



# PAGL ASSOCIATES NEWSLETTER

FOR THE STUDY OF METAPSYCHIATRY

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## PAGL Associates Newsletter

Editor ~ Deborah Sofferman

Mailing address ~ P.O.Box 1525

Litchfield, CT 06759

Phone ~ 860.567.2201 Fax ~ 860.567.2201

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[ReverendDeborahS@aol.com](mailto:ReverendDeborahS@aol.com)

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## Editorial: *What's Inside ... perfection*

As I recently flew overhead in a DC10 looking down on the brown, barren Connecticut countryside sprinkled with white snow 10,000 feet below, I couldn't help but marvel at how, in a few short months, the same vista would be green and lush. It seems a miracle, but it is divine law in operation.

Often, we are amazed with the physical transformation of an appearance, but to creative Love-Intelligence, all that is real remains unalterable — in ways whole, complete, non-dimensional, and perfect. To behold the perfect presence of One Mind regardless of an appearance is when healing occurs. How then do we begin to look beneath the visible surface of the largely changing picture, "here today, gone tomorrow," to see the spiritual truth of eternity?

Jesus taught us a prayer that unearths the truth for every need. Here is what is called The Lord's Prayer, with Dr. Hora's spiritual interpretation.

### MEDITATION ON THE LORD'S PRAYER

**Our Father which art in heaven, Hallowed be thy name.**

*I cherish the knowledge of God as omniactive Love-Intelligence.*

**Thy Kingdom come. Thy will be done, in earth, as it is in heaven.**

*Heavenly harmony is available here and now to the "shouldless."*

**Give us this day our daily bread.**

*The good of God is realized daily as inspired wisdom, peace, assurance, gratitude and love (PAGL).*

**And forgive us our debts, as we forgive our debtors.**

*I abandon the error of interaction thinking.*

**And lead us not into temptation, but deliver us from evil.**

*God-consciousness is immune to seduction, provocation and intimidation.*

**For thine is the kingdom, and the power, and the glory, forever.**

*God-centered living is the only alternative to self-confirmatory ideation.*

This issue is brimming with helpful articles exemplifying the transforming power of the Principles of Metapsychiatry upon daily living — the theme of the 2008 East Coast Meeting. Enjoy and benefit!

PAGL is yours

Deborah Sofferman

Editor



# WHAT IS GOD-CENTERED LIVING, ANYHOW?

## (A CONTEMPLATIVE INQUIRY)

BRUCE KERIEVSKY

In Dr. Hora's commentary on one line in the Lord's Prayer, we're told that "God-centered living is the only alternative to self-confirmatory ideation." So perhaps we can explore precisely what that term means, what it implies for the state of our values and consciousness, and how it might come about.

At first glance, it seems impossible to attain. On a behavioral level, it appears analogous to the requirement of ceaseless prayer, or the blessings of God that one is advised to constantly recite by Judaism regarding every conceivable aspect of living. But we've been taught to eschew will driven, behavioral solutions to problems, so that gives us a legitimate excuse from attempting to keep our mind perpetually focused on God.

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***We know that understanding cannot be done, but that it occurs by the grace of God to those who sincerely seek it by studying and paying attention to truths about spiritual reality***

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It must, like all Metapsychiatric truths, rely on our understanding something, for as last year's PAGL Associates topic asserted, "Truth liberates, understanding transforms, love heals." The implication, then, is that understanding alters consciousness in some profound, radical way such that God centrism becomes not only possible, but actualized.

We also know that understanding cannot be done, but that it can occur, by the grace of God, to those who sincerely seek it by studying and paying attention to truths about spiritual reality.

We are looking for an alternative to self-confirmatory ideation, which is the natural state of consciousness for the incessant stream of thought. In meditation or psychotherapeutic dialogue we become suffused with an ineluctable awareness of the tendencies to which we succumb, thereby revealing, to those interested in knowing, the values underlying our particular form of self-confirmatory thoughts.



Metapsychiatry has pointed out to us that, before we are likely to forsake some invalid mode-of-being, we need to become consciously aware of its inherent existential invalidity; this means that it is an ultimately futile way of living that can never bring us the quality of life to which we aspire. Such a realization leads us to regret that troublesome perspective on life and inspires us towards seeking a healing truth in a spirit of humility, for our past misguided attachment inexorably induces a grudging acceptance of our limitations.

In other words, the "dark night of the soul," experienced when we come to clearly see our addiction to self-confirming ways of being, morphs into a bleak dawn filled with embarrassing recognition of our errant approach. We are being prepared to acknowledge our utter dependence on God, perhaps initially perceived as a loss of self-assertiveness, but later embraced as the sole, genuine source of good in our lives. That transformation, constituting a real reversal of our intentions, can only occur as a gift to a receptive consciousness. We are challenged to attain a state of receptivity, under the persuasive pressure of our discomfort, by becoming more urgently, acutely aware of the nature of life and of our real identity and purpose.

Like Dr. Hora's recommendation to practice Metapsychiatry non-verbally, God-centered living is only effective when secretly cherished. Spoken interactions with others regarding our new perspective are ill-advised invitations to be viewed as a kook and disparaged, either overtly or, more frequently, covertly. Hence, it is the private, subjective, internal realization of, and commitment to, reliance on God that frees us from our impulse towards self-confirmatory ideation and liberates us from interaction.

The interest in being emancipated from habitual patterns of problematic thought and inherited, clung-to, unhealthy values combined with the glimpses we get of the seemingly unencumbered, simpler, calculation and worry free, joyful life of the spiritually minded are the dual motivators, driving and drawing us to turn toward God-centered living. The criterion by which we can identify whether God has become the focal point of our attention is by the manifestation of PAGL in our consciousness.

We are further reminded by the second principle that God-centered living consistently directs attention to the good that already is, in contrast to our desires. Such a discipline is clearly at the heart of this liberated mode of being in the world.

Also, when we come to wholeheartedly, reverently esteem the enlightened quality of mind as a wonder-filled spiritual blessing, we may finally know the constancy and absence of precariousness that Isaiah promised in Chapter 26, verse 3: "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

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*Bruce Kerievsky studied with Dr. Hora for 30 years, teaches Metapsychiatry with his wife Diana, writes articles about phenomenological and spiritual issues, and compiled a book of Dr. Hora's aphorisms entitled, "Only Understanding Heals: Spiritual Solutions to Problems in Living." He can be contacted via his web site, [www.MeaningAndTruth.com](http://www.MeaningAndTruth.com).*

# WATER ON STONE

HEATHER BRODHEAD

What can one student on the spiritual path offer another? Certainly not platitudes. We have been advised not to talk about the truth unless we really understand it; (1) otherwise it's just hollow words masquerading as wisdom. However, if we wait until we understand it all, then we don't share what has already become clear along the way. As we travel on this path together,

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*Have you ever noticed that the first three Principles of Metapsychiatry echo the major ideas in the Lord's Prayer?*

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realized truth, when shared, can offer clarity and encouragement as we are each learning different aspects of the Truth at different times. The fodder for our growth are the problems we experience. What have I come to realize that might offer something of value to you?

The value of perseverance, for one thing. A steady drip of water on a stone wears it away. In our darkest moments we might consider throwing in the towel. Give up. Our version of giving up (a/k/a being in control) is self-destruction—often slowly through addictions. Sometimes the best way to unveil the deep-seated invalid ideas is with the help of a spiritual guide or therapist. However, the steady sincere daily meditation on and application of the principles of truth as articulated in Metapsychiatry does indeed wear away at the interest in self-confirmatory ideation; our misperceptions are revealed, and receptivity to inspired ideas increases. This is spiritual growth.

Thomas Hora recommended that we meditate on the Lord's Prayer daily, (2) and he offered clarity in his meditation on this prayer.(3) Have you ever noticed that the first three Principles of Metapsychiatry echo the major ideas in the Lord's Prayer? They are: cherishing the knowledge of God above all else, shouldlessness and the transcendence of interaction thinking. For this reason the first three principles can be thought of as "The Noble Triad." They become a foundation as we live our lives. When we become distracted, Principles seven and eight come to the rescue. (4) They are the handmaidens to The Noble Triad as they teach us that there is meaning in the problems we experience.

The purpose of Metapsychiatry is individual redemption (5) which is wrought out in life practice (6) as seen in the following example. A student of Metapsychiatry was driving along, shortly after morning meditation, and a driver abruptly cut in front of her. It frightened her. Her adrenalin rose, and she began a mental tirade against his recklessness. Then, as she sat behind him at a red light (he hadn't gained much, she smugly noted), she had a chance to look at her thoughts. She noticed that she did not want to examine them. She resisted! She was enjoying self-righteousness as she thought about the dangerous arrogance of the driver. Whoa there! Thank goodness the red light was long enough to pursue this. "The Principle of Safe Driving" sprang

to mind ("There are no drivers anywhere; there is only the harmonious flow of traffic under divine mind's control"). (7) She was not interested; they were just words. What was the meaning of this lack of interest? Noticing the resistance, she persevered and quickly saw through it all. Having been diminished during meditation, her sense of a separate self was raring to go. And the nature of the self can be arrogant, fearful of not being first (among other things) and selfish.

She realized that she had been seeing her thoughts "out there;" but there is no out there out there. Immediately the thoughts of self and other were gone. She was no longer interested in the so-called "other driver" and what he was thinking and doing. What she found most interesting in this event was the struggle she had in turning away from the disturbing yet pleasurable anger. She had actually savored it. Self confirmation had shown itself with all three prongs of the devil's pitchfork: seduction, provocation, and intimidation, as she saw for the first time how tempting fear and anger are. God consciousness is immune to these. At that moment she was transformed into a beneficial presence and the allure of self-confirmation was gone — for the time being. The light changed to green.

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*"The Principle of Safe Driving" sprang to mind:  
"There are no drivers anywhere;  
there is only the harmonious flow of traffic  
under divine mind's control."*

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Originally the Meditation on the Lord's Prayer was worded: "I am always on guard against seduction, provocation and intimidation."(8) Dr. Hora must have realized that, for most of us, this is not the case—we are not always on guard, as desirable as that would be, and it was changed to "God consciousness is immune..." thus setting before us another beckoning principle.

And so it goes, little by little, like drops of water on stone, we learn to choose, cherish and even savor the knowledge of God above all else.

(1) ENCOUNTERS WITH WISDOM, Book Two, Thomas Hora. (2) Dialogue with Dr. Hora. (3) BEYOND THE DREAM, Thomas Hora, p.272, CAN MEDITATION BE DONE?, Thomas Hora, p. 30 (4) Seventh Principle: Nothing comes into experience uninvited. Eighth Principle: Problems are lessons designed for our edification. (5) Tape 96, "Open Questions." (6) SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, Mary Baker Eddy, p. 202. (7) ONE MIND, Thomas Hora, p. 295. (8) EXISTENTIAL METAPSYCHIATRY, Thomas Hora, p. 220.

*Heather offers spiritual guidance in the practice of Metapsychiatry and leads a monthly PAGL Group via teleconference. She lives in Santa Barbara, California.*



## “THERE IS NO INTERACTION ANYWHERE, THERE IS ONLY OMNIACTION EVERYWHERE”(1) ... AND MORE

REV. CAROLE J. SURACI

It helps me to get beyond interaction thinking by contemplating the Biblical statement “God perfects that which concerns me.” (2) If I am concerned about something there is usually a “want” involved. Where is God at this moment? I need to give my concerns to God. Several years ago, before becoming a student of Metapsychiatry, I was working at Bristol-Meyers Squibb in New York City. After only three months, with my main function as a letter-opener, I was told they would give me two weeks to find another job.

My first thought was, “What will I do?” Unsure about my future, I felt a need to stop at a church on my way home and pray. For several days I sat in the pews near the back. Not knowing what to pray for, I listened to the music and felt a quietness beholding the beauty of the stained-glassed windows that decorated the sanctuary. I browsed through the Bible while I asked God to help me and after twenty minutes I left. On the fifth evening of going to the church I said, “Jesus, I don’t even know what kind of work I’m to do, I don’t know where to look, I don’t even know how to pray for the right work. I don’t know how you are to guide me. Please show me!” I sat quietly having handed over my search to God and began to become aware of a lightness and brightness surrounding me with peace and joy filling my heart.

As I left the church it was as if I was floating down the steps. When I reached the sidewalk to wait for the bus, I heard myself asking questions, “What would you really like to do?” I realized I needed to be sincere and said, “I would like to work for an airline.” I always wanted to work for an airline although my education had been as a medical secretary and nursing student. I said, “Yes, but God, everybody wants to work for an airline!” Then the question came, “What are you qualified to do?” I reflected on my experience and training and said, “I had experience in working in a personnel office at Squibb and I could type and take shorthand and liked working with people.” I boarded the bus and sat in a seat beside an open newspaper. I began to look through it. “Maybe there would be a job in here for me,” I thought. When I turned to the employment section my eyes immediately noticed an ad that said, “Employment Agency for Airline Personnel.”

The following Monday I called the agency and was granted an interview with the Manager of College Recruitment for American Airlines. I was interviewed twice and was waiting to hear the results. Meanwhile, the two weeks were ending and I would be leaving. It came to mind to ask my employer to extend my time for another two weeks as he hadn’t found anyone to fill my spot. During the next two weeks a man who worked at Squibb asked me how I was doing? I told him about my interviews at American and that I was waiting for a call back. Without my knowing, on my behalf, he called my prospective employer. The man from Squibb was a former FBI agent and so were the two men who interviewed me. Soon after, I was hired.

One evening several years later, while alone in my New York apartment, I prayed with all my heart to let my life have meaning. About two weeks later my roommate suggested we attend Marble Collegiate Church together. Dr. Norman Vincent Peale mentioned a new training class was starting as a Help-Line Telephone counselor. The man who was in charge of the counselor training was Jan Linthorst. After the training ended I began counseling with Jan. One year later when Jan and Ann Linthorst moved to California he recommended I continue to receive counsel with Dr. Thomas Hora.

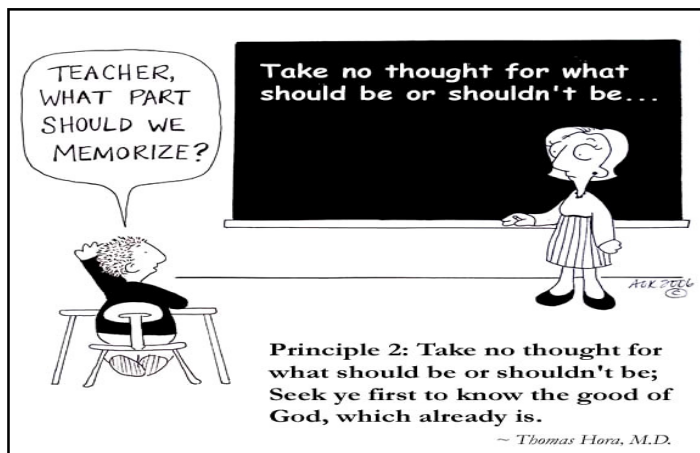
This was truly a beautiful unfoldment of God’s omniaction. I became aware of God’s grace in my life that night in the church when I said, “I don’t even know how to pray. Please show me how you are to guide me!” Another principle of Metapsychiatry is “God helps those who Let Him.”(3) It certainly applied here as I chose to no longer search or wrestle in my mind about what I should do, but rather listen to what was coming to me.

Even though I was not studying Metapsychiatry at the time I worked at Squibb, I am eternally grateful to have realized that the teachings of Metapsychiatry are timeless and true. Dr. Hora was able to express this truth with words that the heart understands. I didn’t know about interaction and omniaction, or should thinking, or letting be, or even the futile questions: “What’s wrong, What should I do, Who’s to blame, Why did it happen, How do I feel and How can I fix it, although I often asked them. (4) I chose not to ask those types of questions in church that night. Instead I chose to turn my attention to God Mind, and rest in God’s Presence, being open to God’s guidance. Eventually, omniactive love-intelligence(5) guided me to Metapsychiatry. In reality, it isn’t how many principles we know about; it is the quality of our sincere interest in letting God Mind be present in consciousness that lets God direct our paths and makes the way clear.

It is also in loving gratitude to Dr. Hora for being a “radiance” (6) in my life and for shedding light on the Truth.

(1)Third Principle of Metapsychiatry (2)Bible, KJV; Psalm 138:8 (3) DIALOGUES IN METAPSYCHIATRY, Thomas Hora, p. 230, (4) Ibid, p. 9, (5) Ibid, p.1, (6) Ibid, p. 12.

Rev. Carole Suraci is a student of Metapsychiatry since 1972. She guides a Metapsychiatry class from her home in Hackensack, NJ and a class in “A Course In Miracles.” Carol is an Interfaith Minister who is available for spiritual counsel.





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ELVIRA SISCA

**Sliding gently  
Into the silence of self,  
I discover an oasis:  
A welcome refreshment  
From the barren desert  
Of noisy interaction.  
Its cool waters  
Subdue the passions  
Of greedy wants;  
In its fertile soil  
Compassion  
Blooms.  
And a great light,  
Illuminates  
The dark of ignorance  
Revealing  
That all is well  
With the world,  
And all we need to do  
Is listen,  
As we surrender  
to the mystery.**

**A COMPASSIONATE COMMENT**

SUSAN VON REICHENBACH

It was not unusual for Dr. Hora to bestow his direct realizations and inspired insights of Truth upon his students as they flowed to him and, then, to develop and refine them, thus demonstrating the dynamic of the Creative Process as It moves within us all, enabling us to see more.

In the recently published ENCOUNTERS WITH WISDOM, Book Two, there is an important idea which is absent from Dialogue 5, "The Wisdom to Know the Difference," (pages 75 and 88.) The idea which is missing was enunciated by Dr. Hora in a subsequent class which apparently, remains unpublished. Since it is a keystone idea, I am urged to bring it to light for the benefit of Metapsychiatry's community of students.

To the words of Proverbs 2:11 on pages 77 and 78, "Discretion shall preserve thee; understanding shall save thee," Dr. Hora had added, "Secretiveness will destroy thee." (1) Soon after, though, he also inserted the idea offered here which reorders and expands this sacred prescription:

**"Discretion shall preserve thee;  
Compassion shall heal thee;  
Understanding shall save thee;  
Secretiveness will destroy thee." (2)**

The last line shocked me when I first heard it, and it still does. It always forces my attention back up the ladder to the previous lines where we can be rescued from self-destruction. Perhaps the purpose of placing that shock at the end was just that — to wake us up from complacency, thinking we are safe when we are not — to make us alert to the ways that will protect us from self-destruction/self-confirmation.

Toward his final years of teaching, Dr. Hora spoke more and more frequently about the need for compassion as a healing force — for ourselves and others. Jesus counseled us: "Be merciful, even as Your Father is merciful;" (LK 6:36) and the Prayer of Correct Self-Identification (3) informs us, in the same spirit, to know that we are capable of awakening the faculty of compassion within ourselves because God is Infinite Mercy. Practicing compassion is like a "mental broom" which can keep the resentments and anger, the hurts, disappointments, sorrows and critical, judgmental thoughts from collecting and synergizing, and thereby from manifesting pathogenically, so that we can benefit as fully as possible from the opportunities which this precious journey affords us to "overcome the world" (MT 16:33) of "garbage thoughts" and to realize our divine destiny as "other Christs," as elucidated by Meister Eckhardt.

(1) He alternatively phrased it, "Secretiveness can kill you."  
(2) These four lines Dr. Hora spoke to me in an individual session. c. 1993-1994, a week or so after giving them to a New York class in which I was absent. I wrote them down for my own reflection. A friend in the class had also telephoned me to impart this wisdom to me. (3) ONE MIND, Thomas Hora, p.361

*Susan von Reichenbach, a long time student of Dr. Hora, is a teacher of Metapsychiatry, offering spiritual guidance in person or by phone # 860.434.8866. www.theMetaWay.org.*

# THE FARM OR PARIS

SUSAN FISHER

A few nights ago I disappeared. It seemed very sudden and to come with no warning but with infinite perfect timing, but then the now is always and completely fussless. I was lying in bed on my way to sleep when “Pow!” right in the consciousness, came consciousness with no human “I.”

I had been contemplating inherited maternal fantasies after a dream that had me telling my brother what stood between him

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**“Nothing comes into experience uninvited,” (1)  
but, then, there is no experience.**

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and peace, mostly, my peace. Waking from this dream had gotten me contemplating all sorts of interactions and the possibilities of dropping responsibility for familial harmony or any other “should” that needed to be communicated by one who knew, never mind what. It seems that, while Metapsychiatry now flows somewhat forthrightly, there is a vestige of ego energy attached to its reception.

Somehow, the possibility of freedom from this “should,” brought about a collapse of the whole system developed over a long time and was held in place by many tight muscle knots and fixed ideas. As I lay there, the body let go, muscles relaxed, the face changed shape and the ideas floated up and away — and the body drifted away. The possibilities seemed amazing: a walk in the nighttime woods without fear, as in the Lion’s den; he simply was not there.

Lying there, watching the large stream of inspired wisdom flow through what had been me came the thought, “I and my Father are one.” Wrong! There is no I. There is only divine wisdom. Next : Love is non-personal, non-conditional good will. What is good will? Nothing a human can see or be, much less activate. It must be this stream that is pouring out with great steadiness; again, divine wisdom. “Nothing comes into experience uninvited,” (1) but, then, there is no experience.

As an experiment and being aware of hunger, I went downstairs and ate some yogurt. “You can have all the (fill in the blank) you want, as long as you are not interested.” That was one of the ideas to be understood someday, but here it was. Yogurt, for hunger without being interested in it. Nothing, read no interest, separates us from the Good of God. Absolutely amazing!

Am I scared, a bit? Is this the end of life as I know it? Most likely, but then what’s to lose? I have no responsibility to anyone, never have to heal, say the right thing, chastise, tell anyone anything. Dead trees coming alive? Not my job. In fact, no interaction means just that: only the flow of divine omniaction. Does this mean I don’t have to go teach that seminar? But wait, who’s teaching? Who knows what they need to hear?

Will He still love me? Love who? Where’s the glue of human attraction much less interaction? What’s romance with no people? This is beginning to sound like freedom, no body, no mind,

no wants, no needs, and lo and behold, no one else there either; just like the Principle of Safe Driving (2) clung to and repeated while watching out for trucks on the road. But wait, it gets better. The trucks are under the guidance of Divine Mind, too. Whaddya know! There is an endless stream of Omniactive Love-intelligence manifesting from moment-to-moment.

I expected bliss or PAGL but instead there was this assuring curiosity to see just how this realization changed everything and the amazing continuous flow. I kept expecting to fall asleep into profound rest, but what happened was dreamless sleep, eventually, with awakening to the human condition as normal.

Unfortunately, I seem to be back. But it’s just not the same; knowing about will have to do. But wait, realization is possible as the four year old student returning from Christmas vacation one January shouted joyfully, “Mrs. Fisher, my mother say that Christmas will come again.”

*(1) Metapsychiatry Principle Seven (2) See the article on page three for a definition of the Safe Driving Principle.*

*Susan Fisher is a Montessori Teacher with a Master’s Degree in Pastoral Counseling and 30 years of study of Metapsychiatry with Dr Thomas Hora and Ruth Robins. Combining the thoughts and values of these disciplines as well as experience in the classroom, Mrs. Fisher has learned to converse with children, parents and individuals about ways of living and spiritual principles that ease their way at home and in the world.*

## BOOKSTORE NEWS

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**Tape # 88 – 60 minutes**

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## INTUITION MEETS UNDERSTANDING IN THE FIRST PRINCIPLE

NANCY ROSANOFF

When I was twelve years old, the mother of a friend committed suicide. The friend was invited to talk with the minister of the church I was attending. When the minister said to my friend that her mother was going to hell because she committed suicide, I knew it was not true. The God I was aware of was completely different from that.

At that moment, I threw out religion and God too. I could not live the difference. How could I continue to be involved with an organization that was so clearly off-track? Either the view of God as a loving, guiding presence was wrong, or the adults around me were wrong. Was the harmony that had previously flowed in my life as a result of praying to God a fantasy? If educated adults viewed God as judging and condemning, what hope was there for me? This confusion led to living a divided life. How and where could I fit in? The ignorance of religious ideas made it too embarrassing to acknowledge God, and at that young age I could not even articulate the frustration and anger this situation generated.

It was natural to blame the “church” for betraying God, and certainly ignorance was there. But the dynamic of my life became attempting to get back to harmonious existence by myself, without God, as God had become synonymous with religion. And if God and the harmonious unfolding of life could no longer be the measure of good, then acknowledgement and attention from others would have to do. Thus I descended into the “double-bind” of dualistic thinking: “I need to do life by myself, yet I need the acknowledgement of others to know I’m OK and on the right track.”

As I reflect now on what happened then, the awareness that God would not condemn a living soul for committing suicide came from God. It’s love-intelligence revealing the truth in the face of ignorance. I was not aware that I was aware – and that is confusion.

Ten years later an interest in intuition developed that guided the course of much of my adult life and career. Intuition allowed the recognition of inspired wisdom without a religious God. The study and promotion of intuition became a way to live “spiritually-minded.” Yet with the unhealed and unaware desire for attention and personal power, intuition remained a godless, dualistic, unreliable tool.

Scientific thinking attempts to make intuition mechanical – “fast thinking” a function of the brain to digest large amounts of data and spit up what is needed in any situation. Intuition is also viewed as personal power: the power of knowing and seeing. Medical intuitives see disease, psychics see the future, individuals intuitively make decisions about relationships, work and life management. Intuition appears to be a way of knowing that will magically guide us to what we want.

These operational views see intuitive intelligence as unreliable, unpredictable, and subjective. They promote a random idea of good coming in and out of our lives, based on how well we are “tuned” to intuitive intelligence. Sometimes it works; sometimes it doesn’t. When an intuitive insight is incorrect (in other words, we did not get what we wanted), a familiar confusion descends and the mind is thrown back to wondering if we live in a random universe, or if it’s just not possible to trust our selves. When something turns out the way we “intuited” we congratulate ourselves on doing something right. The fruits of these endeavors clearly demonstrate how intuitive intelligence becomes another failed attempt to be fulfilled without God.

The truth is that intuitive intelligence is a gift of God. It is the language of inspired ideas flowing into consciousness. It is the clarity that unfolds when there is receptivity. With understanding, intuition opens consciousness to spiritual awareness and is the voice of inspired wisdom.

The fear of appearing religious gets in the way of understanding. Without God, intuition has to come from personal power and this will not work. Facing the unintelligent, fearful and limiting ideas promoted by religions and distinguishing between that and the reality of One Mind, One Loving-Intelligent underlying force places intuition and intuitive intelligence in their proper place.

Intuitive insight is often one of the first ways we see the gift of God’s intelligence. We know what we need to know, when we need to know it. There is no effort. It is always there and it is always right and good. Intuitive experiences can inspire receptivity to true understanding.

Intuitive experiences seen in the light of the First Principle of Metapsychiatry (1) bring understanding to the effortless flow of intelligent ideas received into consciousness. Understanding the source of intuitive intelligence allows assured access. In the words of Lao-Tsu:

How do I know the  
way of all things  
at the beginning?  
By what is within me.

*(1) Thou shalt have no other interest before the good of God, which is spiritual blessedness.*

*Nancy Rosanoff facilitates two Metapsychiatry groups and has a private practice in Metapsychiatry. She interviewed Ruth Robins about Metapsychiatry on the DVD titled: "Who Am I? and What Is My Purpose In Life?" and she is producing a documentary video on Metapsychiatry for the PAGL Foundation.*



**When I’m worried and I can’t sleep,  
I count my blessings instead of sheep,  
And I fall asleep counting my blessings.  
When my bankroll is getting small,  
I think of when I had none at all.  
And I fall asleep counting my blessings.**

*Irving Berlin*

## A TRIP TO VENICE

SARAH S. ROBINS



Last summer, my husband and I and our two children (then 17 and 21) took a trip to Italy, which was a gift to our daughter for her high school graduation. I worked with a travel agent I had used several times with much success. We debated the merits of leaving on a Friday or a Saturday night; I decided it would be less stressful to leave on a Saturday. The travel agent booked a direct flight to Venice and, about two weeks before the trip, emailed me the itinerary and travel documents.

Several days before our departure, the travel agent called to say that she was going to be in the city the Saturday of our departure and would like to drop off several travel guides for us and to introduce herself; despite having planned many trips together, we had never met. She stopped by our apartment about an hour before we were to leave. We chatted for a few minutes; then it was time to get our act together and get to the airport for our 7 PM flight. Once at the airport, we went to a self check-in kiosk. But when I put in my credit card, a message appeared saying that no tickets could be found. After several failed attempts, we questioned a customer service representative who was walking through the crowds of people answering questions. She looked at our tickets and said, "Your tickets were for last night."

I stared at her, dumbfounded, for what seemed like an eternity; I could barely process the information. My immediate reaction was embarrassment—how could I have been so stupid? She offered that the 'same' flight was going to Venice that evening and perhaps we could get on it. If not, there was a flight to Milan at 9pm with a transfer to Venice and a flight to Paris at 11:00 with a transfer to Venice. I thought, "I am getting on the direct flight tonight; this is my daughter's graduation trip and I am not wasting a minute of it."

My husband, son, and daughter and I moved away to a quieter area to call the travel agent to determine the next steps. Before we called, I said to them, "I am so sorry and so embarrassed. I can't believe I never checked the itinerary or the tickets." My son said, "You have nothing to be embarrassed about; this is all on the travel agent." I said, "It isn't on her; I'm responsible. It's our trip, not hers. If I had checked the itinerary, this never would have happened." I couldn't summon any anger; I was too full of embarrassment. I was also aware that I was teaching my children in every moment—and what I wanted to teach them was not only the importance of taking responsibility, but also the positive consequences of taking responsibility.

We called the travel agent, who was horrified but also immediately defensive, blaming me and absolving herself of all responsibility. All that was beside the point, and I said so with no rancor. We were where we were and needed to proceed from there. After calling to see if she could get us tickets on that evening's flight; she reported back fairly quickly that there were seats available and she would try to book four—but she warned me that it could cost \$1,000 per ticket, or even more, and asked

if she was authorized to charge it to my credit card. I asked who would pay for it; she said, "Let's worry about that later." (Hmmm, I wondered what that meant?!) I told her money was not the issue; "Just get me on that flight." She seemed surprised that I authorized the additional expense, especially with the amount undetermined. It was very clear in my mind that what was important was the trip, not the money.

Meanwhile, the customer service representative who had initially discovered the problem had taken an interest in our dilemma; in fact, she seemed to become our guardian angel. Knowing the travel agent was trying to get tickets for that evening's flight, she escorted us to an area of the airport where there were two ticket agents and almost no lines. We didn't get in line right away; we were still waiting for the travel agent to tell us she had gotten the tickets. My husband and children were waiting quietly. I was relatively, but not completely calm, so I was pacing as I waited for word that we had tickets. At one point my husband came over to me and said, "Are you doing meta?" I said, "YES, I am. 'Everything everywhere is already all right. There is no past, present, or future; there is only the timeless now.' And we are going to Venice in the timeless now, TONIGHT!" He smiled and said, "OK!"

Then, almost as if in a dream, I knew what had to happen next. When I say 'as if in a dream,' I mean that it became clear to me, as opposed to I figured it out or made a conscious decision. It just became clear that the travel agent wasn't getting anywhere and that I needed to talk to the ticket agent. I got in line and it was almost immediately my turn. I handed him the tickets; he looked at them and said, "These were for last night; what happened?" I said, "Stupidity. I asked the travel agent to book the tickets for Saturday night, she booked them for Friday night, and I never checked. Stupid." I paused and then said, "This is my daughter's graduation trip."

Meanwhile the customer service representative/guardian angel appeared next to the ticket agent. They spoke quietly for a few minutes; I had no idea what was being said. The travel agent was on the phone trying to find out what was happening, but I put the phone down because she wasn't being helpful and was disturbing my peace. After several minutes the ticket agent told me that he had reissued the tickets for that evening's flight (that was closing in ten minutes) at a cost of \$200 per ticket, the minimum charge for changing tickets BEFORE a flight. For the second time that day I was dumbfounded, but I broke into a huge smile, blew the ticket agent a kiss, and said "Thank you." He said it was for this time only; next time I would have to buy new tickets. NEXT TIME?! The customer service representative/guardian angel walked away before I could thank her—the job was done. When I told the travel agent how things had worked out; she couldn't believe it. She said she had never or almost never heard of a ticket agent reissuing tickets after the fact and that getting on that flight could have cost close to \$10,000—information she clearly withheld earlier.

I don't know how things would have played out if I had felt anger instead of taking responsibility. I certainly wouldn't have been still enough to be guided by Divine Mind. I doubt the customer service representative would have become our guard-



**VENICE** *continued*

ian angel. (Even though I don't know what exactly she did, it is very clear that she was 'on our side.')

In being aware of the importance of my response to the situation in my family's presence, I was reminded that problems are lessons designed for our edification; through the peacefulness of my dealings with the travel agent and the airline representatives, it was made manifest to me that there is no interaction anywhere, only omni-acton everywhere.

*Sarah lives and works in New York City. She is a long-time student of Metapsychiatry and finds that it is a daily blessing in her life.*



**NOTES ON THE PRAYER OF BEHOLDING**

*The following notes were compiled from the writings of Thomas Hora, M.D. by Heather Brodhead.*

**Beholding is the highest level of awareness.** It is God's presence clearly discerned. It is not something we "do." It is something we develop a capability for. It is happening to us by the grace of God. First, there is the faculty of focusing attention. We have this God-given faculty. This may be the essence of what the Bible describes as "dominion." "And God gave man dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). We have dominion over God's creations, and we can focus our attention from one thing to another and also on divine Reality. When our spiritual faculties have expanded to an optimum level, beholding takes place. It is a participation in God's perfect creation. A conscious awareness of God's perfection erases all imperfections. It reveals itself to us as a healing.

*~ CAN MEDITATION BE DONE? p. 27*

**What is beholding?**

**Comment:** Knowing.

**Dr. Hora:** Right. **Reaching beyond thought.** First, there are words, then there are thoughts, and then there is beholding. Then comes the third phase, which is beyond words and thoughts. It is absolute stillness, awareness, listening and hearing. Then there is PAGL. And when PAGL comes, we know that we have really been in meditation, we have journeyed into the Kingdom of God, into spiritual consciousness—and that's what meditation is.

*~ DIALOGUES IN METAPSYCHIATRY, p. 38*

**In the prayer of beholding we do not beseech God to make someone well; we endeavor to realize that he is well because he is God's spiritual manifestation.** At most, we ask God to help us to see that the perfection of his creation is already an established fact, that we are joint participants in the good of God. Our work is nothing else than a constant endeavor to improve and increase this realization. The more clearly we can see this, the more our lives will correspond to what really is. "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psalm 119:18). The possibilities of the prayer of beholding are limitless, and with it comes a release from self-confirmatory ideations which are but manifold compulsive defense

mechanisms designed to ward off the fear of nothingness, or nonbeing.

*~ BEYOND THE DREAM, p. 106*

**The process of purifying our consciousness is called the prayer of beholding.** This must be distinguished from wishful thinking. Wishful thinking is preoccupation with what should be; the prayer of beholding is an endeavor to realize what really is. Wishful thinking is self-deception, beholding is prayer. The consciousness which beholds Reality becomes aware of its own purity as an aspect of the Christ-consciousness. This realization manifests itself in healing. Whenever one individual attains the purity of the Christ-consciousness, everyone around him is blessed, including, of course, himself. Such an individual becomes a beneficial presence in the world. His being is a focal point of harmony and healing. In beholding there are neither others nor self, there is only the awareness of God's perfect Reality as the infinite background upon which manifest themselves all life forms in absolute perfection and beauty. "In the realm of Love-Intelligence there is neither self nor other, there is only that which really is.

*~ BEYOND THE DREAM, p.216*

**The faculty of beholding is the capacity to see Spiritual Reality.** At this point we discover that we are living Souls, incorporeal nondimensional spiritual identities, living in the context of infinite Mind. We are not dealing any more with images but with realizations of our individual places in that Reality.

*~ BEYOND THE DREAM, p.303*

**REMEMBERING PAGL**

Those wishing to provide financial resources to the PAGL Foundation may now also send a stock contribution. In the interest of maximizing tax deductions for our contributors, as well as benefiting the foundation and its projects, the Board of the PAGL Foundation has altered its previous policy of only - accepting cash contributions. Contributions in stock may now be made by transfer to TD Ameritrade Account # 785085697 for DTC # 0811. Making the Foundation a beneficiary in a will is also gratefully accepted. Contact PAGL Foundation Treasurer, Bruce Kerievsky at: [kbruce@optonline.net](mailto:kbruce@optonline.net).

**CONCORDANCE ON PAGL.ORG**

Those with internet access may now take advantage of a wonderful concordance to all of Dr. Hora's writings published by the PAGL Foundation. A concordance allows the reader to view every occurrence of the use of a particular word in all of the 6 books and 12 booklets that are available. On the [www.pagl.org](http://www.pagl.org) web site, a link to the concordance is provided by clicking on the open book icon below the buttons on the left hand side of the home page. The browser displays a page with 4 sections. The alphabet directs you to words beginning with a selected letter. The words on the left (called head words by the Concordance program) allow you to select a particular word. The right hand frame below the alphabet contains all uses of the selected word, while the bottom frame contains the exact context in the indicated book and page in which the selected word context appears. A little experimenting reveals how it all works.

# LETTERS

T O T H E E D I T O R

## Your Thoughts Are Welcome

This is your space. I encourage and invite you to keep the dialogue open, share spiritual healings, offer musings, thoughtfully comment on articles and ask insightful questions. Inform us of ways in which the application of PAGL principles has expanded consciousness in your personal life or current events.



## PAGL Newsletter — an inspiration

Deborah, the PAGL Associates Newsletter is an inspiration in every way from the editorial to illustrations. Mike Leach's article (*Autumn '08*) was very helpful and I plan to read Ruth Robins' article this evening.

~ Carol Marganian, Fullerton, California

Several months ago, Carol Marganian, facilitator of the West Coast PAGL Associates Meeting, cherished PAGL Associates Board member, helpful Social Worker, contributor to the PAGL Associates Newsletter, longtime student of Metapsychiatry and beloved friend, passed from our view with a "radiant, peaceful, angelic, smile on her face," as described by her husband, Hrag — a testament of sincere contemplation of the truth. Carol turned to Metapsychiatry teachers and students to maintain a PAGL consciousness during the end of her life on earth. May her life remind us of the immutable qualities of kindness, gentleness, goodness, compassion, humility and peace which she embodied.

## Peace Found

I am a prisoner serving life without parole. At the start of my sentence I was very bitter and consumed with what I now acknowledge as being hate. After reading some of Dr. Hora's works I have now found peace. I am requesting the booklet, "What Does God Really Want?" I once owned a copy and would really like to benefit from its message again.

## Blessed To Apply Metapsychiatry Principles

I'm extremely grateful to the Linthorsts for opening my eyes to the beauty of truth and to Ruth Robins for all the wonderful resource materials that are available through the PAGL Bookstore and the wonderful PAGL Newsletter. No one could be more blessed than I have been to be able to apply the Principles of Metapsychiatry in thought, word and demonstration. Loving the truth of being has led me to a greater understanding of what "being" really is. Thank you very much.

~ Name Witheld, Irvine, California

## Our 911

I was very struck by your (again) beautifully written Editorial and its 911 message allowing us to walk with you as you were divinely led to the right idea in the emergency moment, which then demonstrated itself as re-establishment of harmony and a healing. We all remember "radical reliance on God," especially in those uncertain instances, and that the message of safety and guidance, without the ambulance sirens of #911 is always available to us.

We are reminded of this symbolic structure of 911, not only in Psalm 91, but also, again in the promise of the Wisdom of Solomon, Chapter 9, verse 11 (from the Apocrypha):

For She (Divine Wisdom) knows and understands all things,  
And She will guide me with good sense in my actions,  
And will guard me with Her splendor." (WIS 9:11)

Susan Von Reichenbach, Old Lyme, Connecticut

## PARAMETERS OF PROGRESS

**Dr. Hora:** Following are eleven points which, when daily contemplated and applied, will increase receptivity to divine grace and ensure progress on the spiritual path. These are parameters of progress, as taught at the New York Institute of Metapsychiatry.

1. Thou shalt have no other interest before the good of God, which is spiritual blessedness.
2. Take no thought for what should be or what should not be; seek ye first to know the good of God, which already is.
3. There is no interaction anywhere, there is only Omniaction everywhere.
4. Yes is good, but no is also good.
5. God helps those who let Him.
6. If you know what, you know how.
7. Nothing comes into experience uninvited.
8. Problems are lessons designed for our edification.
9. Reality cannot be experienced or imagined; it can, however, be realized.
10. The understanding of what really is, abolishes all that seems to be.
11. Do not show your pearls to unreceptive minds, for they will demean them.

DIALOGUES IN METAPSYCHIATRY, p. 230

**Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me.**

~ Psalms 139:7-10

## IN DR. HORA'S WORDS ...

### “WHAT IS A HEALING?”

**Question:** Would you please explain the difference between a healing and just a normal repair of the body? We know that the body tends to repair itself.

**Dr. Hora:** Let us then consider the difference between healing, cure, spontaneous repair. Do doctors heal?

**Comment:** No.

**Dr. Hora:** There is a famous saying in Latin which goes like this: *Medicus curat, natura sanat* (doctors treat and nature heals). That, of course, in an old-fashioned saying and is not quite accurate because it was based on a superficial observation. Suppose someone has a flu. He may do nothing about it and it may go away. Or he may do something about it—apply various remedies by himself or on a doctor's prescription—and it still may go away. Or he can try to understand the meaning of that experience and then correct the underlying mental error and be healed. If we want to understand the difference between a cure and what is called a spontaneous remission and a healing, let us consider the following. If there is a spontaneous remission, who or what is doing it?

**Comment:** One erroneous idea is replaced by another idea.

**Dr. Hora:** In the late nineteenth century there was a physician in Vienna by the name of Wagner-Jaureg who invented a cure for syphilis. This cure consisted of inoculating syphilitic patients with malaria. The idea behind this method was that a lesser illness would successfully replace a more serious illness. This is an interesting historical fact because it throws light, to some extent, on the mystery of disease and what it involved in spontaneous remissions, or even medical cures. We mentioned three modes of liberation from sickness: spontaneous remission, medical cure, and spiritual healing. Is there a fourth way? Yes, there is a fourth way, and it is called faith healing. What is faith healing? Having faith in the power of God, either directly or through a mediator. This kind of faith is a form of religious hypnotism or auto-suggestion. It can bring about relief of a problem. How is it possible that having faith either in a person or an idea could relieve us of an illness, actually make us feel good? What does that say about the nature of illness?

**Comment:** It is mental.

**Dr. Hora:** Right. But suppose it is arthritis?

**Comment:** It is still mental.

**Dr. Hora:** Yes, the physical is mental. Isn't it interesting? So what is really needed is an alteration of consciousness in every case. It can happen spontaneously; it can happen through faith in a doctor, a drug, mud baths, climate, or vegetables. Whatever can induce a change in consciousness may have a beneficial effect on a physical condition. Unfortunately, in all these situations we remain ignorant.

**Question:** Would you say that this is exchanging a bad dream for a good dream?

**Dr. Hora:** Yes, a bad dream of illness and suffering for a better dream of something else. But when it comes to real healing something radical has taken place in consciousness. Not only do we have to understand the meaning of our suffering, but also the spiritual counterfact to that particular idea. And when that happens, something more takes place than a relief of symptoms. What is it that happens?

**Comment:** We are able to see something and understand something that previously we did not. And that's the great difference.

**Dr. Hora:** Now what's so great about seeing something we have not seen previously?

**Comment:** If it is reality that we are discerning, that makes us whole.

**Dr. Hora:** Oddly enough, sometimes it happens that people who were healed in this manner clearly express great joy and gratitude over having been sick. Ordinarily, people feel sorry for themselves for having suffered; but in cases where real healing takes place, there is a sense

of gratitude for the experience because it has brought about a realization which is of great value to the individual. Once we understand the true nature of healing, there is a valuable lesson in it for us all. If we have a problem, we do not have to seek fast relief, or even a quick healing to get rid of the problem as soon as possible. We may embrace the problem and say the same thing that Jacob said. What did Jacob say when he wrestled with the angel (his problem)?

**Comment:** “I will not let thee go, except thou bless me” (Genesis 32:26).

**Dr. Hora:** If we quickly get rid of a problem and find relief, we are missing an opportunity to learn something vitally important. Occasionally we have spoken of hypnotism. What role does hypnotism play in illness and cure of illness?

**Comment:** Illness itself can be hypnotic. We can become hypnotized by the picture that the symptom presents, or the picture that the cure presents or the pleasure of discussing it with a neighbor. We can be quite taken up by that.

**Dr. Hora:** What is the state of hypnotism?

**Comment:** It is sleep.

**Dr. Hora:** The nature of a cure is changing the dream from an unpleasant one to a more acceptable one. But in healing based on a spiritual understanding the hypnotic spell is broken and there is a certain degree of awakening. On that basis, we can see the qualitative difference between spiritual realization and any other form of relief which we may avail ourselves of in case of need. So it is qualitatively and radically different.

Someone else mentioned here that cures are not lasting. As a matter of fact, the more quickly we get cured of a problem, the easier it is to get it back again. There are some people who suffer from recurrent conditions of one type or another. How do we understand this phenomenon of recurrence? If we allow ourselves to be hypnotized once, it is much easier to become hypnotized the second time; and the more often it is repeated, the more susceptible we become. This is called suggestibility. But if we are truly healed of a problem, we will never get it back. It is permanent because the hypnotism has been broken.

**Comment:** The mode of being-in-the-world changes and our character undergoes transformation. That's the greatest healing.

**Question:** Can't a mantra be used in faith healing?

**Dr. Hora:** Yes, we can make almost anything we want of it, but that is not the original purpose of the mantra. The purpose of the mantra is to keep thought in a certain direction without getting distracted. It is important to know the difference between waking up and changing a dream. The aim of life is, of course, to wake up completely.

One of the greatest temptations of life is to influence people. Suppose we don't want someone to find something. If we think hard, he may become confused and he wouldn't be able to find it. Sometimes we can seemingly exert this kind of power and hypnotize or confuse people, distract them. If we succeed in this kind of activity, it is dangerous because we get to liking it and we may begin to believe in personal mind-power. There are people who love to be hypnotists.

**Question:** Was that one of the temptations which Jesus overcame?

**Dr. Hora:** Yes. He refused the temptation of personal mind-power. Our culture naturally values the idea. It is called executive ability, leadership quality, charisma, command presence, managerial skill. The enlightened man does not think about what should be and what should not be, he is conscious of the unfolding presence of God's good. And then there is no confusion. Every step of the way is a marvel of harmonious movement from good to better.

It is not necessary to influence and it is not necessary to think about what should be or shouldn't be. The good already is. All that is necessary is to behold it, discern it, to acknowledge it. And if we rest in that knowledge, it will come into view. ♪

From DIALOGUES IN  
METAPSYCHIATRY  
Pp. 83-87



## PAGL COMMUNITY NEWS AND SUNDRY ITEMS:

**Monthly PAGL Teleconference ~ Heather Brodhead** leads a monthly PAGL Teleconference on the **third Wednesday of every month** at 6:30 PM Pacific time, 9:30 PM Eastern Time for 55 minutes. Prior to a meeting, participants are invited to study a pre-selected chapter in one of Dr. Hora's books as a springboard for dialogue. For more information, contact Heather at: [hbroadhead@cox.net](mailto:hbroadhead@cox.net) or call: #805.898.9931.

**Humorous Meta black and white cartoons** depicting 11 Principles of Metapsychiatry (as seen on page four) may be purchased. For 15 cartoons printed on "8X5" cardstock, Send: \$20 (S&H \$3 USA, \$5 abroad) to: **Anne Kubitsky** 317 Boston St., Guilford, CT 06437. [aokubitsky@yahoo.com](mailto:aokubitsky@yahoo.com)

**Diana Kerievsky**, LCSW, the Executive Director of the Association for Spirituality and Psychotherapy (ASP) and a long-time student of Dr. Hora and Metapsychiatry **is available to see individuals as well as couples at her offices** in Manhattan and Great Neck, NY. She may be reached at: #516.829.5027 or: [Dianak@optonline.net](mailto:Dianak@optonline.net). To learn more about ASP, go to: [www.psychospiritualtherapy.org](http://www.psychospiritualtherapy.org).

**PAGL Associates Newsletters are translated into Dutch** by **Jenny Rutten** in Belgium and available at **PAGLBELGIE**.

A CD, **Music as a Divine Language**, traces the spiritual origins & purpose of music. It includes Dr. Hora's unique insights shared with **Susan von Reichenbach** during her international career as an opera & concert singer. \$10 (S&H \$3 USA, \$5 abroad.) Check or m.o.: Susan von Reichenbach, POB 1024, Old Lyme, CT 06371. #860.434.8866 or: [www.theMetaWay.org](http://www.theMetaWay.org).

**The Manager of the PAGL Bookstore in Australia** is **Silvia Viaggio**. You may contact her regarding PAGL publications via: [metasilvia@yahoo.com](mailto:metasilvia@yahoo.com).

**Blessed are we who could laugh at ourselves,  
or we shall never cease to be amused.**

If you would like to contribute to the discussion, you may submit your letter, poem, photo, illustration or article, to:

**PAGL Associates Newsletter**

**Deborah Sofferman**

**P.O. Box 1525**

**Litchfield, CT 06759**

or: [ReverendDeborahS@aol.com](mailto:ReverendDeborahS@aol.com)

Letters may be edited for length and clarity

The editorial policy regarding contributions of students is to see to it that the article is substantially related to the teaching of Metapsychiatry. The opinions expressed are entirely the responsibility of the writer. Neither the PAGL Foundation nor the PAGL Associates Newsletter Editor endorses them.

**SAVE THE DATE** and be at: **The East Coast PAGL Associates Meeting in New York City, Sunday, April 26, 2009.** See the enclosed flyer for more information or contact: Ruth Robins at: [www.metapsychiatry.org](http://www.metapsychiatry.org) or call: #860.434.2999.

**East Coast Teleconference** ~ It has occasionally been requested that there be more PAGL meetings on the east coast. Because of the difficulty of obtaining a mutually convenient place and time, **Diana and Bruce Kerievsky** are offering to host a **60 minute teleconference**, perhaps **once a month** on a Sunday morning or weekday evening. Each participant would dial-in to a toll-free number to join the conference call. Please call: 516.829.5027 if you are interested in participating.

**Metapsychiatry on TV** ~ In The Listening Place's nine part television series "Who am I? & What is the Purpose of My Life," **Nancy Rosanoff interviews Ruth Robins** about the core ideas of Metapsychiatry. If you would like to watch a free clip from the show, read the text of some interviews, or purchase the DVD/VHS series, visit: [www.metapsychiatry.org](http://www.metapsychiatry.org).

Two companion books to Metapsychiatry: **Meta Meanings** explains the juxtapositional method with examples; **Meta Prayers and Principles** is a pocketbook reference with elucidations. \$25 for the set US, \$30 abroad (S&H incl.) or \$12 each (S&H \$3 USA, \$5 abroad.) Check or m.o. to: **Susan von Reichenbach** POB 1024, Old Lyme, CT 06371. #860.434.8866 or visit [www.theMetaWay.org](http://www.theMetaWay.org). A longtime student of Dr. Hora, Susan teaches and offers spiritual guidance in person or by phone.

**The Blessings of Metapsychiatry videotape of Dr. Hora's** legacy to all of his students is in production. A 4 1/2 minute **video clip may be viewed online at: PAGL.org.**

Reverend **Deborah Sofferman** is an ordained Interfaith Minister who officiates joy filled weddings, baby blessings and other sacred Life ceremonies. For spiritual guidance in person or by phone, you may contact her at #860.567.2201 or at: [ReverendDeborahS@aol.com](mailto:ReverendDeborahS@aol.com) or view: [ReverendDeb.com](http://ReverendDeb.com).

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