

peace
assurance
gratitude
love



PAGL ASSOCIATES NEWSLETTER

FOR THE STUDY OF METAPSYCHIATRY

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PAGL Associates Newsletter

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Resources on Metapsychiatry:

- * Contact with counselors or fellow students in your area in person or elsewhere by phone: visit website paglassociates.com
- * To purchase books, tapes and videos on Metapsychiatry, visit website: www.pagl.org or call 860-434-2999.
- * Visit chatroom to discuss issues of Metapsychiatry at jlinthorst.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: on West Coast and East Coast.
- * PAGL Telephone Conference.
- * The PAGL Newsletter.
- * PAGL E-Bulletin: for inspiration, contemplation.

Editorial

This issue is chock-full of ideas from the PAGL Associates meetings. The focus is on "the weapons of our warfare." Heather Brodhead offers a quiver-full of arrows. Ruth Robins suggests SWMD -spiritual weapons of mass destruction. What she means, of course, is the destruction of conflicts of the mind. In a new book Stillness Speaks, Eckhart Tolle writes that human interaction can be hell, or it can be a great spiritual practice. Jill Gustavson draws a lesson from the live oak. Bruce Kerievsky considers the significance of nourishing peace as a spiritual quality. Deborah Sofferman points out the strength that comes with awareness. Carole Suraci provides an example of how she was helped to learn to listen. Ed Glasser speaks of the transforming power of true knowledge. The Newsletter closes with Jan Linthorst showing the difference between what the world teaches with regard to "weapons" and what spiritual teachers impart. A wonderful collection of ideas of great variety. They all reflect the growing PAGL community coming of age.

Jan Linthorst
Editor

A Quiver of Arrows

By Heather Brodhead

Back in 1970 I hit the existential crisis which led me to seek help. Overwhelmed with anxiety

attacks, crippled by a fear of driving, and miserably tied up in mental knots, I went to see Dr. Hora. From the moment I walked into his light-filled office, sat in the big comfortable chair, made eye contact, and listened to him as he attentively listened to me, I knew everything would be all right. (At the time, I didn't know that it already *was*.) I really had no idea what was going on. What WAS going on was that he was wielding the "weapons of our warfare" with the power and art of a Samurai warrior. His sword was the two-edged sword of truth and love, which cut through all the protective pretense and self-justification I had build up for thirty years. He was seeing me clearly.

There's a little book entitled Zen in the Art of Archery, by Eugen Herrigel in which the author tells of working with a master archer, who, blindfolded, could hit the target. Eventually, Herrigel, as student, learned to do this too. The weapon here is not the bow and arrow. The weapon is consciousness, which is aware of the Truth of Being, is also aware of a sense of self, and gives up the self-confirmatory ideation in favor of conscious union with the Truth. With this weapon one can see the illusion and surrender it. If one is sincerely interested in seeing clearly, working with someone who has already learned this can be like working with the master archer.

If someone needs a teacher, a guide, help of any kind,

it's there, always, to the sincere seeker.

On the spiritual path we are given a quiver filled with an infinite

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number of arrows. These arrows can be from our particular discipline or any inspired teaching. (One of my favorites from the Twelve Step programs of Alcoholic Anonymous is "Let go and let God.") In Metapsychiatry we have the two intelligent questions and other helpful tools. As we hone our skills with self-honesty, sincerity, the willingness to be embarrassed at our ignorance, and practice, practice, practice, the weapons hit their targets more often. (By the way, Herrigel was reprimanded by his teacher when he was able to hit the target blindfolded. The teacher discerned pride, which indicated a remaining sense of self.)

This past year I've had major worries, such as "Where will I live?" "Will I have enough money?," not to mention fears about what's happening on the international stage. Some time each morning spent in examining the content of consciousness and bringing into

alignment any thought to the obedience of Truth is very helpful. For me it is essential. One "weapon" I use is a journal. I tend to just start writing the prevalent thoughts on my mind. When I write the thoughts down – there they are in black and white – I cannot deny I'm entertaining them, whatever they are. I notice it prepares me in the same way I used to prepare for visits with Dr. Hora, only now I'm engaged in a dialogue with my true self, rather than his true self. I ask myself the meaning. It always has to do with some aspect of self-confirmatory ideation. As Dr. Hora would say, "Concentrate on the solution, not the problem." I pull out the "Four Ws" from my quiver: "Who am I? What am I? Where do I live? What is my purpose?" With deep contemplation of the answers, my entire view is corrected. The fear dissolves; PAGL reigns. When the PAGL fades, which for me it does, and I begin wondering "How will this turn out?, I am reminded of "As he thinketh in his heart, so is he." (Proverbs 23:7), and "He thinks in secret, it comes to pass; the world is but his looking glass" [author unknown]. I came across a statement of Albert Einstein's recently: "Matter is energy made visible." In Existential Metapsychiatry (p.134) we find: "Thoughts in general have a tendency to express themselves as phenomena. Phenomena are thoughts in visible form... a healing unfolds... as a shift in consciousness occurs, due to improved perception." It is understandable that someone new to these ideas might be inclined to say "Yes, but how will this turn out? Is it a valid approach? Can I too trust these ideas in my own life?" My reply is that the fruit is not the inevitably good outcome, but the reigning peace, assurance, gratitude and love in consciousness. "Everything is already all right." It's no different from 30 years ago. Everything everywhere is still all

right.



Reality Is An Invisible Universe

By Ruth Robins

For several months the news has been dominated by the conflict between the United States and Iraq over weapons of mass destruction, known by the acronym WMD. They might more accurately be called MWMD--material weapons of mass destruction. These weapons are used to destroy persons and objects in the world. The Bible tells us that the weapons of our warfare are not material but spiritual. These weapons could be called SWMD--spiritual weapons of mass destruction. These are the weapons which can dissolve what Dr. Hora speaks about in "One Mind" (pg. 6) as the battle of the minds, "the very painful experience of being at loggerheads, most of the time, with other human beings." This is the primary problem; the outer conflict is the manifestation of that battle.

What are our SWMD's? There is actually only one weapon. It is the realization of the one Mind, whose attributes--spiritual values, spiritual qualities, and inspired ideas--restore consciousness to its true state of PAGL, harmony, joy and freedom. Only the right understanding of one Mind can dissolve the illusory battle going on between the illusory personal minds.

In our PAGL groups, we have been using the current Middle Eastern conflict as a daily reminder to look for evidence of the battle of the minds taking place in our everyday life by being more aware of our feelings and reactions to the news. For example, what is our reaction to statements such as, "Saddam Hussein is an evil person"

or "Iraq is an evil empire" or "Islam is an evil religion?" Instead of ignoring our reactions, we identified them and admitted to the battle which these remarks created in our minds. We noticed the tendency either to agree or disagree with these statements every time we heard them and observed how this makes us self-righteous and creates a sense of separation between ourselves and others, a sense of "us" against "them," and how it increases the belief that the enemy is "out there."

Then there was the battle between those minds which wanted to go to war and those minds which did not. We even found to our embarrassment—as so-called good students of Metapsychiatry—the presence of malicious thoughts, wanting harm to come to those we perceived to be the enemy, such as Saddam Hussein, bin Laden, or even President Bush. We admitted to feeling good for a moment when bombs fell on the house Saddam was thought to be dwelling in. There was also a battle with our fear there would be an increase of terrorist activity in our country as a consequence of the war.

From paying close attention to our reactions to the news, we learned how easy it is to deceive ourselves that all was well and peaceful within us when actually we were experiencing a lot of agitation and friction from being at loggerheads with other minds.

These critical, judgmental, malicious and fearful thoughts were healed, one by one, by the understanding that there are no personal minds to do battle against; there is only the activity of one Mind. As healing took place in consciousness, we began to see evidence of the invisible power of divine Mind at work in the midst of the outer conflict. There was a

softening of the rhetoric from those in our government. Spontaneous demonstrations for peace arose around the world. We could even see the intelligence with which the material warfare was being conducted. Stories began to appear which proved the power of love to overcome great obstacles, such as the Iraqi who risked his life to inform our troops of the whereabouts of one of our POWs; and of the Marines who risked their lives to rescue her. Perhaps most heartening of all was the enormous humanitarian aid which had been planned behind the scenes to meet the needs of post-war Iraq, which had been unknown to us.

There is a principle that has been verified in quantum physics which states that the more observers you have, the closer you come to seeing reality. We could say that the more observers there are of one Mind, the more clearly you can see its attributes everywhere. The peace which is found in consciousness cannot help but manifest in the world. The power of a community of peaceful individuals cannot be underestimated. The ultimate weapon of mass destruction is the spiritual one, the SWMD.



The Grace of the Live Oak

By Jill Gustavson

"Let Go and Let God"

My sense of personal responsibility was the "good" that comprised my human identity sense and was the essence of the first 50 years of my life. The stronghold of this ego sense dictated all of my actions: the drive to work, the need to clean and maintain my house, the sense of responsibility for others: family members and employees alike; paying bills, visiting with friends, organizing outings whether it be

going to a movie or a museum or to the grocery store or to flee to a remote destination to gain freedom from the sense of being trapped.

The "weapons of my warfare" with life were clearly "carnal" and not spiritually inspired until the day came when it was utterly impossible to manage from a sense of life viewed from the perspective of personal responsibility. My "imaginings" put forth by my identity sense "exalted against the knowledge of God" until the sense of burden started to manifest physically and I had to turn to dedicated prayer and "bringing into captivity every thought to the obedience of the Christ." Not imagining God but employing, as Dr. Hora used to say, "radical sincerity" and taking time to and putting attention on, my thoughts — becoming the transcendent observer of the "Jill sense" that pushed not only against the carnal world to try to get what she thought she wanted or needed, but as well pushed against God, the Good that is naturally present.

At the time that the physical issues started to manifest, I noticed the ease and grace that the Live Oak tree outside of our house expressed — tall, majestic, nourished without effort by the rain, reaching again without effort to the light, roots that sunk deep into the earth for sustenance. This tree and these images became a metaphor for the sense of Life I knew I needed to find and embrace. In the end, and in fact in the beginning, PAGL meets every demand, every need, with the sublime sense of all that this glorious acronym stands for: Peace, Assurance, Gratitude, Love, and incidentally without the impossible struggle to maintain a small personal life.

While occasionally I still notice a sense of wanting "to get

things done" or that "I have a lot to do," I have found an ease with Life that I know can never be lost.

Peace as an Under-appreciated Value

By Bruce Kerievsky

What does it mean to say that our weapons are not carnal but mighty through God? Aren't all weapons material, i.e. carnal? And what does it mean that we are "at war?"

It means that we are engaged, moment by moment, in the clamor for our attention, by all sorts of thoughts, ideas, impressions, feelings, and suggestions, by auditory, olfactory, tangible, sapid and visual stimuli, and by all kinds of imagined and unimaginable influences. Hence, what we select to direct our attention towards is the result of a process in which a numberless variety of forces are competing to claim the focus of our consciousness. This is our life, even though we may only become fully alert to it in the practice of meditation.

Ordinarily, we do not look at our lives this way. We are oriented toward routine that restricts attention to specific daily activities. And yet we must admit that the spirit that is brought to such functions varies with the motives of the individuals. We are moved by our motives.

And our motives, as we have been so well informed by Metapsychiatry, are determined by our values. So the warfare, or struggle, spoken of occurs over what we choose to value in life, and it is, whether we recognize it or not, an unceasing challenge for our life and well-being. It is only when we become wholly aware of the impact of what we value on the quality of our lives that we become cognizant

of the fact and the nature of the battle in which we must be engaged.

In that encounter, we are advised to employ weapons that are mighty through God as opposed to carnal weapons. Now it becomes clear that carnal weapons are those sensory, intellectual or interpersonal activities and techniques that are designed to make us feel good by essentially affirming our carnality. The problem with them is that they delude us into accepting a false sense of comfort based on an invalid identity that is ever vulnerable to annihilation by the vicissitudes of life.

Whereas, those weapons available from God bring us closer to an awareness of reality that is the only genuine protection from harm. But, exactly what are those weapons?

Foremost among them is humility, without which there is little receptivity to inspiration. It may seem strange to identify humility, the acknowledgement of our own individual powerlessness, as a weapon. Yet from the spiritual vantage point, it is the *sine qua non* for the openness and candor needed to recognize and assess those strongly held beliefs and desires that constitute the ignorance and denial of God's creation, and to receive and appreciate God's blessings as both our birthright and sole sustenance.



Equally necessary to ultimately realizing the truth of being and quality of consciousness exemplified by the Christ is the awareness and esteeming of spiritual values. And it is here that the world appears to consistently fail to appreciate the importance of peace. Perhaps the most distinguishing characteristic of those individuals

who have been recognized as exhibiting enlightened understanding is the consistent peacefulness of their presence.

But, as the world can readily attest, it is one thing to aspire for peace, and quite another to attain it. Working against its realization is the fear of non-being that sparks those self-confirmatory and interactive mental activities and hunger for excitement that fuels our entertainment-obsessed culture, which together obliterate it from view.

Peace needs to be understood and valued; it must be differentiated from mere contentment or complacency or even a sense of passivity. It is clear that a peaceful state of consciousness, that serene equanimity of being, is only possible if we know, as Dr. Hora has taught, that "everything everywhere is already alright." Although this idea may not be immediately apprehensible, flying as it does in the face of the appearance world, nevertheless it is worthy of sincere contemplation. For, like all spiritual values, its availability depends upon our receptivity.

In the acronym PAGL, peace is the first word, the most significant evidence of blessedness. And although the world acknowledges its value primarily in death by the memorial phrase "rest in peace," the quotation from Corinthians implies that peace is attainable in life when we are God-centered. In Isaiah, it says: "Thou wilt keep him in PERFECT PEACE, whose mind is stayed on thee: because he trusteth in thee."

Awareness

by Deborah Sofferman

The weapon of our warfare is the awareness of Truth. The warfare is the belief in the world of appearances. It cannot be overcome

by referring to "the filing cabinet" of our (personal) mind, as Dr. Hora would call it... the recurring personal mind-activity of retrieving an old familiar tape from the storage of our childhood and continuously replaying it. The ego may appear to be a fierce warrior competing for attention, but it cannot offer the necessary defense required for peace of mind. Rather it dissipates into dust when revealed for what it is -- an imaginary weaving of an illusionary web. The ego entices us with desires that soothe the flesh but does not feed the soul. The true warriors are those who venture beyond reliving past emotional patterns by seeing behind their eyes and diving deeply into the radiant infinite jewels of peace, assurance, gratitude and love that brilliantly reside within each one of us as well as beneath the surface of every conceivable situation. They are those who dare to erase the parenthesis that separates and confines us.

Lao Tzu said: a sensible man
Prefers the inner to the outer eye.

It can be said that the daily, raging battlefield takes place in the mind stream that continuously spouts forth a tickertape of small, self-affirming thoughts and images that support its existence. It is like a brash, fast-talking, persistent salesman who is trying to sell us something we do not need. He has his foot in our door and won't leave unless we close the door on him. Our interest in the ego's bill of goods is its lifeline. But what if we say "No thanks. I'm not buying today."

I saw a bumper sticker on a car the other day that read, "Don't believe everything you think." And, doesn't that give us something to think about? We don't have to get angry with the pushy salesman who is trying to earn an income nor be upset by the tickertape of thoughts

that continuously streams through consciousness. This mixed bag of information is sometimes pleasant and sometimes not. Nonetheless, I have learned that it is not the thoughts or situations which create problems, but identification with them. Watch the thoughts and they lose importance. Resist them and we fan the fire.

Therefore, our perception is critical and what is most helpful to me is the ability to witness the machination process of the ego. That alone pierces many commonplace, knee-jerk reactions and provocations. In this state, it is as if I am armored with a vigilant, internal magnifying glass watching a slow motion show. Before the mind was like a rushing stream--now a still lake. There is no reactivity; there is no self-defense. What then is there? There exists the transforming energy of divine openness. What then happens to the attacker with no one and nothing to attack? 19th century American poet, Emily Dickinson wrote: "I am nobody, who are you?"

Who may I ask could harm "nobody?" In these so-called "uncertain" times, personal protection involves purchasing reams of duct tape and mounds of plastic sheeting in order to properly seal off a section of our home (just in case). Divine protection requires dwelling "in the secret place of the most High." Let that be our supreme bunker. Engaging belief in the deceptive world of appearances and mistaking it for reality is where fear festers. Dr. Hora has said, "Without the self, fear has no place to be." In a 1940 article in the Christian Science Journal, Hendrik Jan De Lange wrote about fear: "You cannot be afraid unless you see yourself as a human person in a world of human persons, therefore subject to an unreal state of mass-mindedness, fearful of that mortal time-sense

termed past, and more fearful of its future." Certainly the questions we ask help redirect our attention away from the flesh. Dr. Hora spoke of how we can "seemingly foil God by dwelling in the structure of thought revolving around the questions: What's wrong? How do you feel? Why? Who is to blame? What should I do? How should I do it?" Dr. Hora has advised us that intelligent questioning such as "What is what really is?, Who am I?, What am I?, Where am I? And What is the purpose of my life?" not only pierces the distracting mind stream mask, but is also a form of prayer, as it is an "approach" to beholding. In these times of seeming global crisis, it may be helpful to remember that the Comforter said: "My kingdom is not of this world." Indeed, the weapon of our warfare is attention to what is real and what is true, which can only be seen by unseeing the blanket of ignorance that covers reality with its personal appearance. My task is to recognize the imposter when I (un)see it, consequently allowing an eternity of Essence to emerge.



Ready To Totally Listen

By Carole J. Suraci

One day in either late January or early February I left early from work as we were having a heavy snowstorm. On the way home, I stopped at the bank. I took out my black charge card holder and withdrew some money. Being unusually aware of what I was doing I placed the card back into the holder and placed the holder back into the bag, and drove home. Getting out of the car I noticed the zipper on my pocket book was open and was conscious of holding it upright. I started walking up the grass from the bottom of the driveway.

Approaching the tree in the middle of the lawn I was about to go to the left side to get to the house when I heard, "Walk to the right side of the tree." I thought, "I wonder why I'm being told to walk to the right side of the tree." There was a sense of wholeness as I listened and therefore obeyed. I also was aware that I needed to remember this. I then started up the right side, walking past the tree to go into the house. Later my friend Ed and I went to a restaurant and, as we were about to pay, I noticed my credit card holder was missing. When we arrived home there was at least eight inches of snow. I began to move the snow with my feet to look for it. I then recalled what I heard earlier, "Walk up the right side," so I went up the right side retracing my footsteps, but could not find it and, in order to still my mind, I felt I needed to exhaust all the human thoughts clamoring for attention—thoughts such as "Check by the bank; maybe it fell out of the car." So we went to the bank. We even went back to the restaurant and parked in front of the restaurant where we had originally parked, thinking "Maybe it fell out as I got out of my car." I checked through the snow plowed drifts of snow. We went into the restaurant and before leaving I said, "I really believe it is on the lawn in the snow, but thought I would check here just in case it fell out of my bag and someone might find it." When we returned home again, it was about 10:00 pm. I went out front and was kicking the snow around on the grass near the car. Ed was telling me it was intelligent to call the credit card companies to report them missing. It seemed like a reasonable idea as a precaution, in case someone found it on the lawn before I did. With each call I said, "I really believe it's on the front lawn under the snow." Even while going through the motions, there was a sense of calmness and inner quiet.

The next morning, which

was Saturday, I went outside with the shovel and started shoveling the snow on the lawn. Reviewing what took place in my mind the day before, I became more assured of finding it as I recalled again what God had spoken to me in assurance, "Walk to the right side of the tree." But where do I begin; there was so much snow. Ed was also outside with a shovel moving the snow around. Somewhat frustrated for me he said, "You'd better think about what you're going to do next week. You have to go to Motor Vehicle Department and get a new driver's license." With that I exclaimed—"I can't think about that!!!" Meaning I can't allow myself to think about what I should do next week or even think it won't be found. I needed to be totally focused **now**. Ed went into the house a bit annoyed. At that point, I turned all of my attention to God. I was now ready to totally listen. I heard, "Look in your car." I had looked in my car at least once, but knew I needed to obey to get my mind focused and in sync with God Mind. So I did. It wasn't there. But being willing to obey what I heard coming to me from God brought a renewed sense of peace. I walked toward the house passing on the right side of the tree and stopped. Digging my shovel into the snow this time with a renewed sense of hope and lifting the shovel up I saw a black edge sticking out of the snow. It was my credit card holder! I was overflowing with gratitude. After a minute or two of quiet exaltation I called to Ed to tell him. He was very happy for me and grateful and said he had turned to prayer after going into the house. This whole unfoldment was for me to discern God's voice speaking to me and to obey. Both Ed and I were blessed.

Early in the morning a couple of days later, while sitting in my car, I began to contemplate what had taken place. The thought was, "What brought this unfoldment

about?" I suddenly remembered that I had sat right here in my car on the driveway a few days or even a week or so earlier, asking God to let me truly know that I know when God speaks and to obey when I hear. I have often heard God and responded, but there have been times when I questioned what I heard or did not obey. I was tired of questioning God, and truly asked God to let me know with assurance. And so God gave me the perfect opportunity.



Transforming Power of True Knowledge

By Edward J. Glasser

"If you know what, you know how." God is the only Power. God is the only Presence. Why is this so important? "We" must decrease so that He can increase. Dr. Hora said, "Enlightenment is so simple that in your present state you wouldn't believe it." What is so simple?

On the conference flyer it said: "At issue here is the power of true knowledge derived when understanding and knowing replace thinking and imagining. The questions to ask are: Wherein lies the transforming power when true knowledge is brought to bear on an issue? Over what does it have power? How is this power exercised?"

Transforming universally from what? The transforming power is—faith transforms fear. How is this power exercised? By meditating on being awake to thoughts that open the Five Gates; personalism, sensualism, emotionalism, materialism, and intellectualism. Anytime we feel we won't have money for any reason—such as retirement or a bill or perhaps worry that stock values will drop, our mode

of being becomes material based.

Anytime we believe our intelligence is threatened in an opinionated conversation, we can become angry especially when others don't agree with us. We could start to yell, curse, hit, kill or go to war, so as to protect our mental file cabinet called intellectualism. At this point we needn't enter the other gates. The point is, every problem we seem to have is born from fear of not being able to work "it" out with our minds, as if we are branches cut off from its source trying to survive. So we worry, calculate, design, compete and get into the mode of "want" and "don't want," "should" and "should not." So faith leads to Love as fear is cast out. As fear is cast out we no longer need to think calculatively. When we have a problem, why turn to God? After all what could God know about the master brake cylinder of a car? Dr. Hora once said in group, "If you have to go to a doctor you need only relax and know that through God the doctor will do his right work." I guess it is because of lack of faith we worry so about the worst.

Well, my car had a brake fluid leak. I thought, Ah! I'm going to be ripped off and so opened the door for the experience. I went to my usual repairman. I was quoted a master brake cylinder for \$230.00, labor \$65.00, a one year guarantee and would need to leave the car overnight. I was anxious and said, "God, is this just? How can I know the honesty of the quote with calmness and trust?" I heard "There is nothing wrong with questioning, but it is your mode of faithlessness -- being a target-- that is the issue--so now go in peace." I then went to Pep Boys. The master cylinder was quoted at \$69.00 instead of \$230.00, labor was \$5.00 more— \$70 instead of \$65, guarantee—lifetime instead of one year, repair time—1 ¼ hrs instead of overnight. Dr. Hora said, "Ideas obtain in consciousness." So

faithlessness is the contender of faith. Faithlessness leads to vain selfishness and vain imaginings as we calculate. Faith leads to selflessness, and kindness and Peace, Assurance, Gratitude, Love. Faith leads to vanishing of the circle and the dot for they are no longer of any importance—only God is. So in spiritual affairs or mental equivalent, when we humbly submit we win; into thy hands I commit my mode of being in the world.



The Paradoxes of Spiritual and Worldly Teaching

By Jan Linthorst

Three spiritual traditions.

Jesus.

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; (Matth. 20:25)

St. Paul.

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. (2 Cor. 4:18)

Lao Tzu.

As the soft yield of water cleaves obstinate stone, so to yield with life solves the insoluble. (The Way Of Life, 43)
What is more fluid, more yielding than water? Yet it comes back again, wearing down the rigid strength which cannot yield to withstand it. So it is that the strong are overcome by the weak, the haughty by the

humble. (The Way Of Life, 78.)

Metapsychiatry.

Dr. Hora: Somebody had a growth on his face and he prayed about it. And he prayed well because a few days later, he looked in the mirror and the growth was still there, but when he touched it with his finger, it fell off. There was a little bleeding which soon stopped, and there was no trace of it afterwards. ... In order to understand such "miracles," we have to understand the reality of nothingness and the unreality of somethingness. ... Isn't that absurd? We can put it this way: We have to understand the substantiality of nothingness and insubstantiality of somethingness. ... When we see something tangible, we assume it is real. If we can touch it, feel it, measure it, cut it with a knife, we believe it must be real. But actually it isn't. If we substitute the word "substance" for "real," then it will become clearer. What seems to be substance to us is really nothing but thought in visible form. The man with the growth he could pull on it; it was bleeding, and it was growing, but it was just a thought; it wasn't really substantial. ... The moment we catch a glimpse of the fact that what seems to be tangible, what we can suffer from, is insubstantial, and that perfect harmony and spiritual life is the real life, then we have destroyed the problem. Where have we destroyed the problem? ... In our consciousness. If the basis of all problems is thought, then we can destroy any problem in consciousness. Some people might say: Well, this is just wishful thinking, magical thinking, fancy, or fantasy. It would be so if it were not based on solid understanding of what divine reality is. . . . (Dialogues in Metapsychiatry, 102-105.)

The paradoxes of spiritual and worldly teaching.

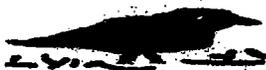
These teachings are

paradoxically opposed to what the world teaches: To be a master you become a servant; to become strong you become soft and yielding as water; what is tangible and visible is insubstantial and substance is what is not seen. Our weapons are not made of iron and steel and do not destroy; yet they are powerful through God.

Two viewpoints.

The difference between the world and the spiritual teaching is that the latter is framed in an understanding of the allness of God; the former is based on an ignorance of the realm of God and its vision is limited to what appears to the naked eye. We live and move and have our being in the realm of God. But the majority of mankind is unaware of that. Their thinking and actions are reactive to what appears to them. They conceive what appears as a threat to their life. The reaction is forceful, aggressive, overpowering, domineering, authoritative, rigid, vindictive, calculative, fearful, headlong, sometimes disguised as courage.

When we understand God as the governing principle of the universe we can take a different approach. We can surrender ourselves to God. This approach does not take away the possibility, even the necessity perhaps that a violent attack may require a violent outward defense, as also the Dalai Lama recently pointed out. But it does make it possible to give up the inner violent reaction. In the context of God, no matter what the appearance is, the reality of things is still the good of God.



How does that protect us?

God does not intervene in the realm of appearances. But we can seek refuge in the realm of God.

By turning to God and seeking to understand His all-inclusive, all-embracing presence and His loving care for His spiritual creation we will be found "under the shadow of the Almighty," and "under His wings." Whatever the world fears cannot touch us, because it cannot find us. Psalm 91: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

Within this understanding we can yield to the apparent threat. We can look at it without fear that it can touch us. We can allow it to be there. We don't need to fight it or resist it inwardly. The paradoxical truth is that whatever we don't try to change, can and may change. Wherever the inner resistance yields to the understanding of God's all-embracing presence and allows the threat to be, the threat may also change. A threat unopposed is no longer feared and is no longer a threat. Turning to God does not deal with the threat, but it does take the power to threaten us away.

Does that make us bystanders and outsiders of the things that are going on in the world around us?

It does not make us bystanders and outsiders—on the contrary, that makes us a powerful force in the world. Jesus compares it with the invisible force of leaven, which permeates a loaf of bread and makes it rise. He also compares it with a mustard seed, small and unassuming and yet it becomes a large tree in which the birds of the heavens make their nests grows from it. It is a force that has revolutionized the world with the teaching of the Christ. The Bible tells of such a power to save a city. The story is from Ecclesiastes, which says:

"There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Wisdom is better than weapons of war." Eccl. 9:15. The wise, those who understand the ever-presence of God's allness are the ultimate insiders: they know what is going on and how to approach it.

Blessed are the peacemakers.

What that means in the face of the current situation in the world and the way it is handled by our government is that we can let it be. As I gave deep thought to the issues facing our country, it came to me to give space to every opinion—the pros and the cons. There was some truth in each one of them. Not one had the whole truth. In the understanding that God's allness embraces all, I worked to surrender any resistance to whatever course of action is being taken by the world leaders. Jesus says, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33. Overcoming the world means to make peace inside ourselves with whatever goes on in the world. Whatever goes on is ultimately of no great importance in the light of God's reality, or as Dr. Hora used to say, "sub specie eternitatis,"—in the light of eternity. Things come and go, things come to pass. When we have peace inside, the peace inside can become peace outside. We are the peacemakers. From that standpoint we know that "all things work together for good to those who love God."

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