

# PAGL View

## Realization, Understanding and Health

The articles in this newsletter were compiled and edited from the following:

<sup>(1)</sup>BTD 23 Innocence; <sup>(2)</sup> BTD 1:What is Man?; <sup>(3)</sup>BTD 7; What can and cannot be done; <sup>(4)</sup> Dialogues 30: The Gatekeeper; <sup>(5)</sup> BTD 10;Time and Timelessness; <sup>(6)</sup> Dialogues 19;Substance; <sup>(7)</sup>Dialogues: 34: Believing vs. Knowing; <sup>(8)</sup>BTD 23; Innocence <sup>(9)</sup> BTD 35 The Physical is Mental; <sup>(10)</sup> OM 2; Dynamics of Liberation; <sup>(11)</sup> OM 30; Immunity; <sup>(12)</sup> PAGLNews March 1980; <sup>(13)</sup> OM 20 What is Thinking? <sup>(14)</sup> PAGLNews June 1989 <sup>(15)</sup> BTD 32: Riddle of the Sphinx; <sup>(16)</sup> PAGL News June 1982; <sup>(17)</sup> BTD 1: What Is Man?

### Experience vs. Realization

Most often we are inclined to blame ourselves for our problems as if we were the originators of them. Sometimes we say, “I am guilty of thinking the wrong thoughts and I am being punished for it.” But actually this is not correct, for man cannot invent wrong thoughts to think . . . It is helpful to realize that man is innocent. No matter how twisted he seems to be, essentially he is innocent.

It is a universal human experience to be invaded by dreams and invalid thoughts coming from the “sea of mental garbage.” For instance, if someone manifests symptoms of power-madness, vanity, greed, contentiousness, etc., he did not produce these qualities in himself, and certainly it would not help to blame him. As long as man blames himself for his problems, or is blamed by others, he cannot be healed. For

if problems had a creator, then they would be real, and Reality cannot be abolished or corrected. Reality is immutable.<sup>(1)</sup>

What does it mean 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.<sup>(2)</sup>

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 plus 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 our jobs as well. Whenever we are “standing under the light of truth,” we are healed and liberated from our problems. . . . Experiences are organismic reactions to certain

stimuli. Grace is spiritual awareness. Understanding and realization are not organismic; they are spiritual. There is another dimension to knowing which is not organismic, which is not in the brain but in the being of man, in consciousness, spiritual consciousness. It is a transcendent realization.<sup>(3)</sup>

Experience is not synonymous with life, even though people fail to make this distinction. When they think of their lives, they think of their experiences.

Life is God, the principle of infinite good, of harmony and joy, vitality and vigor, love, beauty, and freedom—that is life.

#### What are experiences?

Experiences have nothing to do with life. Would you believe that? How is that possible? What other people consider the very essence of life we have the boldness to claim has nothing to do with life!

Experiences are perceptualized thoughts. What does that mean? They are thoughts that we translate into perceptions. In other words, they are hallucinations. Experiences are our own thoughts coming to us in the form of sensory perceptions.

What is a dream? Dreams are thoughts in the form of pictures, images; and experiences are thoughts in the form of sensory perceptions. So

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## Experience vs. Realization

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life is one thing, and experiences are another.

We cannot experience life, we can only experience our thoughts. Life can only be realized.

We can share other people's thoughts, and we can also share their experiences. Friendships are based on shared experiences because a friend is someone who agrees with us about certain thoughts that we cherish. Enmity is when we disagree. But life is a bird of a different feather.<sup>(4)</sup>

Reality is that which is unlimited. Whatever is limited cannot be real. Thoughts and experiences are limited. Man is a spiritual being and he can only find fulfillment and realization if he is in contact with the infinite which is the context of Love-Intelligence, Infinite Mind, Creative Intelligence, God, Spirit. Experiences are just like relationships. They are both good and bad. Interestingly enough they have a downward tendency; they go from good to bad, from pleasure to pain.

Realizations occur when reality, in its broadest sense, becomes real to us. Man yearns to be free, but he does not know what freedom is so he lashes out against limitations, thus increasing his limitedness. For whatever man becomes involved with he becomes. Reality in its broadest sense is spiritual. Realizations are spiritual. They occur in a higher modality of awareness which we call consciousness or a spiritual faculty of discernment. We do not see ourselves in terms of experiences but in terms of what we realize. We are a realizer: a realizer is a place where reality manifests itself.

We need to practice being aware of spiritual values and learn to cherish and appreciate them, not thoughts about them, but the actual values themselves. So we might be transformed by what we know, not what we know about, but

what we know. In proportion that we come to know these spiritual values as actual realities, rather than thoughts about reality, in that proportion do we become loving (realized).<sup>(16)</sup>

If we come to see the validity of the principle that nothing comes into experience uninvited, we can gain a clear understanding of the fact that thought precedes experience. Whatever our mental preoccupations are, they will appear in our experiences in one way or another. If we want to be beneficial presences in the world, we shall be concerned with seeing the perfect harmony of divine reality everywhere. And when we realize life, we will be able to see the good of God everywhere. And when evil comes to our attention, we shall know that it is only a phenomenon, that is, an appearance. Appearances appear and disappear; they come to our attention but they are not in our experience.<sup>(4)</sup>

What is the difference between experiencing something and realizing something? Experiences are mediated by the neuro-vegetative nervous system, whereas realizations take place in consciousness. If Reality is timeless, then none of the temporalities belong in the realm of the real. They are purely experiential. Therefore, they only seem to be. And the more involved we get in the experience of time, the more we live in unreality.<sup>(5)</sup>

Until we understand the difference between experiences and realizations we shall not understand ourselves as spiritual beings and God will remain just a concept. As mentioned before, experiences are organismic reactions to stimuli coming either from the outside or from within and they can be sensory, emotional, or intellectual. We experience our thoughts, our fantasies, our dreams, our imaginations, all the mental and organismic processes in the body and outside the body—all these can be experienced.

Sometimes a spiritual event in consciousness is misinterpreted as an experience. This is happening to those people who have genuine so-called "religious experiences." They do not realize that they are not having an experience; they are having a transforming realization, a spiritual awakening. A spiritual realization comes to consciousness very peacefully, like the white dove which settled on Jesus after he was baptized. It comes peacefully, without fireworks. It descends imperceptibly and it transforms our entire outlook on reality, on life. Our character is healed and we become a "new man."<sup>(3)</sup>

### **Real Substance is Intangible**

Thoughts come and thoughts go. When we see something tangible and visible, we assume that it is real. If we can touch it, feel it, measure it, cut it with a knife, we believe it must be real. But actually it isn't. If we substitute the word "substance" for "real," then it will become clearer. What seems to be substantial to us is really nothing but thought in visible form.

Once we come even to suspect that the tangible is not substantial and the intangible is substantial, then we are already beginning to understand something that can heal any problem. One of you told us about your healing after you realized that personality frictions on the job were not realities, but merely thoughts making themselves felt as realities. You gained a sense of peace in the knowledge of the truth that in divine reality these things do not exist because they are just inventions of human imagination.

The moment we catch a glimpse of the fact that what seems to be tangible, what we can suffer from, is insubstantial, and that perfect harmony and spiritual life is the real life, then we have destroyed the problem. Where have we destroyed

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## Experience vs. Realization

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the problem? In our thoughts. In our consciousness. We have destroyed the problem and it is gone. If the basis of all problems is thought, then we can destroy any problem in consciousness. Some people might say: Well, that's just wishful thinking, magical thinking, fancy, or fantasy. It would be so if it were not based on a solid understanding of what God is, of what divine reality is. If it is based on a solid understanding of what divine reality is, the validity of our proposition proves itself in the disappearance of the problem. Be it personal, financial, occupational, or physical.

Spirit is the substance of everything that really is; and whatever seems to be – whether it is steel or gold or diamond, or flesh or blood – is not really substance. It is rather difficult to comprehend that. . . . In the context of divine reality, whatever is important to other people is unimportant to us; and everything that is important to us is important to the whole world. How is that?

**Comment:** Because that's real and that's what everybody really wants, although they may not know it.

**Dr. Hora:** That's right. And so it happens that we become beneficial presences in the world. <sup>(6)</sup>

## Believing vs. Understanding

**Question:** Is it true that what is real to you is what you believe? If you believe that evil is real, then it is real to you. And if you believe that God has nothing to do with evil, that God is real and good is real, then does that determine your experiences? It seems to me that one is no more absolutely real than the other; it all depends on what you choose. And Jesus came along and said: This is the way to be happy; you just believe that God is good and God is real, and then you

will experience good whether there is such a thing or not.

**Dr. Hora:** Jesus didn't say: Ye shall believe in the right things, and the belief in the right things will make you free. He said: "Ye shall know the truth, and the truth shall make you free" (John 8:32). Certainly, our beliefs determine our experiences. Now the question is, what happens if we believe in the truth?

We become religious dogmatists and live in fear of someone perhaps succeeding in throwing a monkey wrench into our belief system. Believers are very vulnerable. This is the basis of religious intolerance through the ages. As long as people are believing in something, whether it is valid or invalid, they are in the position of believers, and that is precarious. Someone may come along and shake their faith, and then they get confused. Some people even become violent out of the fear that their belief systems will be proven invalid. If we believe in something, we are ideological or emotional about it; we can believe in something with our intellect or with our emotions. If we believe with our emotions, we can become emotionally disturbed; if we believe intellectually, we may tend to become argumentative. The history of religious intolerance and warfare is rooted in the fact that people were led to believe rather than to understand. It is, of course, easy to become a believer. We just join a group, an organization, a movement, or a church, and we participate in a collective belief. As long as no one is challenging our beliefs, we are comfortable. This is the explanation of group formations. All over the world people have a tendency to join organizations and clubs. There is a certain comfort in knowing that others believe what we believe.

However, we do not believe in believing, because belief prevents us from coming to know. Someone may say at this point that the Bible is full of exhortations to believe, and that

even Jesus spoke of the need to believe. However, epistemological and linguistic studies give us sufficient justification to reinterpret the word "believing" as connoting more a need to understand. Therefore, wherever the word "believe" appears in the Bible, it seems more profitable to substitute the word "understand." Interestingly enough, it is impossible to understand something that is not true; for instance, it is impossible to understand that two and two is five. It can only be believed. It is possible to believe that two and two is four, but it is much better to understand it.

**Question:** How do we know whether we are believing something or understanding it?

**Dr. Hora:** In the light of what was just said, how do we know?

**Comment:** Belief would always be accompanied by a sense of uncertainty and doubt; with understanding there is a sense of assurance and clarity.

**Comment:** But one can deceive oneself.

**Dr. Hora:** Right. Furthermore, believing tends to result in experiences; understanding leads to realizations.

Once we understand divine life, God, we will never have to believe anything at all, and that is a great freedom.

When we are believers, we are doubters. It is impossible to be a believer without being a doubter at the same time, because if we didn't doubt, we wouldn't have to believe; this explains the dynamism of insecurity. When we come to know the truth and understand God in an existentially valid way, we are liberated from the necessity to believe anything. <sup>(7)</sup>

## Understanding Through Grace

Progress on the spiritual path essentially consists of an expanding faculty of awareness of the content

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## Understanding Through Grace

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of our consciousness and a growing ability to discriminate between valid and invalid ideas. . . . Whenever we have a problem and we are helped to see its meaning, our faculty of awareness is being expanded. We are helped to become aware of the presence of certain invalid thoughts and thought patterns. This is a growth experience. From then on, these invalid thought patterns can be replaced by valid ones. Whenever that takes place, a healing occurs. Not only does the problem disappear, but our consciousness has expanded and increased in its

ability to discern its own content. <sup>(8)</sup>

A teacher can point in a certain direction, explain and clear the way in the desert, and if one is sincerely interested in understanding, it will come by the grace of God. This type of education is entirely different from other forms of education. Conventional education requires an effort and hard work. In spiritual education effort and hard work are a hindrance. What is needed is sincerity and interest because they are the basis of receptivity. God's grace is flooding the whole universe all the time, but there is not enough receptivity to it in human consciousness. Therefore

the blessings are scarce. God is not stingy with His love and with His power, but we are distracted. One of the main distractions of ambitious people is effort. . . .

What we are seeking is conscious grace, which is enlightenment.

An interesting thing happens when we come to realize God to a sufficient degree. Distractions come to our attention, but they do not come into our experience. If a distraction comes into experience, we get disturbed by it; but there can be distractions that do not disturb and therefore are not distractions. They are just phenomena. ■

## Pain vs. Health

Unfortunately, physical symptoms tend to create such alarm and fascination in us that we get hypnotized into believing that we are dealing essentially with organismic disturbances rather than epiphenomena of certain mental processes. This explains the fact that when an illness is approached on a purely medical or surgical basis, the problem is at best alleviated but never really healed. Cures alleviate conditions, which is not synonymous with healing. But if we understand that physical problems are mental, then there is the possibility of getting to the core of the issue. For instance, if someone suffers from migraine headaches, we would not use therapy on the head of a patient with drugs, but we would deal with the meaning of the problem.

There is, however, universal resistance to facing up to meanings.

If a problem is physical then the patient can think of himself as an innocent victim of some adverse circumstance that has befallen him. But if the problem is mental, then

there is a tendency to blame oneself for one's thoughts and feel guilty for having brought upon oneself such suffering. What most people do not understand is that even though we are responsible for our problems, we cannot be blamed for them. . . . 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 that 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." <sup>(9)</sup>

We are progressing in our study of God, and as we come closer and closer to appreciating God as Omniactive Love-Intelligence and the good of God as PAGL we become strengthened by the proximity of God, and this gives us a certain kind of courage and humility to face up to unbearable memories of the past. This is one aspect of the process. The other one is the process of examining the meaning of our outcropping problems. As long as there are repressed memories, we experience repetitive problems; and every time we discover the meaning of a particular problem, a little more of the repressed past is revealed. And little by little we can see clearly the whole fabric of the past. We learn to remember—in order to forget. <sup>(10)</sup>

**Student:** Isn't it understandable, in normal terms, to want a pain to go away?

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## Pain vs. Health

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**Dr. Hora:** Yes, but we are not “normal” people—we are spiritual beings—so it is a fallacy to reason in “normal” terms. A pain cannot go away, because it isn’t there. It “seems to be,” but “what seems to be” is not. The pain cannot “go away,” but an invalid thought can be replaced by a valid thought. If we have a pain, we make the mistake of thinking about the pain, rather than seeking to understand the invalid thought, which needs to be corrected and replaced by a valid thought. So if we are seeking a healing, we must transcend the pain and become more interested in the thought than in the pain.

We must be interested in the angry

thought that we are involved with. That is, we must disregard the pain and be more interested in a thought. When the thought becomes clearer and clearer, then we can replace it with a healthy thought. An angry thought is always a sick thought—it is “normal,” but it is sick. You will find that everything “normal” is really very sick, whereas everything spiritual is very healthy. A “normal” thought has to be replaced by a spiritual truth, and then we discover that the pain was never really there. I remember someone who was healed of a cold and was happy that the cold had gone away; and then we told her, “Now, at least, you know what you never had!” If we had it, it would never “go away.”

The trouble is, we can get stuck

on the pain and want the pain to go away, but the more we want it to go away, the less it will go away. We have to become more interested in the “meaning” than in the symptom. Now, if someone is a “pain in the neck,” this is an angry, invalid thought, and it has to be replaced with a valid thought. What would be a valid thought? A valid thought is the truth-of-being about another individual. We are all aspects of divine Consciousness, made of Love-Intelligence, and that is the only truth about us. We cannot afford to have any other thought about another. Remember also that every physical symptom is a thought about a relationship: “A man’s foes will be those of his own household” (Matthew 10:36) <sup>(11)</sup> ■

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# Health and Being Here for God

**Student:** I have a question, about what seems to be a physical problem. Before I had this problem, it was so easy to trust God with anything that came along, but now that I have a problem in the body, I find that I don’t trust God. How do I trust God with something in the body?

**Dr. Hora:** Would it be difficult for you to reveal the nature of the problem?

**Student:** No, it is just arthritis, something causing pains in the joints. I am seeking some relief through doctors, but I feel guilty for going to them.

**Dr. Hora:** You feel guilty for going to them. Well, who is forbidding it?

**Student:** I think that it means that I am not trusting God.

**Dr. Hora:** Well, do you think that God will be peeved at you?

**Student:** No, but I think that it means that I am not trusting God.

**Dr. Hora:** It is perfectly all right not to trust God, if you so desire. God is not a vain person. As a matter of fact,

God is not a person at all. What is God?

**Student:** The Principle of Perfect Life.

**Dr. Hora:** That’s right. So you cannot hurt His feelings. It is very important to outgrow the anthropomorphic idea of God – God as a person. As long as we have such a childish notion about God, it is difficult to really be healed, because we are just talking to an imaginary person, and we don’t know how to come into harmony with divine Reality. God is not a person. God is a Creative Intelligence with many attributes, such as love and harmony and beauty and perfection and health and happiness, but these must not be personalized.

Now if we have a problem, we could say that our problem comes from seeing ourselves in relationship either to persons, places, or things. As long as we have a relationship with something, we are going to have some problems. The way to be healed from these problems is to elevate

consciousness to a level where there are no relationships whatsoever. There is only a sense of at-one-ment with the Fundamental Order of Existence, which is divine Reality. Through study, prayer, and meditation we come to know a valid idea of divine Reality and our place in it, and that way we may get liberated from the horizontal perspective on life, which is always involved in relationships.

Take, for instance, arthritis – this is an indication of certain tensions that arise in relations with people. Whenever there is an interpersonal relationship, there is a certain amount of tension and stress and this stress can be channeled into various parts of the body. It can be fear, or hostility, or jealousy, or rivalry, or competition. It can have many meanings, but it is always based on seeing ourselves in the context of relationships. Problems arise in the context of relationships and they are healed in the context of divine Reality.

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**Student:** I'd like to pursue this issue a little further: of trusting God or going to the doctor. Many people find themselves in this bind. I wonder if you could clarify what is going on in the consciousness when one is struggling with that kind of issue?

**Dr. Hora:** That's a good question. We make a mistake by trying to solve problems by trusting God. The issue is to understand the meaning of a problem and then to understand our at-one-ment with God.

**Student:** And when you do understand, then the trust takes care of itself?

**Dr. Hora:** Of course.

**Student:** I remember when I spoke to you of living for God, that you corrected me and said that it is "Being here for God." You added "here" for some reason . . .

**Dr. Hora:** It is not quite correct to say, "living for God," because we don't do our own living. God lives in us, for Life is God. God expresses Himself through us as life. Being for God is not bad, but it is better to speak about being here for God. We

actualize God's presence in the world. Jesus spoke about being the salt of the earth; and if we are here for God, we are beneficial presences in the world and the emphasis is on "being here." Heidegger coined the word "Dasein" which means "to be here." The prophet Samuel was called by God and he said: "Speak Lord, I am here, thy servant heareth." Wherever we happen to be, under any circumstance, we are here for God. Every place, every time, every moment is an opportunity, for us to be a place where God's presence reveals itself as Omniactive Love-Intelligence.<sup>(12)</sup>

### What About Persistent Reoccurring Symptoms?

**Student:** It seems that this realization is the way to understand that thoughts and experiences are actually illusions. But what about a problem or a condition? We can realize this and not pay attention to it for awhile, but then we find that the condition still persists.

**Dr. Hora:** It was just self-deception.

**Student:** Do we deceive ourselves unconsciously?

**Dr. Hora:** Unconsciously, peripherally, any way we choose.

**Student:** So there are some thoughts that we pay constant attention to without even realizing it?

**Dr. Hora:** Yes.

**Student:** How could we lose our connection to these thoughts that we carry around with us all the time?

**Dr. Hora:** That is where prayer, study, and meditation come in. We must be interested in being aware of divine Reality to such an extent that we lose interest in those invalid thoughts. When the thoughts are gone, the symptom disappears—symptoms are just thoughts in visible form—that is the dynamic of healing.

**Student:** How does that work?

**Dr. Hora:** If we have a symptom, and the symptom is annoying or frightening or hurting or troublesome in any way, attention gets riveted on that symptom. If we are not a student of Metapsychiatry, then we run for help and draw the attention of the helper to the experience, and the helper reinforces our being riveted to the symptom. Soon the symptom becomes the problem, and it grows by being reinforced from many sides. It can happen to people who go to hospitals.<sup>(13)</sup> ■

## PAGL is Spiritual Blessedness

**Question:** A couple of years ago in a conversation with you, I was shocked into the understanding that the good aspects of our lives also have meaning, but that those are spiritual meanings. Prior to that I had just been dwelling on the negative aspects of meaning. I have been considering recently some of those things in our lives that are clearly more of the light shining through—more of that spiritual blessedness, particularly in the area of business and finance. There is obviously more order, more abundance, more joy and less of a sense of burden and less of those

kinds of negative things apparent. I was just considering if there was more specific meaning than this space of God's good present in our life. So if we are seeing more order, more abundance, less burden, are we seeing or experiencing more of love, more peace, more harmony?

**Dr. Hora:** Yes, another word for spiritual blessedness is PAGL. The Bible says, "All things work together for good to them that love God." (8:28) and in Metapsychiatry we speak of effortless, efficient effectiveness. These are all indications that we are graced by spiritual blessedness—

that we are on the beam, so to speak, with God. That our personal mind is thinning out, and we rely less and less on calculative thinking and more and more on inspired wisdom, and our responses to life situations are different, more appropriate, more harmonious, and then we live more effectively with much less strain and strife and anxiety disappears from our lives. There is a sense of assurance, and that is a glorious state to be in. (Romans 8:28)

**Comment:** Yes, I just realized yesterday that I used to constantly live with some fear of impending doom. And I just haven't noticed that

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**PAGL is Spiritual Blessedness**

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sense for I don't know how long—it disappeared.

**Question:** Dr. Hora, did you also say that any of us that see life from that standpoint are viewing life correctly?

**Dr. Hora:** Yes, of course. We see life in the context of God, and we experience life as beautiful, wholesome, good, harmonious, effortless, efficient, and effective. Whichever direction we turn it is blessed.

**Question:** I was reading an essay by Emerson, and he was referring to great poetry when he said that a great poet makes us feel our own wealth. I was considering that statement from the standpoint of the affinity that we all have to the truth which draws us to this conference call to you for instance. And the resulting uplift in spirit that always occurs during these times. Could you describe the nature of this affinity that we all have for the truth? What is it that draws us stronger as the years go on?

**Dr. Hora:** Often people ask what draws us to study Metapsychiatry or any spiritual truth. We usually say

that there are two things; at first we are driven by suffering, and after a while we are drawn by the love of truth. So we are driven and drawn. When we realize that suffering is totally unnecessary; that illness is not necessary; that God has never made it; that God has created us for a glorious life of manifesting his perfection in the world, then we see what a mistake it is to remain ignorant of God and try to live by the serpent's recommendation—with the illusion of having a personal mind and existing as autonomous entities entirely apart from God, which most people naturally believe. "Natural man receiveth not the things of the spirit of God for they are foolishness to him, neither can he know them, for they are spiritually discerned." (1 Corinthians 2: 14) So we have to be taught, and we have to study, learn, and pray to attain the realization of the divine context, and then we are saved, so to speak. We don't get saved by joining a church or by submerging ourselves into water, or going through some ceremonies. We get saved by understanding the truth of God and man. <sup>(14)</sup> ■

## Pretending vs. Authenticity

Love and intelligence are basic qualities of God which man can realize, actualize, and express. To the extent that we succeed in bringing our lives into alignment with this transcendent Reality, we approach the Christly standard of wholeness.

This, of course, is not an attitude which we can assume. If we tried to do this in terms of assuming an attitude, the best we could achieve would be religious hypocrisy. But we are concerned with existential realization, namely, we are seeking to become what we have truly understood. Knowing is being. What we really know, that is what we really are. What we just know about, we pretend to be. Pretending is one of the great mistakes which lead to attitudes. The operational approach to knowledge leads us into believing that we already are what we only know about. This is called behaviorism. There is a school of psychotherapy called behaviorism where people are being trained to assume certain attitudes and to behave in certain ways which are considered socially desirable. The more successful we are in terms of behavior, the less authentic we become, because we are then just a set of conditioned reflexes, like the Pavlovian dogs. The school of behavior therapy seeks to help man by turning him into a functional animal. <sup>(15)</sup> ■

## Creation and Creativity

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. The Zen Master says: "Form is formlessness and formlessness is form." <sup>(17)</sup> ■

# PAGL Community News Listings

## PAGL Group Meetings

PAGL Group Tuesday mornings in Greenwich, CT led by Susan Fisher. Individual Coaching/Teaching of Metapsychiatry available as well. Call 203-332-4890 for more information.

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

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

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PAGL Groups and private consultations with Nancy Rosanoff, available by phone and in person in Westchester County, NY. For info: 914-930-7095 or nancy@rosanoff.com.

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Monthly PAGL Group on a selected Thursday 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.

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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.

## PAGL Resources

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/>

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THREE META BOOKS: A set of two

companion books to Metapsychiatry: "META Meanings," which defines Metapsychiatry's core ideas, its vocabulary and juxtapositional method with examples; and "META Prayers and Principles," which is a collection of Metapsychiatry's "guidelines to spiritual living" with elucidations; also "METAtations," a collection of wisdom words from Dr. Hora on diverse topics for contemplation. To view books, visit [www.theMetaWay.com](http://www.theMetaWay.com). To order, contact directly: Susan von Reichenbach at [metabooks@metapsychiatry.info](mailto:metabooks@metapsychiatry.info), or by phone at 860-405-4044.

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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](http://www.metapsychiatry.org)

## PAGL View

Is published by the PAGL Foundation and supported by its readers. It's purpose is to support the mission of the PAGL Foundation in making the teachings of Metapsychiatry available.

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PAGL View Committee: Nancy Rosanoff, Heather Brodhead and Bruce Kerievsky

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