

# PAGL View

## Soul Existence

*<sup>(1)</sup>Healing Through Spiritual Understanding; <sup>(2)</sup>Dialogues 23 Frictionlessness; <sup>(3)</sup>Right Usefulness; <sup>(4)</sup>Commentaries on Scripture; <sup>(5)</sup>Hierarchy of Values; <sup>(6)</sup>BTD 15 Transubstantiation; <sup>(7)</sup>BTD 18 A Sense of Humor*

Most religions and so-called spiritual movements essentially boil down to a search to improve the dream of life in the material world. Those of us who are suffering in this world are struggling to improve our experience. We would like to exchange a bad dream for a better dream. Physical illness is a bad dream; physical health is a better dream. When someone is ill, he wants to be healed as a person, and he wants to improve his dream of life in the material world. Now, enlightenment is of a different nature. Enlightenment is an awareness of the fact that physical existence is a dream and that reality, the real substance of all things, is non-dimensional, spiritual. We are actually spiritual beings, but we have the illusion of living in a material world and being material ourselves. We have the illusion of being subject to material conditions

of health and illness.<sup>(1)</sup>

There are two kinds of existences: sense-existence and soul-existence. Enlightened life could be called soul-existence, and ordinary life can be called sense-existence.<sup>(2)</sup>

Enlightened man is seeking the realization of soul-existence, which is a conscious union with omniactive, omnipotent, infinite Love-Intelligence. Instead of excitement there is peace, harmony, beauty, joy, love, assurance, gratitude. These are not experiences; this is Reality. The ninth Metapsychiatric principle states: "Reality cannot be experienced or imagined; it can only be realized." So when we shift our interest and attention from fantasy to something more valid and solid, namely Reality, we gain a transcendent view of life, and a supreme intelligence becomes available to us. Then we can live and work effortlessly, effectively and efficiently.<sup>(3)</sup>

### Before Enlightenment

In the human condition, before enlightenment is attained, everyone manifests a mixture of valid and invalid thoughts. These may be compared to the tares and the wheat in the well-known parable of Jesus (Matthew 13:24-30). This parable describes some farm workers who discovered that tares (poisonous weed closely resembling wheat) had infested a field of wheat. The workers were concerned that the

entire crop of wheat would be destroyed and alerted the owner. But he remained undisturbed and told them to wait until harvest time when it would be easier to distinguish the wheat from the tares and separate them.

This parable refers to the human condition where good and bad qualities, good and bad motivations, are included in all individuals and considered normal. The harvest represents maturity.

When we study Metapsychiatry we are engaged in a process of spiritual growth with the goal of attaining spiritual maturity. On this journey the "tares" of human personality, the evil thoughts and motivations, are discerned and exchanged for the pure, enlightened manifestations of divine Love-Intelligence. This process describes the movement from sense existence to soul existence, from unenlightened human personality to enlightened spiritual being. We discover that in Reality we are individualized aspects of divine consciousness in which no evil exists. All is good, all is love, all is intelligence, because God is Love-Intelligence, infinite mercy.<sup>(4)</sup>

### Out of the Valley of Sense Existence

. . . The process of understanding spiritual existence, or enlightenment

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## Soul Existence

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for that matter, could be compared to climbing out of a valley. In the valley things appear to be plain, just as they seem to be. It all makes “sense.” As we begin climbing out of the valley up the mountainside, things begin to appear in a different light. With every step upward, new vistas open up, and things reveal themselves as not at all what we thought them to be while in the valley.

We thus gain a different perspective, and we are able to comprehend things on a broader scale.<sup>(5)</sup>

It is of great value to know that the higher we rise on the upward path, the healthier we become and the less problematic life becomes. In contrast to that, the narrower the outlook on reality, the more troubled life seems to be.

But as we rise out of the valley higher and higher, we begin to see man not in parts but as a totality, an integrated whole, a functioning manifestation of Love-Intelligence. Then we are in Love and in Intelligence. In the valley people think that love is an emotion and that intelligence is intellect. But as we rise out of the valley we see that love and intelligence are something else. They are not intrapsychic processes. They are not in man; man is in them. Love and intelligence do not come from inside us; we live and move and have our being in Love-Intelligence, somewhat like fish in the sea. We do not produce love or intelligence; intelligence and love govern us. We begin to see ourselves in a broader context, and that is of vital importance. . .

Perception depends on context. The Bible says: “In him [God] we live, and move, and have our being” (Acts 17:28). God is the context

in which life occurs. Therefore, to understand life and all things in the universe, it is necessary to view things in the context of infinite Mind, Love-Intelligence.

Here the universe reveals itself as perfectly harmonious and all things within it are beautiful, good, and meaningful. There comes upon us an awareness of peace, assurance, gratitude, and love, and problems just vanish. Each individual becomes a beneficial presence in the world. Without doing anything, by the mere fact of his perspective on Reality, his presence becomes a focal point of harmony and healing in the world.

It is helpful to know that no matter what we are involved with in the valley, it is just a transitory phase in our journey, and it will disappear as we rise higher on the ascending path. Every step of the way we find very worthwhile because as we climb higher, things get better and more beautiful. Our burdens fall away. Of course, while climbing up the mountain there is a great deal of downward drag to be overcome, and we may ask what this downward drag is. It is the collective thinking of the people in the valley.

Many well-meaning people would like to be loving but find it difficult. We hear them ask, “Why can’t I love? What’s wrong with me that I cannot love?” The sixth principle of Metapsychiatry states: “If you know what, you know how.” For instance, if we know what a car is, we will know how to maintain it in running order. Similarly, we must first find out what love is and really understand it. Then we shall know how to love.

We have defined love as the ability to express the good of God. Love is the very substance of life. Love and intelligence constitute the substance of Reality and we are the

manifestations of this substance. So we are not really made of flesh and blood (as we seem to be), but we are made of love and intelligence.

## The Realization of Spiritual Substance

When Jesus gave his disciples bread and wine, he said: “Take, eat; this is my body.” And he took the cup, saying: “Drink ye all of it: For this is my blood of the new testament...” (Matthew 26:26–28). In the history of Christianity many wars were fought over the meaning of this statement; individuals were tortured and burned at the stake, and all sorts of theological disputations and conflicts were fought. Even today this remains a controversial issue in some circles. But if we understand substance to be spiritual love and intelligence, then the “flesh and blood” of every divine creation is spirit, and the problem of transubstantiation becomes insubstantial. Jesus was saying, in fact, that by accepting and partaking of his teaching you will wake up to realize that you are made of the same stuff as he is, because everyone is an image and likeness of God. We are emanations of Divine Love-Intelligence. The realization of this truth makes it possible to be spontaneously and naturally loving and to lose all sense of prejudice against our fellow man.

The Bible explains: “It is the spirit that quickeneth; the flesh profiteth nothing” (John 6:63). We understand this to mean that Love-Intelligence is life-giving energy. Flesh and blood as matter are but their symbolic manifestations in the phenomenal world. As spiritual beings we are made of the same stuff as God. In Metapsychiatry we speak of God as Love-Intelligence. Love-Intelligence is indestructible, omnipotent, omniscient, omnipres-

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ent, and omniactive. We live and move and have our being in Him, or Her, or It.

Communion is only possible between identical substances. Water cannot commune with oil; spirit can only commune with spirit, light with light, love with love.<sup>(6)</sup>

### God and man are consciousness

God is not manlike; man is Godlike. How is that possible?

For God to be manlike, God would have to have a form, and that is impossible because form is finite. God is infinite, indefinite, undefined. Therefore, if man is Godlike, we are saying that man has something in common with God. We do not have our physical bodies in common with God. God doesn't have a physical body. So how can we say that man is Godlike? There must be something that we have in common with God. It is consciousness, the faculty to be aware of the thoughts passing through and being present in consciousness — this is the quality we have in common with God. God is Cosmic Consciousness and man is the individualized reflection, manifestation, representation, and misrepresentation of this divine consciousness.

When we approach enlightenment, our consciousness is elevated to behold spiritual values. Art and beauty are aesthetic values. The higher our level of consciousness, the more we respond to beauty, harmony, truth, joy, freedom, love, integrity. On a lower level of consciousness many of these things escape us.

### Frictionlessness

An interesting aspect of spiritual life is frictionlessness. The Zen

Master Suzuki was asked, "How does it feel to be enlightened?" He answered, "Just like ordinary life, but about two inches above ground." What did he mean? He was alluding to frictionless living. . . .

Coping with life is the result of the erroneous assumption that we have personal power and can, through friction, get what we want. If we understand that we are inseparable from divine consciousness — which is the only power, intelligence, vitality, and good that is really expressing itself in the world—then we can discover a way of life where the issue of coping does not come up. Everything is unfolding according to the best possible way. A higher power and intelligence is in control of everything. When the Zen Master spoke about walking two inches above ground, he also meant to say, "I don't have to cope with life; I am being lived by an infinite intelligence which is expressing itself through me as infinite good. I don't have a care in the world; I have no fears or worries of any kind; there are no obstacles in my path; I don't have to influence anybody, I don't have to coerce anybody, I don't have to bribe anybody, I don't have to pressure anybody to get what I want. Whatever is good and beautiful and intelligent and needful is unfolding in my life by my conscious awareness of what really is."

**Question:** Lately, I have been indulging myself in eating chocolates and sweets. Would this hold me back from spiritual progress?

**Dr. Hora:** Eating sweets would not hold you back, but desiring to eat it would be a hindrance. Sex may not keep you back from spiritual life, but the desire for sex would. What is sense-existence? When we desire pleasure, when we believe

that pleasure is the supreme good of life, then we are in sense existence. When we understand that joy is the good of life, then we enter soul-existence. So it is not the chocolate that is the problem, nor the sex; the problem is our wrong concept of happiness. In sense-existence we are always looking for friction. The friction of the chocolate flowing down into the stomach, the friction of sexual intercourse, the friction of arguing, or the friction of contending, conflict, violence.

In soul-existence we appreciate frictionlessness, joy, harmony, beauty, perfect life without wear and tear, conflict-free; in sense-existence this appears to be very boring and undesirable. But when we discover that this is really very good, and the only good, then we lose interest in sense-existence and in friction.

Progress on the spiritual path is movement from sense to soul. From friction to frictionlessness. From pleasure and pain to pure joy. . . .When we begin to reach out for soul-existence, we become aware of how much we are attached to the pleasures of friction, and there is the battle of the flesh against the spirit, and vice versa, until such time that the spirit wins. When frictionless joy, peace, assurance, gratitude, love, and harmony are truly appreciated, then it is easy to turn our attention away from all other forms of pleasure seeking. We give up everything and we discover that we haven't lost anything because we gain the pearl of great price—true happiness. . . .

**Question:** What role does temptation play in all this?

**Dr. Hora:** Temptation involves us in a phony issue. It gets us involved in ruminating about whether we should or should not

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indulge in pleasure seeking. This is a false issue and it distracts us from the real issue. What is the real issue? The real issue is frictionless joy. Soul-existence. The principle of harmonious living is as follows: Take no thought for what should be or what should not be. Seek ye first to know the harmony and joy of soul-existence, the good of God. <sup>(2)</sup>

### Transcending Cause/ Effect Thinking

It is safe to assume that from a divine perspective the human condition must appear quite ridiculous. At times we can catch a glimpse of this truth while reading historical novels, or seeing reruns of old movies which at one time were considered serious portrayals of real life. . . . By understanding ourselves as manifestations of Divine Love-Intelligence, living in Divine Mind, we can transcend this human mockery and remain free. Then there can be joy, the laughter of release, and freedom in the knowledge that “none of these things moves me” (Acts 20:24).

A young lady remarked, “The more I struggle to be somebody, the more joyless I become and tend to develop backaches and headaches, etc. Things become especially bad when I start thinking about my background and the influence my parents had on me. Somehow, I keep having the idea that because of my past, I am where I am and I cannot get out of it. These thoughts express themselves in painful spasms in my back. The question which plagues me is this — how can I disconnect myself from the past... ?”

First we must realize that there is no such thing as cause and effect. The present is not caused by the past; it only seems that way. The moment we accept a “logical”

cause-and-effect explanation, we are lost in a sense of victimization, which is self-confirmatory. We have descended into the quagmire of interaction thinking wherein there is no hope of healing. We are involved in thinking of ourselves as conditioned human personalities. On that level there are no solutions. The human condition is incurable. Real solutions are spiritual, not psychological. We must resist the temptation to diagnose our problems psychologically.

To find healing we must make a radical departure from the past, from psychology, and from the human condition, and recognize that we are spiritual emanations of infinite Love-Intelligence. We must let go of the past and of the illusion that we are human persons, molded by our parents. Man is a divine consciousness and the past never was, for God is not in the past. He is not in the future, and not in the present. God, life, and Reality are in the timeless now. We do not live in a time frame, for the past is pride, the future is ambition, and the present is vanity. Spiritual existence takes place in the timeless now and is therefore perfect.

The above-mentioned young lady was asked whether she cherished her past. She quickly answered, “I hate it.” At this point she was confronted by the fact that whether she cherished her past or hated it, it was essentially the same thing because it means that she was involved with it. This again demonstrates the paradoxical nature of the human dilemma, which can at times be very humorous when it comes into awareness as a surprise. On such occasions the light of the truth breaks through in consciousness, and we may receive a healing realization of the non-dual nature of Reality. Here all human problems disappear, just

**PAGL  
Foundation  
Announces  
New Book  
Book Five of  
the Encounters  
with Wisdom  
series is now  
available from  
Amazon as a  
paperback and  
as a Kindle  
download. These  
transcripts of  
classes with Dr.  
Hora continue  
the series' rich  
offerings of  
inspired insights.**

as darkness disappears with the coming of light.

### The Good of God

In Metapsychiatry we often talk of the good of God. Just what the good of God is, is not easily understood. For instance, we can understand what the good of an apple is because we can “sink our teeth” into it, but the good of God is more elusive. Yet it is very important to understand it and to develop the capacity to be aware of it.

What makes the understanding of the good of God difficult is materialism, personalism, sensualism, emotionalism, and intellectualism, for it is natural to think of the good

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things in life in terms of “tangibles.” The Bible clearly states: “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Corinthians 2:14). Therefore, if we have not yet developed this spiritual discernment which we all have but which is just hidden, we really do not know what we are talking about when we talk about the good of God. It is just words to us. But if we cultivate spiritual awareness, we can develop the faculty of spiritual discernment.

When we have awakened this faculty in ourselves, we leave behind the natural man. We are not human beings any more. We are spiritual beings.

We seek to become aware of the fact that the good of God already is, always was, and always will be. But in order to know what it really is, we must have first-hand experiential awareness of it, and we speak of the awareness of spiritual blessedness and ask, What is it? Is it warm? Is it cool? What does it taste like? What does it look like? What is its shape? Where can it be found? Where is it located? How much does it weigh? It has none of these characteristics. Spiritual blessedness is a recognition of the fact that everything everywhere is already all right and all things are working together for good; that yes is good and no is also good.

When we have developed this awareness, we know that we do not have to agonize over what should be or what should not be; we do not have to control anything anymore. There is a higher intelligence present, active, operating, harmonizing all our affairs and blessing us.

Now the question arises, What

does it take to have spiritual discernment at all times? We need to be willing to give up the natural man and welcome spiritual existence and identity, for we cannot serve two masters. For instance, we cannot be greedy for money and possessions and at the same time maintain spiritual consciousness. The more we are willing to leave behind the “five gates of hell” (sensualism, emotionalism, intellectualism, personalism, and materialism), the easier it is to wake up to the good of God, and the more real it will become to us.

The supreme good is bliss-consciousness, which is entirely separate from conventional human experiences. Bliss-consciousness is not a human experience. It is a spiritual condition.

Once we have discovered bliss-consciousness we are no longer interested in feeling good or feeling bad, being rich or being poor, being right or being wrong, having power or being powerless. We are interested in true happiness which “changeth not.” This is not in the domain of feelings. It is not experiential. It is a state of consciousness which is the Kingdom of God. Therefore, we do not ask each other, How do you feel? And we do not speak about how we feel. We pay very little attention to these preoccupations of natural man.<sup>(7)</sup>

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It is helpful to remember that everyone is a place where God’s presence reveals itself as Love-Intelligence. Everything in this universe is here to manifest the qualities of God. If you behold others as a place where God expresses His own nature, then you lose sight of personality quirks and of the human person, or a distorted character, or a worried individual.

All you will see are the qualities of God manifesting themselves in a certain place. We are places where God manifests himself in the world; that can have a very beneficial, healing effect. But the primary issue is not to produce healing. We are not interested in being healers, but in being beholders. We are willing to behold the presence of God right where a worried or frightened or sick individual seems to be. . . .

Enlightened man lives and moves and has his being in divine reality. He is a living soul. This realization makes it possible for him to transcend the law of material existence, of suffering and dying. Spiritual beings are not calculative people; they are responsive, compassionate, inspired, individual manifestations of Divine Love-Intelligence.

**Student:** When we recognize invalid thoughts of our human dream or personal mind-power, who is recognizing this? It is not an aspect of the person?

**Dr. Hora:** No, not likely. Consciousness is conscious, and the soul recognizes. The soul is overlooking our thought processes, and we can know the difference between what is valid and what is invalid. This is the activity of the soul, which is also spoken of as the transcendent observer. We all have a built-in transcendent observer that is watching. We can be aware, even while we are asleep and dreaming, that there is awake within us this soul which never sleeps nor slumbers. When we are imbued with spiritual truth and the spiritual principles of Metapsychiatry, we find that even in our sleep we are aware of what is valid and invalid. We are in ceaseless prayer. Ceaseless prayer is nothing else but constant monitoring of thoughts as to their existential validity.<sup>(1)</sup>

# From the Archives

## PAGLNews: 1986 November

**Student:** This morning we have discussed the fact that what seems to be the world is a mental state. When I attempt to read the newspaper or watch the news, I either end up avoiding reading the news or get up and turn off the television because I get fearful. I can see that I am not a beneficial presence in the world. What do I need to understand?

**Dr. Hora:** What does it mean when we say that the world is mental? In Metapsychiatry, we have come to understand that the world is made of interaction thoughts. It is mental, but, specifically, it is interactively mental. Everything in the world is based on interaction thinking. Now apparently, you are sticking your head in the sand. You find this world very frightening. You need to study and understand the third principle of Metapsychiatry.

**Student:** There is no interaction anywhere; there is only omniaction everywhere.

**Dr. Hora:** Right. If you study deeply this principle, you will find that it is much easier to read the papers and watch television and observe the world without being frightened or involved in it. You continuously transcend it. Many people do what you are doing, sticking their heads into the sand, because there is a lot of discord, intimidation and tragedy; but all these things are forms of interactive thinking. The third principle can be very helpful in learning to be in the world but not of it.

**Student:** It just occurred to me that all we do experience, in truth, are our thoughts. What we misperceive is really an out-picturing of our thoughts and our images. If we have

no thoughts about the world any longer, or if you are not engaged or interested in these thoughts and therefore creating experiences for ourselves, then the world in that sense tends to disappear.

**Dr. Hora:** All the calamities of the world are based in the universal assumption that life can be experienced. People are trying to have as intensive experiences that are as pleasurable as possible. If pleasurable is not possible, we will settle for painful, but it is experience that everyone is looking for. The question is: If life cannot be experienced and the quest for experience is an error, what is left? What is the alternative to experiential life? The alternative to sense existence is soul existence. We are living Souls and when we understand what a demonic trap it is to seek to experience life, then suddenly we understand the hopelessness of the struggle to end drug addiction and sexual perversion and wars and rumors of wars and interaction of various kinds. This will never stop until people discover soul existence as the only alternative to experiential life.

**Student:** Could you elaborate a little more on soul existence?

**Dr. Hora:** Soul existence is conscious union with God through awareness of God as Love-Intelligence, omnipresent, omnipotent, omniactive Love-Intelligence. PAGL is the supreme good. There is no such experience that can come near it. The trouble is that mankind is unaware of the possibility of spiritual joy and true happiness which is spiritual. Man seeks happiness through experiences,

pleasurable experiences, and that is the devil's way, the demonic element in the human condition.

**Student:** When we are here for ourselves or for others, then we are experiencing. But if we are not interested in being here for others or for ourselves, then whatever comes to our attention is not coming as an experience. It becomes an event?

**Dr. Hora:** An event in consciousness, right? It is either valid or not valid.

**Student:** It has a meaning?

**Dr. Hora:** Yes, everything has a meaning.

**Student:** For a living Soul, it is not an experience but learning meaning?

**Dr. Hora:** No, a living Soul doesn't have to learn anything. It already knows that it is a transcendent observer and meanings are constantly revealing themselves to it, and it doesn't get involved with them. It views life with infinite compassion and is a beneficial presence in the world. It is not a thinker. Understandings and revelations are constantly happening in consciousness. It doesn't have to speculate about anything.

**Student:** I don't understand when you say "understandings are constantly taking place in consciousness."

**Dr. Hora:** You probably think that we do the understanding. It cannot be done. Nobody can do understanding. Understanding is an event, a happening that takes place in consciousness. It is a spiritual event. We receive it. It is always a gift of God when we understand something.

# From the Archives

## PAGLNews: 1989 January

**Dr. Hora:** It is interesting that after the crucifixion there are two contradictory scenes; in one scene Jesus said, “Mary don’t touch me because I have not yet ascended.” (John 20:17) Remember? Mary wanted to embrace him. And in the other when he came to Thomas, he says to Thomas, “Put your finger in my wound and see that it is me.” (John 20:27) So on the one hand he doesn’t want to be touched, and on the other hand he wants to be touched. Right?

**Comment:** Right.

**Dr. Hora:** Okay, so we can only conclude the following: that the Christ is immortal; immortal means that he cannot die. If the Christ cannot die, what is there to be resurrected? There is no need to resurrect the Christ which is immortal spirit. Therefore, there is only one possible conclusion to come to: that resurrection refers to the physical appearance, and indeed, we have phenomena of healing throughout our lives; when we cut ourselves, or injure ourselves the body has a tendency to heal itself and regain its original shape, or form, or integrity. So in Metapsychiatry we have come to understand that resurrection refers to the physical reappearance of someone who seems to have died. Like Lazarus, for instance; Jesus resurrected several dead people which means that they had regained their dimensionality; but it is always temporary. The people who Jesus resurrected from the dead didn’t live forever in a physical form. He just reestablished the physical appearance of these individuals. So we see that resurrection refers to the return of Jesus in bodily form, and it is always a temporary phenomenon. After a while the time comes when this form has to be discarded, and the Christ which

we all are has to be set free of its dimensional, seeming limitations. So we think of resurrection as a healing process: the healing of the dimensional appearance of an individual. Beyond resurrection is excarnation when the body is discarded and the Christ, the spirit of man, is set free. There is a movement from dimensionality to non-dimensional reality.

**Question:** Would the resurrection then be pointing to the fact that when we realize an eternal spiritual truth or a spiritual state of consciousness in one sense that is non-dimensional?

**Dr. Hora:** Yes.

**Comment:** But during our lifetime it also produces effects of healing and physical transformation as long as we are here in this body—that both things are happening just like in the story of Jesus; in one sense the Christ is eternal but it also heals physically for a while.

**Dr. Hora:** Yes. Now the physical dimensional appearance of an individual is needed for the fulfillment of his mission in life, namely, the full realization of Christhood. We need the dimensional appearance to perceive it in juxtaposition to spiritual reality. Just like we need darkness to be able to understand light.

**Question:** Dr. Hora; would the meaning of the resurrection then be to point to the insubstantiality of matter?

**Dr. Hora:** Certainly. Jesus’ resurrection was necessary so he could communicate with his disciples about non-dimensional reality.

In Metapsychiatry we talk about cognitive dialectic. This means that we become aware of the truth by juxtaposing it with error. Now, without dimensionality it would be impossible to conceive of anything

non-dimensional. Right?

**Comment:** Right.

**Dr. Hora:** So, in juxtaposition to dimensionality we are enabled to conceive of non-dimensional reality.

**Comment:** The purpose we are here for is to learn that in this lifetime we can move into the non-dimensional?

**Dr. Hora:** Exactly, even while we are still seemingly in the body, we can already know that we are non-dimensional entities of Love-Intelligence, and we have the faculty of awareness which is not a function of the brain but of the soul. It is the soul which is aware. So, there is a transition process. With the help of dimensionality, we are led to realize non-dimensional identity. So, we walk around in this world as physical forms and material bodies, and dimensional beings in a dimensional material world and yet, we can reach a point where we understand that this is just phenomenal. Reality is non-dimensional. We arrived at the insight by asking a simple question: what are the dimensions of God? Most people immediately can see that God had no dimensions—God is infinite presence. Now if God has no dimensions how can his image and likeness have dimensions, right? So this is sort of a koan. So, God is non-dimensional, but his image and likeness seem to be dimensional? Well, this is mind-boggling, is it not?

**Comment:** It is.

**Dr. Hora:** So, if you give it some thought in meditation you will come to realize that you too are non-dimensional. That is what reality is because everything dimensional is an appearance; it is a phenomenon. It is thought appearing as form.

# PAGL Community News Listings

## PAGL Group Meetings

PAGL Groups and private consultations with Nancy Rosanoff, available by phone and in person in Westchester County, NY. [www.themetaview.com](http://www.themetaview.com); 914-930-7095; [nancy@rosanoff.com](mailto:nancy@rosanoff.com).

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

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Susan von Reichenbach, an established student of Thomas Hora, and teacher of Metapsychiatry, leads regular META Classes (CT) as well as offering private spiritual guidance in Metapsychiatry ~ in person, by telephone or Skype. For more information or inquiries, please email [susan@theMetaWay.com](mailto:susan@theMetaWay.com), or visit [www.theMetaWay.com](http://www.theMetaWay.com) or tel. 860.405.4044.

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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, 9:30 PM Eastern Time for 55 minutes. The meeting is led by Heather Brodhead, a spiritual guide in the application of Metapsychiatry, who is also available for private consultation. For more information, contact Heather at: [hbrodhead@cox.net](mailto:hbrodhead@cox.net) or call (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](mailto:Robinspagl@aol.com)

## PAGL Resources

THREEMETA BOOKS: A set of two companion books to Metapsychiatry compiled by Susan von Reichenbach: "META Meanings," which defines Metapsychiatry's core ideas, its vocabulary, and juxtapositional method

with examples; and "META Prayers and Principles," which is a collection (with elucidations) of what Hora called Meta's "guidelines to spiritual living;" also "METAtations," a small, verbatim treasury of wisdom words from Hora on diverse topics for contemplation. To view books, visit [www.theMetaWay.com](http://www.theMetaWay.com) or [www.amazon.com](http://www.amazon.com) To order directly, contact Reichenbach at [metabooks@metapsychiatry.info](mailto:metabooks@metapsychiatry.info) or by phone at 860-405-4044

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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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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

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