

PAGL View

The Basics of Metapsychiatry

The following article is compiled from God in Psychiatry,(1); Existential Metapsychiatry, Session 1 & 2(2); Healing Through Spiritual Understanding (3); Beyond The Dream sessions 1, 7 & 8(4). The section headings have been added to highlight the core ideas of Metapsychiatry summarized here.

In Metapsychiatry we study the relevancy of God-consciousness to mental health and healing processes involving all aspects of life. We are endeavoring to put soul into psychiatry and breathe life into the “valley of dry bones.” (Ezekiel 37: 1-3) And, indeed, experience has proven that this way of seeking to understand man and his problems is very helpful. . . . Traditional psychiatry has mostly studied the sicknesses of man. It is not unlike trying to understand a tree by studying the decaying processes of fallen leaves. Metapsychiatry proposes to study the life of man in the context of its life-giving source. Our primary

interest is to come to understand healthy man. We are interested in knowing under what conditions man can be healthy. So we are not asking, What’s wrong with man? but, What constitutes healthy man? It stands to reason that if we could understand the condition under which a healthy man can be found, this knowledge might prove to be extremely helpful and practical. . . . We do not propose to change people; we just help them realize the perfection which underlies their essential being. ⁽¹⁾

Who & What Are We?

Man is here understood to be a spiritual being, capable of reflecting the consciousness of cosmic Love - Intelligence. Love-Intelligence is the harmonizing principle of the universe. . . .

Man is a manifestation of inspired wisdom. The source of intelligence is not within him. We are spiritual beings, and our intelligence, our love, and our vitality have a transcendent derivation. . . .

Theistic existentialism accepts the biblical definition of man—namely, that man is the image and likeness of God, that he is spiritual and therefore can achieve the optimum realization of his potentialities, the optimum fulfillment through cultivating spiritual consciousness.

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Every individual is an infinite consciousness within the divine consciousness, and all that is needed comes from this consciousness. Awareness is an event within that consciousness that is constantly taking place; this kind of existence is unlimited Love-Intelligence. To human sense it appears as peace, assurance, gratitude and love (PAGL). When we reach an understanding of this, healings take place within us and within all that comes in touch with us. These are spontaneous healings, because pathology has no place within divine consciousness. Once this consciousness is realized in an individual, there is nothing left to heal. Just as we don’t have to have memories anymore, we don’t have to be sick anymore, and we don’t have to have problems anymore. In this reality there is only perfection and harmony and glowing: it is a glow of transcendental light, Love Intelligence. This is something to be fervently desired. ⁽³⁾

What is Existentialism?

Existentialism is a philosophical inquiry into the nature of human existence and the context in which it manifests itself. Existential philosophy asks: *What is man? What is life, and what are the laws that govern it? What is its meaning*

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and purpose? What is real; what is unreal? What is truth, health, evil, disease, death? How are these elements of existence cognized?

The term “existential” is used to connote whatever deals with the above issues. Existential psychotherapy is an endeavor to help individuals and groups attain greater conscious harmony with the fundamental order of existence. What is the derivation of the word “existence”? “Existence” is etymologically rooted in the word “*ek-sistere*,” or “*ek-stare*.” The word “ecstasy” is frequently assumed to refer to some intense emotional experience. However, that is not really correct. “Ecstasis,” or “*ek-stasis*,” refers to a peculiar ability of man to stand apart and be an observer of his own experiences and thought processes. We say man has the capacity of self-transcendence. No other creature, as far as we know, seems to have this ability. . . . The faculty of transcendence gives man a sense of orientation and assurance about himself: *I am that I am. I know that I am.*⁽²⁾

Understanding

Existentialism emphasizes the importance of authenticity of being. The human experience is fraught with conscious and unconscious falsehoods because we do not differentiate clearly between what is genuine and what is a “put on.” Authenticity of being is important for health and for fulfillment in life, but it requires commitment, attention, and understanding. We have to become perceptive of what is genuine and what is false, what just seems to be and what really is. There are many things in life that seem to be but are not really.

Let us come back to the issue

of understanding. Here again, authenticity and radical sincerity are required because we can easily fool ourselves that we know something while we only know about it. This is also called intellectualism. Intellectualism is fundamentally fraudulent. Every intellectual statement is a “lie and the father of it,” (John 8:44) because when we make an intellectual statement, we pretend that we know something and actually it is not true; we only know about it. The essence of intellectuality is fraud. . . . But how does understanding, genuine knowing, come about? Let us ask, Is it possible to understand that two and two is five? No, it is not possible to understand what is not true. It is only possible to believe it. We can understand, i.e., realize only what is true. Again, we are here confronted with an epistemological principle, namely, that it is not possible to understand what is not true. Only truth can be understood.

Some people believe that they can understand what they have experienced. But suppose we experience something that isn’t true? Where are we then? Therefore, experiencing is not reliable as a road to understanding. Experience is an organismic reaction to some situation, a reaction through emotions, sensations, intellect; the totality of the organism reacts to certain factors. These things are not reliable; we cannot judge truth on the basis of experience.

. . . . To come back to the issue of understanding, there are several prerequisites for understanding to occur. One of them is not to try to remember what is being said; the second is not to agree with what is being said, nor disagree; the third is not to believe what is being said, nor to disbelieve it; the fourth is

not to try to trust someone, nor to distrust him. What happens when these four categories of thought are eliminated from our way of facing an issue? The open mind is attained and it is only under the condition of open-minded receptivity that understanding can come about. . . . The primary requisite for understanding to happen is the open-minded confrontation of that which reveals itself from moment to moment.

Now in what way does remembering, believing, agreeing, trusting, disbelieving, disagreeing, mistrusting — all these mental attitudes — interfere with understanding? All these mental attitudes are willed; we can will ourselves to believe, to disbelieve, to agree, to disagree, to trust, to distrust, or to remember. These are ego functions. The ego interferes with that receptivity which makes grace possible. Understanding is nothing else but grace. It is by the grace of God that this cognitive event occurs in consciousness which we call understanding or realization. . . . Receptivity is not an ego function; it takes place in the absence of the ego. The open mind is open when the obstacles are not there. The natural way is the open mind. . . . Realization is a synonym for understanding. If we want to define realization we can say that realization happens when a certain aspect of truth becomes real to us. The truth has its own power of self-validation. We can realize, for example, that two and two is not five but four through the fact that it works and brings harmony into our computations. Truth imparts harmony. Truth heals, liberates. Falsehood creates problems. . . . And this applies to our checkbooks, our marriages, to

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our jobs as well. Whenever we are “standing under the light of truth,” we are healed and liberated from our problems.

What is understanding? It is “standing under the light of the truth.” Ideally, education means e-ducere, which means to lead out of darkness into the light. ⁽⁴⁾

Phenomenology

It is said that in order to solve any problem, one has to be able to look at it from the outside. If we look at a problem from within, we cannot solve it. Man, being a complex phenomenon, must be able to look at himself from a transcendent perspective in order to understand himself correctly. This is an essential principle of existential psychotherapy. We said just now that man is a phenomenon. The word “phenomenon” is derived from the Greek “*phainein*,” “*phainomenon*,” which means “light” or “appearance.” How could that be? Isn’t man real? Well, man is not what he seems to be. We mentioned that “phenomenon” also means “light.” Thus we can see that appearances shed light on things that are not immediately perceptible. These sources we call meanings. What are meanings? Meanings are mental equivalents of phenomena. Which means that every appearance is a thought having taken shape either as word, action, activity, mannerism, gesture, behavior, or symptom. Now, if man himself is a phenomenon, then he must be an idea, a very complex idea in visible form. ⁽²⁾

Existential Validation

In Metapsychiatry we do not worry much about Western or Eastern thought. The question we are concerned with is, “Is it existentially valid or not?” Here

we have the principle of existential validation. This is a very useful idea which unifies all cultures by transcending them, and makes it possible to evaluate them in a pragmatic way. The values which come to us from various parts of the world, from various cultures, times, and ages, can be known as to their validity.

Existential validation means considering the following questions: *In what way does a certain idea contribute to the improvement of the quality of our lives? Does it heal us? Does it liberate us? Does it bring harmony into our lives? Does it contribute to a sense of peace, assurance? Does it fill us with a sense of gratitude? Does it inspire us with wisdom and love? Does it make it possible for us to find the answers we need to the problems of daily living? If what we are learning has this effect, then it must be existentially valid.*

So there are criteria that help us to validate whatever we are learning. We do not have to take anybody’s word for it, we do not have to believe what we hear, we do not have to agree with anything that is being said, and we do not have to accept anything. All that is needed is to consider the proposition and observe its effects, primarily on our own lives.

The principle of existential validation comes to us from Jesus Christ. Jesus formulated this principle of existential validation the following way: “Ye shall know them by their fruits” (Matthew 7:16). What does that mean? Any idea, or system of values, or religious system, anything that impinges on individual existence, can validate itself or disqualify itself by its consequences for the health and fulfillment of the individual. That which is existentially valid is

subject to existential validation. If it is life enhancing, health promoting, increasing the capacity for love, wisdom, and beneficence of the individual, if it makes it possible for an individual to realize his inner potential, if it brings man into greater harmony with the Fundamental Order of Existence, it is valid. If it has a disruptive, pathogenic effect, it is not valid. This principle of existential validation liberates us from sectarianism and cultural isolation. It makes it possible to know what to consider seriously and appreciate and what can be dismissed out of hand. “Ye shall know them by their fruits.” If this marvelous principle were more universally understood, there would be no more intolerance or prejudice, xenophobia, fear, religious hostilities, or political strife. It would be a unifying principle.

In Metapsychiatry, where the primary objective is the health and the fulfillment of the individual, the principle of existential validation is very important. The art of the healing dialogue is based on clarification of certain values which individuals have consciously or unconsciously espoused and which have resulted in a misdirected mode of being-in-the-world. If we grow up in a certain culture, we tend to accept unwittingly certain values which may be socially and culturally acceptable but which are existentially invalid. The result is that we wind up with a misdirected mode of being-in-the-world. ⁽²⁾⁽⁴⁾

Beneficial Presence

Now the question arises, What is healthy man? In Metapsychiatry we define healthy man as a “beneficial presence” in the world. In contrast to this, religion requires us to be beneficent persons in the

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world. What is the difference? One is being; the other is doing. The Chinese sage speaks of “actionless action” and “the way to do is to be.” In our culture, however, we are what we do. When we emphasize being in contrast to doing, we do not say that being precludes doing because then we would be dead. This tendency toward dualistic thinking must also be transcended. We juxtapose operationalism with existentialism. We do not imply that a beneficial presence will be passive, but the quality of his actions will be entirely different from that of the one whose view on life is primarily operational. . .

God Is What Cannot Be Done

Anyone who really wants to attain an understanding of God beyond that of a religious symbol or of a theological abstraction will be greatly helped by understanding those aspects of life which cannot be done. The great confusion in which we live stems from the assumption and erroneous impression that we can do everything and that everything entails doing something like, for instance, “making love.” The other

day someone said: “I realize that I don’t have love. I wonder where I could get it and how I could get it.” Around the issue of love there is a great deal of confusion stemming from the operational bias with which we view life. We cannot get love. We cannot make love. We cannot give love. If we try, we turn out to be inauthentic, consciously or unconsciously. . . .

Love can only be realized. What does it mean to realize something? It means to become conscious of the reality of something. When we realize love, we discover that love really is, and that which is does not have to be produced since it already is. And when we are conscious of what really is, then that which really is becomes manifest in our experience. We say: Love expresses itself through man. We become aware of it by the quality of our presence. Such presence has a healing, harmonizing, enlightening impact on whatever situation we happen to be participating in. The right understanding of those aspects of life which cannot be done leads us to an understanding of God because they are the constituent attributes of God. Thus God becomes a Reality and we do not have to believe in God, or disbelieve in

God, or intellectualize about God; God is then a tangible Reality to us, and we live and move and have our being in Him.

We may ask, What is the difference between creation and creativity? Creation is the emergence of the visible universe with all the phenomena of life. We can speak of creativity as the manifestation of inspired wisdom expressing itself through human consciousness. God is the source of all creative intelligence, and a creative individual is one who is receptive to inspired creative ideas coming from that great source and expressing itself in multifarious ways. There is an analogy here concerning what we said about love: the love of God expresses itself through man in individual ways. Similarly, the creative power of God reaches human consciousness in the form of creative ideas which man can then express. These qualities of God flow through man who is the image and likeness of God. When we speak of an image and likeness of God — to come back to our definition of man — we are not talking about form, we are talking about the formless in the process of taking shape. Man gives expression to divine qualities in form. ⁽⁴⁾ ■

The Living Soul

Beyond the Dream: Session 57

In Metapsychiatry “Soul” is a word used to describe a non-dimensional entity which is alive, which was never born, and which never dies. It is synonymous with the Christ. It is a quality of consciousness attained through the process of studying and meditating on ultimate issues. When we realize that we are living Souls, we

have beheld ourselves in the context of God. The Buddhists speak about the Buddha nature. Both these concepts point to the Christ consciousness.

The purported aim of Zen training is to realize one’s own Buddha nature. The aim of Metapsychiatric study is to realize oneself as a living Soul which was never born and never dies, which is “hid with Christ in God,”

and which is the source of everything real and good and beautiful. All the spiritual qualities and ideas flow from God into this individual living Soul which we all are. When we say that everything and everyone is here for God, we mean that we are all living Souls at different levels of realization. When the Buddhists speak of the “unborn” it is the same thing as the living Soul, the ultimate non-dimensional identity of everyone. ■

The Perfect Principle

Dialogues in Metapsychiatry Dialogue 2

Question: What does it mean to let God help us?

Dr. Hora: As long as we are involved with futile questions such as:

1. What's wrong?
2. How do you feel?
3. Why?
4. Who is to blame?
5. What should I do?
6. How should I do it?,

we are not letting God help us. It is most amazing, if we consider it, that man seems to be able to foil God. We can seemingly foil God by dwelling in the structure of thought revolving around the above questions. In the light of this discovery, effective living boils down to one single principle, namely, learning to let God do his work in our lives. Learning how not to interfere with the good of God expressing itself in us and through us.

When aviation was developing, engineers began to study the principles of aerodynamics. . . . [T]hey discovered that certain shapes of wings, when put into a wind tunnel, would reveal the existence of certain principles which were called aerodynamic principles. And it has been observed that the wind behaves in a certain way according to the shape of the wing. For millions of years no one knew about this, and then they were able to construct a wing in such a way as to reveal in a most perfect manner the principles of aerodynamics. It was there all the time; but until that particular shape, called the airfoil, was designed, the precise nature of the principles was not known. . . . But now they are known and can be mathematically

formulated, and this is a law which is as clear as the fact that two and two is four. And so it is with God.

What is God? God is a principle, a principle of perfect life. People do not understand it, and they cannot even imagine that it could be possible for man to understand the principle of perfect life, just as it was not known that a perfect plane could be designed in accordance with the principles of aerodynamics. Now if we were to tell someone that the futile questions violate the principle of perfect Love-Intelligence, that they make it impossible for man to realize perfect life, he would be very skeptical and say that there is no such thing, and that everybody knows that these questions are very practical and necessary and all intelligent people are asking them.

The more we understand the principle of perfect harmony and love and intelligence, the more we come to realize that learning to ask right questions can bring us into harmony with the God-Principle and improve our "flying." As we come to understand the answers to intelligent questions we are brought into harmony with the principle which is God and we partake in the blessings of God's goodness, and move through life with a minimum of turbulence.

Comment: And with the greatest amount of uplift.

Dr. Hora: Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). We had to find the perfect shape for a wing – the airfoil – in order to discover the perfect law of aerodynamics, so we want to

find the perfect answer to the perfect principle of life. The whole idea that God is a principle is a revolutionary idea.

Question: What is it that corresponds in the realm of life to the airfoil?

Dr. Hora: The two valid questions: "What is the meaning of what seems to be?" and "What is what really is?"

Question: Is asking these questions a form of prayer?

Dr. Hora: Certainly. The two perfect questions are an approach to the perfect prayer. What is perfect prayer?

Comment: Beholding.

Dr. Hora: Beholding. In aviation technology beholding has been made easier with the help of the wind tunnel. In existential studies how can we improve our ability to behold? By demonstrating in individual experience the perfect life, which is characterized by PAGL. When an airplane is designed in correspondence to the perfect principles of aerodynamics, it glides perfectly, securely, swiftly, harmoniously. And so when we are in harmony with the God principle, we are aware of peace, assurance, gratitude, and love.

When we are confronted with some crisis, emergency, or problem, it requires quite a bit of devotion to refrain from asking the futile (invalid) questions and start asking, "What is the meaning of what seems to be?" And then proceed with the most perfect question: "What is what really is?"

Question: If we ask the first valid

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The Perfect Principle

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question, will that reveal the error in our thought?

Dr. Hora: Yes, if we really want to know. But we do not always want to know. You see, the invalid questions came into being as an evasion of facing up to what really needs to be known. We don't really want to know because it is often embarrassing. But if we are willing to be embarrassed, the answer will reveal itself to us. And we shall be rewarded by being able to find the answer to the final question.

Question: Where do meanings come from?

Dr. Hora: Meanings of problems have a common denominator which is self-confirmatory ideation.

Question: Can God be imagined?

Dr. Hora: The most prevailing idea of God is that he is some faraway personage, that man has to somehow reach out to him, that prayer is the way of reaching him, and that man is here and God is there. Religious dogma speaks of the Holy Other; God is the Holy Other. But Jesus said that God and man are one, inseparable. Just as a sunbeam does not have to move toward the sun - it moves away from the sun without ever losing contact with it - so man is an emanation of God without ever losing contact with God. "I and my Father are one" John (10:30). "I am in the Father, and the Father in me" (John 14:11).

When we pray we are not trying to reach God with our prayers. What are we trying to achieve? We are trying to realize that we are emanating from God and therefore we are partaking in all

the qualities of God. Now this is a radical difference, and I hope you can appreciate it because it is also very revolutionary. We do not pray to God, we pray to realize that we are emanations of God.

Comment: That's the meaning of the question, "What is what really is?"

Dr. Hora: Right. The idea of man having to reach to God in prayer is a very widespread and deeply ingrained erroneous assumption. The important thing is that we do not move toward God; we are emanating from God. When we come to understand and see ourselves as emanations of divine Principle, then it is very easy for us to understand that we are Godlike. That which emanates from God has all the qualities of God. The sunbeam emanating from the sun has all the qualities of the sun. We are all radiances of Love-Intelligence. We are always at one with God. We never have to establish contact with God, and this radical difference changes our mode of prayer.

Question: What is the right way to understand the phrase "Our Father who art in heaven"?

Dr. Hora: We are with him in heaven for we are emanations of him.

Question: Are you saying that along with all the qualities of God we have all the power of God?

Dr. Hora: Sure.

Question: We have the power to create rivers and move mountains?

Dr. Hora: The power which we express is not our power. The source of all power and life and intelligence is God and is God's. Jesus, who understood his oneness with his divine source more than anyone else who ever lived, has demonstrated fantastic powers.

He raised the dead and instantly healed people who were crippled for many years. And it was the power of God manifested through him. We are constantly making progress, divine intelligence is reaching the world and expressing itself through man. And we see all sorts of marvels.

Question: Dr. Hora, what is life?

Dr. Hora: It is an essential quality of God, just like love, intelligence, power, creativity, and perfection. These are all attributes of the God principle. But above all, I would like you to achieve a shift of perspective when it comes to prayer. When we are praying we are not trying to climb up to God, we are trying to realize that we are emanations from God. If a wave were praying, it wouldn't try to reach the ocean; the wave would try to realize that it is inseparable from the ocean.

That is a tremendous difference which helps us gain a more perfect understanding of the principle of God and man. We don't really have a relationship to God or with God, we have an at-one-ment with God.

Suppose an individual has a headache and he becomes conscious of the fact that he is an emanation of God. Then he can ask himself, "Does God have a headache? Could I, being an emanation of God, have anything that God doesn't have?" In that moment the headache must go. Only God's qualities constitute our being. Whatever we seem to be having that God does not have, we don't really have, and is not legitimate. The more ignorant we are of the true situation which exists between God and man, the more effectively we can fool ourselves and vice versa. The more clearly we can understand ourselves to be emanations of God,

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The Perfect Principle

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the more impossible it is for us to be in pain, to be aggressive, to be jealous, to be mean, to be unloving, to be fearful, to be greedy, to be stupid, because God is none of these things. We shall see clearly that only divine qualities constitute our true being. ■

Right Usefulness

Infinite Love-Intelligence, the Metapsychiatric name for God, implies an infinite source of ideas. These ideas are not duplications of one another; they are unique in content and character. We understand man to be a manifestation of this unique Mind. Therefore, every individual is unique and capable of manifesting this uniqueness in his or her individual way. The understanding of this uniqueness invalidates the tendency to compare ourselves to others to see how we stack up against them, to compete with others for a “place in the sun,” so to speak. Every individual is here to bear witness to God in a unique and individual way. ■

The Right Orientation

One Mind: Dialogue 14

“When two or more gather in my name I shall be among them” (Matthew 18:20). In this group, we do not really look to each other for help. This is not like any other group where people learn to help each other. We are not helping each other. We are seekers endeavoring to see the presence of God, and in this seeing is the redemptive power that heals our problems. So let us not have the mistaken idea that we are cultivating relationships with each other, and that because we are such nice people we help each other and we benefit from the interchange between one person and another person. I don’t know if there is such a group anywhere else in the world, but there are no persons here—there is only the emerging visibility of the Presence, of the Invisible. . . In order for God to become more visible, it is necessary to gather in his name. When two or three or more “gather in my name . . .” What does it mean, “in my name”?

Student: As sincere seekers.

Dr. Hora: We have the same interest: we seek to behold the reality, the power, and the presence of God. In this sincere motivation, this sincere desire to see God’s presence, therein lies the beneficial effect in these situations. So while we all love being loving, we don’t really look to each other for help. Human persons cannot help; nobody can. But the discernment of the presence of God solves everything, heals everything, inspires wisdom and joy, and that is the main thing. Ordinarily people lean on each other for everything. We only lean on the sustaining infinite Mind. God is infinite Mind, and whatever is needed can be received from this sustaining power, which is infinite Love-Intelligence. In a group like this, the visibility of God is increased somewhat because nobody gets away with anything. Nobody can indulge himself in interaction thinking or in self-confirmatory ideation, so the world is really overcome. In order for God to become visible, the world has to be transcended ■

Dear Fellow Seeker,

We are nearly through another year and it has been a good 2016. We thought we would bring you news of the PAGL Foundation and its efforts. It is important to us that you understand what is manifesting on our website and in our minds, as you are the targeted beneficiary of the Foundation’s efforts and, importantly, you provide substantial economic support for our efforts. Thank you for your continued support.

We continue in our efforts to make metapsychiatric materials more available. Today, all the books

and booklets are available on Amazon.com. (You can sign up on www.smile.amazon.com) and Amazon will donate 0.5% of all your AmazonSmile purchases to the PAGL Foundation.) All of the Class and Lecture tapes that were previously sold through the PAGL Bookstore have been digitized and have been uploaded to www.PAGL.org. Samples of the Conference tapes have been uploaded, with more to come. There are also a number of new recordings that are being prepared for uploading.

You can help us with the Audio effort by sending us written summaries for the audio material that is not already summarized. Written summaries are searchable using the Google search engine, on the site, and will assist students in their efforts to find audio materials that address the subjects/themes they find interesting.

If you would like to be more involved in the Foundation’s efforts or contribute in other areas, we would be pleased to give you an opportunity to be more actively involved. Drop any of us a line and let’s start a dialogue.

Robert Wieser
President, The PAGL Foundation
Robert@PAGL.org

PAGL Community News Listings

META Classes in Metapsychiatry are led by Susan von Reichenbach in Old Lyme, CT. on the second Saturday morning of every month from 10:00-12. Susan also offers spiritual guidance in Metapsychiatry in person, by telephone or Skype. For inquiries, please email susan@theMetaWay.com or tel. 860.405.4044. Link to Susan's article on Metapsychiatry and addiction published in the Huffington Post: http://www.huffingtonpost.com/entry/addiction-cure-alternatives-to-the-alternatives_us_57a04495e4b00e7e26a01bf2

Monthly PAGL Teleconference on the third Wednesday of every month at 6:30 PM Pacific time, 9:30 PM Eastern Time for 55 minutes. The meeting is led by Heather Brodhead, a spiritual guide in the practice of Metapsychiatry, who is also available for private consultation. For more information, contact Heather at: hbrodhead@cox.net or call (California): 805-898-9931.

PAGL Groups with Nancy Rosanoff.. For info: 914-930-7095 or nancy@rosanoff.com. Nancy is also available for private consultations in person and by telephone.

Monthly PAGL Group on the 1st Wednesday of each month at 8 PM Eastern, with Bruce & Diana Kerievsky. For info: 609-662-4911 or bruce.kerievsky@gmail.com. Diana is also available for private consultations by phone and by Skype.

Ruth Robins maintains a private teaching practice for students of Metapsychiatry from her home in Connecticut. She can be reached at Robinspagl@aol.com

Donna Goddard's third book, Love's Longing, has now been published. It is based on the longing for spiritual love. Donna's studies with Dr. Hora many years ago formed her understanding of spiritual love. <http://donnagoddard.com/buy-books/>

THREE META BOOKS: A set of two companion books to Metapsychiatry: "Meta Meanings," which defines Metapsychiatry's core ideas/vocabulary and juxtapositional method with examples; and "Meta Prayers and Principles," which is a collection of Metapsychiatry's "guidelines to spiritual living" with elucidations; and "Metatations," a collection of wisdom from Dr. Hora on diverse topics for contemplation. To order, contact: Susan von Reichenbach at metabooks@metapsychiatry.info, by phone at 860-405-4044, or visit www.theMetaWay.com

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 series, visit: www.metapsychiatry.org.

PAGL View

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