all participants have been introduced, the Call Facilitator will take inventory of the readers and call on them in turn. After each reading a short pause for reflection will be allowed and a few moments for discussion.

Time of call: 12 noon Eastern Time  
11 A.M. Central Time  
10 A.M. Mountain Time  
9 A.M. Pacific Time  
6 A.M. Hawaii Time

Upon registration you will receive: = the phone number to call;  
= rules of the Conference Call;  
= a reminder notice 2 weeks before September 13.

Charges for the call will be based on a long distance phone call to Florida. This will come on your own telephone bill.

Registration fee: \$10.

Registration: Send a check for \$10 (payable to the PAGL Foundation) to Jan Linthorst, 22 Misty Meadow, Irvine, CA 92612. Make sure that the name(s) of participant(s), address(es) and phone # accompany the check.

face of a seeming contest, isn't it marvelous to know that "the Gabriel of His presence has no contests"?!

When we feel replete with - stuffed full of -- distressed selfhood, isn't it a gift and a grace, to turn to the idea of emptiness and relish the thought that emptiness means everything is always here -- everything universal, everything lasting and good and substantial and intelligent -- is always here and always working.

To be an invisible American, an

empty American, means being in this world as a blessing, as an absence of self which means as a presence of Love-Intelligence. The empty consciousness is a synonym for what Dr. Hora defined as "a beneficial presence in the world." Not the same, he insisted, as a "beneficent person." We are not, he said, persons, but "places where Life reveals Itself as Omniactive Love-Intelligence. A beneficial presence is this place, this empty presence which, by virtue of its being empty of personal identity sense is full of divine Mind's own consciousness. Such a

presence is not only safe from assault, it has a positive function in the dissolution of that which seems to be the enemy. With nothing to confirm its own sense of reality and power, the attacker loses its steam. Where the knowledge of God is, it precludes "imagination" and "high things" exalting themselves against that knowledge.

"Be still, and know, that I am God." Be empty, and be the knowing of that divine Presence which IS ALL HERE NOW.

If you would rather NOT receive the Newsletter, please, email Jan Linthorst, to remove you from the mailing list: [jlinthorst@cox.net](mailto:jlinthorst@cox.net)