

PAGL NEWS

Angerless Living

Summary, by Hans Staub, of the transcript of Dr. Hora's presentation at the Metapsychiatry conference "Angerless Living", February 1985.

When preparing to come to California for this conference on "angerlessness," two students commented in surprise. One, a doctor and psychotherapist, said: "You are going to California to tell people how not to be angry! If you tell them that, they will get worse!" The other, a professor of theology, commented: "You are going to California to talk about anger?" I replied: "No, about angerlessness." We are more interested in anger than angerlessness. Someone else also heard of the title of the conference and he said: "That's impossible!" We say, "The difficult takes a little time, but the impossible we do right away!" (laughter)

Someone may ask: "Do you know anyone who is capable of angerlessness?" Well, there are people mentioned in literature. For example, there is a story of a Zen monk in the hills above a little village in Japan. He was quite solitary, spending his time in meditation. A teenage girl in the village became pregnant, and she said that the father was this monk on the hill. The whole village became angry and outraged. They took the baby, went up the hill to the monk, accused him of fathering the baby, dumped the baby in his lap and called him all kinds of names. They expressed their hostility. The monk looked at the baby and at the people and said: "Is that so?" He accepted the baby, loved and cared for it for two years. After two years the teenage girl confessed that somebody else was the father. The villagers became extremely angry and went to the monk and were outraged at him and called him a kidnapper. In amazement he said: "Is that so?" and gave them the baby.

Here is an example of angerless living!

(Edited version of Dr. Hora's paper with dialogue following. The full paper can be found in the March 1985 issue of the Newsletter)

The Tale of Two Daughters

There were two daughters in a

family. One was a good girl and the other was a bad girl. The good girl was always praised and admired and complimented about her charm, her intelligence, her good manners, and her good looks. And the bad girl was frequently criticized and disapproved of because she was lazy and stupid and untidy and failing in school work. The good girl became ambitious and proud of herself. As a result she became very touchy and easily provoked to anger. Eventually, she carried a grudge most of the time at people who failed to admire her.

Now the bad girl became increasingly embittered and angry. She carried a grudge against most everyone around her, expecting to be criticized. So we see that approval and disapproval are the same. You can't win! They produce similar results. This puts parents in a difficult position indeed.

Most of us grow up with some degree of a self-esteem problem. It is impossible to gain healthy self-esteem from our parents. If we are praised and admired we shall grow proud, ambitious and vain. If we are unloved and criticized, we grow up with a damaged sense of self-esteem. In either case we shall be insecure and quick to anger. It would seem that angerless life is indeed an impossibility.

Anger is an epiphenomenon of

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Angerless Living

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frustration. The meaning of anger can be found mainly in one single phrase, which is, "I want." Another source of anger is the habit of "should thinking," namely thinking in terms of what should be and what should not be. Habits of thought and words are our tormentors. Among the most devastating sources of anger is the silent anger generated by mental despotism.

What is mental despotism?

It is a coercive demand that someone conform to an ideology, a belief system, or a fantasy. This can be overt, as in a hostage situation, or covert, as in cases of parental fantasies about their children. Or it can come in the form of religious demands and cultural pressures for conformity, etc. Or it can come in subtle forms of mental invasions suggesting negative, hateful and intimidating thoughts that hypnotize people into joylessness. These suggestions can be verbal or non-verbal, communicated by body postures or facial expressions.

We spoke yesterday about the hypnotic effect of seriousness. The curse of seriousness is communicated both by body postures and facial expressions, and it is fantastically contagious. If you observe group-dynamic situations, if there is one member in a group of 10 or 20 people, and this individual has a long face, pretty soon everyone else in the room will get a long face. It is so tempting. Then the Metapsychiatric leader of the group comes out and starts smiling. And everybody gets outraged: how can he be happy when we are so unhappy? That's not nice. Some people have said: "We come to you crying, and you are laughing!"

Mental Despotism

The overt forms of mental despotism are dealt with either consciously by resignation, or rebellion, or both. The covert forms of mental influences are much more nefarious and often result in crippling distortions of modes of being in the world. For instance, a priest who has a compulsive urge to swear in church. A man who has an irresistible urge to wear women's clothes and is infuriated when he is being stared at. Perhaps you have seen such situations. Or a woman, who is always meeting people who will abuse her mentally or physically. Or an individual who has a compulsion to be loving and generous, while suffering bouts of anxiety and depression. Or a brilliant man, who has a mysterious urge to fail at whatever he does. Or the perfectionist, who complicates his life through unconscious self-sabotage. Or a bright and beautiful actress who is unable to make a living.

These are victims of mental despotism, where commands for conformity are combined with prohibitions of resentfulness. Such individuals may appear to be angerless, but obviously they are not. They are afraid to know that they are angry.

It is understandable also that all victims of mental despotism suffer from a very low sense of self-esteem. This is quite incomprehensible to them. Furthermore, efforts at raising their sense of self-esteem through some form of therapy are usually futile. Therapies that aim at lifting repressions and helping such individuals to remember and gain insight into the forces that cripple them tend to leave them with a sense of unquenchable rage or hopeless resignation, self-pity and bitterness over their fate.

Metapsychiatry offers them the 3 R's,

which are: recognition, regret and reorientation. Recognition entails becoming aware of thought processes, discovering the universality of mental despotism as an inevitable but not necessary aspect of the human condition. The next step is regretting one's own ignorance about the nature of existence. This is followed by reorientation towards spiritual reality. Spiritual reality consists of spiritual values, spiritual qualities and spiritual ideas.

Spiritual understanding leads to an awakening of the Christ-consciousness in an individual. "Awake thou that sleepest, arise from the dead, and Christ shall give thee light." (Ephesians 5:14) This light makes it possible to see the intricacies of overt and covert forms of mental actions and interactions. Such an individual becomes a transcendent observer and gains immunity to mental despotism. By becoming aware of this perversity of the human mind, this pseudo-mind, it loses its power over him. "Behold I give you power to tread on serpents, scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." (Luke 10:19) Right?

Do you know what the serpents and scorpions stand for? Deviousness, hypocrisy and calculative thinking. And a scorpion? Backbiting, and snapping and injecting poison into an individual's being. And the enemy that will not be able to hurt us is mental despotism. Jesus' teachings give us the power to become immune to all these enemies of joy and freedom and health.

Healthy Self-Esteem

On the path toward angerless living perhaps the most crucial issue is the attainment of a healthy sense of self-

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esteem. The Bible describes in a very dramatic way the origin of Jesus' sense of self-esteem. In Mark, 1:11, we read: "Thou art my beloved son in whom I am well pleased." These simple words have launched the most spectacular career in human history. This divine affirmation was heard by those who witnessed the baptism of Jesus at the hand of John the Baptist. When Jesus came to be baptized, John was incredulous and said: "It is I that needs to be baptized by you." Jesus answered: "Suffer it to be so for now, for it becometh us to fulfill all righteousness." (Matthew 3:15) If we contemplate the meaning of this whole scene we realize that it describes the conditions under which an angerless existence could be attained. Namely, man seeks human approbation, but that is only a symbolic ceremony pointing to the existential approbation that we all need: the awareness of being sons and daughters of God, the creative principle of the universe, divine Love-Intelligence which favors our prospering. Without that awareness, we are forever frustrated, because our struggles for a healthy sense of self-esteem and self-identity are never fulfilled. We cannot get it from our parents or teachers; we cannot buy it for money. It is humanly unattainable. Without divine impartation we are like Sisyphus, who was condemned for eternity to keep rolling a heavy rock uphill and always losing it just at the point of reaching the top. Sisyphus stands for the eternally struggling, ambitious, frustrated man, who grinds himself up with anger and despair.

In Metapsychiatry we recognize the

futility of self-confirmatory strivings and seek to realize the angerless life through an ever clearer understanding of God and our perfect sonship as Living Souls. The Living Soul is a transcendent observer. He cannot be influenced, pressured, seduced, provoked nor intimidated. He is not attached to people nor detached from them. He is neither personal nor aloof; he is a beneficial presence who neither condemns nor condones. He does not have personal reactions. He is a divine consciousness responsive to manifest needs in an intelligent and compassionate way. In proportion as we approach this understanding, our frustrations disappear; our lives become harmonious and increasingly frictionless. We enter the land of PAGL, where we too can hear God saying to us: "Thou art my beloved son, in whom I am well pleased."

A portion of the dialogue following the presentation:

Question: *How can we be aware of our thought processes without the help of a teacher?*

Dr. Hora: Recognition is being made aware, or having the capacity to be aware, without help, of what we are thinking. Metapsychiatry is the help which provides us with learning to be aware. The further on we progress in this direction the more aware we become. When these subtle mental invasions and influences come, we have immediate awareness. That awareness is the protection against being affected. And we can say: "Whoa! There is a snake!" or "There is a scorpion!" Right away. The sooner we nip it in the bud, the less we are going to suffer from it. And of course the more we appreciate spiritual consciousness or PAGL consciousness, the more alert we will be to subtle hypnotic influences. And one thing is very helpful. God has

created us to live in freedom and joy. The moment we lose our joy at any time, this is a sign that we have been poisoned by some mental despotic influence, whether overtly or covertly. So we must guard and treasure our freedom and joy, always. If we lose it, we have been invaded. And then we can sit down and ask: "What is happening?" We do not need to lose our God-given-joy. We treasure it and guard it and we are alert against serpents and scorpions and all the power of the enemy. And then we develop this precious immunity.

Question: *What does the Transcendent Observer see when mental despotism is evident?*

Dr. Hora: It sees serpents and scorpions and poisonous thoughts.

Comment: *Not people, not an individual person?*

Dr. Hora: No, the enemy is the thoughts. The victimizer is also a victim; so we do not condemn the mental despotic so-called "person;" neither do we condone it. We neither condemn nor condone; but we are alert to be aware at all times of what mental influences are at play in our daily life. It is important when we watch television or read the newspapers or listen to people talk to be alert; otherwise we are just there, completely exposed to horrible influences.

Interestingly, there is a mental condition called paranoia. Now this is a condition which people fall into, who have a high degree of sensitivity to other people's thoughts. But these individuals do not understand the 3 Rs. Without the 3 Rs, if we become very perceptive, life becomes unendurable. We become paranoid. How grateful we can be for having this, because awareness is important.

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But awareness without God is exposure to the constant barrage of negative thought processes. And that is what paranoia is. It is almost laughable if it were not tragic: the psychiatric approach to paranoid and panicky people is to argue with them. "Look the FBI is not after you"-- "You are not the Virgin Mary" -- "The Catholic Church is not cursing you." etc. It is silly; you cannot argue with a paranoid. You have to help him see that what he is aware of is true; but it is not dangerous because there is protection. You do not have to be a victim.

I like to tell this story about a man who came to a medical doctor and said: "Doctor, my problem is that I am dead." And the doctor said: "How can you say that? You are speaking to me!" "But you cannot understand

me doctor; I am dead, and I have been dead for 5 years." So the doctor tried to talk him out of it, reasoned with him intelligently, to no avail. Whereupon he had a brilliant idea. He said: "Well if you say this and you insist, tell me, do dead people bleed?" The patient thought for a while and said: "No, dead people do not bleed because there is no circulation; everything has stopped, and there is no bleeding." The doctor said: "Show me your finger." He took his finger and pricked it with a needle and blood came out. The doctor said: "You see that you are not dead since you are bleeding!" The patient was amazed and looked at it and said: "What do you know, dead people do bleed!" (laughter)

Question: *What is it we regret and what is it that we recognize?*

Dr. Hora: Remember Ann's paper where she quoted someone who

suddenly had an awareness of God's presence and beauty and love, and she said: "Why did I not know you before?" There is a regretful exclamation. "I wasted so many years having not seen all this beauty." That is regret.

Comment: *So, when we become aware of being a victim of mental despotism, we regret our ignorance that we entertained in our consciousness, regardless of whoever is bombarding us.*

Dr. Hora: Right.

Question: *I am concerned about that poor monk in "The Tale of Two Daughters." What in the world did that monk do to invite that experience?*

Dr. Hora: To that monk it was not an experience; it just came to his attention.

Comment: *Ah, so! (laughter)*

Anger, Justice and the Bodhisattva's Railway Track

By Ann Linthorst, PAGL News, March, 1985

"There is no interaction anywhere; there is only omni-action everywhere." (Principle 3 of Metapsychiatry)

"You have heard it is said, 'Be kind to your friend and hate your enemy.' But I say unto you, Love your enemies, bless anyone who curses you, do good to anyone who hates you, and pray for those who carry you away by force and persecute you, so that you may become sons of your Father who is in heaven, who causes his sun to shine upon the good and the bad, and who pours down his rain upon

the just and the unjust." (Matthew 5:44-45, Lamsa translation)

"Even if the sun were to rise from the west, the Bodhisattva has only one way. The Bodhisattva's way is called the 'single-minded way, or 'one railway track thousands of miles long.'"

-Suzuki, "Zen Mind, Beginner's Mind"

Anger is seen, on the human scene, as a "mobilizing emotion" which facilitates an individual's stand for personal and social justice. Yet anger is also painful, exhausting and destructive.

The dictionary defines anger as "emotional excitement induced by intense displeasure."

Dr. Hora states that the meaning of anger is "wanting and not wanting." Anger reveals the presence, in consciousness of "want" and "should" thinking.

Personal sense says that it is important to insist on what "should" be, and what should be is "justice." Life should be fair, meaning life (personal experience) should conform to my fantasies about what I want, need, deserve.

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When it doesn't, anger arises and anger is cherished by personal sense as a protest against the perceived "injustice." The self says, "You gotta" and is angry when life doesn't conform.

However, "the opposite of 'injustice' is not 'justice', but love." (Le Shan) The truth of life is not interaction, justice, injustice, anger, but omniactive Love-Intelligence. Anger is a by-product of a mistaken view of life; angerless living is a by-

product of an existentially valid understanding of life.

The understanding of life that yields up the possibility of angerless living is called, in Metapsychiatry, "omniaction rather than interaction." Jesus calls this "becoming sons of your Father who is in heaven." And Zen calls it "the Bodhisattva's way: 'one railway track, thousands of miles long, with no starting-point and no goal; nothing to attain.'"

The "gottas" of self-sense keep our attention riveted on experiences.

The Bodhisattva's way is to attend, in consciousness, to the truth of being, no matter what the seeming experiences, the phenomena of the personal scene.

Right Now Meditation: Right now, what really is already is, always has been and always will be. And right now, what really isn't, already isn't, and never has been and never will be.

The realization of the truth of being leaves us nothing to be angry about.

Variations on a Theme

There are no drivers anywhere, there is only the harmonious flow of traffic under divine Mind's control.

By Members of a monthly PAGL Tele-Group

The Principle of Safe Driving is a specific application of the 3rd Principle of Metapsychiatry: "There is no interaction anywhere; there is only Omniaction everywhere." This idea is also expressed in the Zen saying, "There is no self or other, only that which really is." The principle of safe driving "brings it home," so to speak, and is helpful when we are on the road. A recent PAGL tele-group explored the idea of taking other aspects of life, and formulating some mini-principles to help us. Here's what we came up with:

- There are no do-ers (or do-gooders); there is only Love meeting the need of the moment.
 - There is no loss or gain; there is only the wholeness of God.
 - There is no past, present or future; there is only Ominpresence now.
 - There is no "me" or "you"; there is only the one I AM.
 - There are no relationships; there is only joint participation in the good of God.
- There are no victims or abusers; there are only places where God manifests (whether they know it or not).
 - There are no knowers or dunces; there is only one Mind.
 - There is no respect or disrespect; there is only loving awareness.
 - There are no opinions or beliefs; there is only what really is.
- There are no bosses or employees; there is only the meeting of needs under divine Mind's control.

When you ponder these, is there something you would like to add? Is there a principle that you "translate" into a specific set of daily life circumstances that you could share with us? If so, please send your ideas to the coordinator of the PAGL News.

Laws and Principles

The following article is an edited excerpt from chapter 12 of "Existential Metapsychiatry."

Life, the universe, and existence are not haphazard, chaotic, or governed by chance. Life, the universe, and reality are ultimately meaningful and governed by law. There are laws that govern existence. We are educated to know the laws that govern the physical universe. We know the law of gravitation, the laws governing the movements of the celestial bodies, the laws that govern atomic and subatomic particles in their relations to one another, the laws of nature, the laws of physiology. Everything seems to be governed by laws, and existence is also governed by laws. Life is neither chance nor primordial chaos.

The laws that govern existence are called spiritual laws. Man is an individual manifestation of existence. Man reveals the existence of existence. In order for man to be healthy and find fulfillment in life, one needs to understand the laws that govern existence in order that one may be in harmony with them. When driving on the road we must be in harmony with traffic laws; otherwise we may get hurt, and most people understand that.

In existential psychotherapy we take the laws of existence seriously. We study them, try to understand them, and try to help individuals to come into greater harmony with them in order that they may be safe, healthy, happy, and find fulfillment in life. As can be seen, this is a much broader perspective than the psychodynamic theory, the interpersonal relationship theory, the libido theory, the adaptational method, or any other approach to the human condition. This is an all-

encompassing perspective on man in the context of ultimate reality.

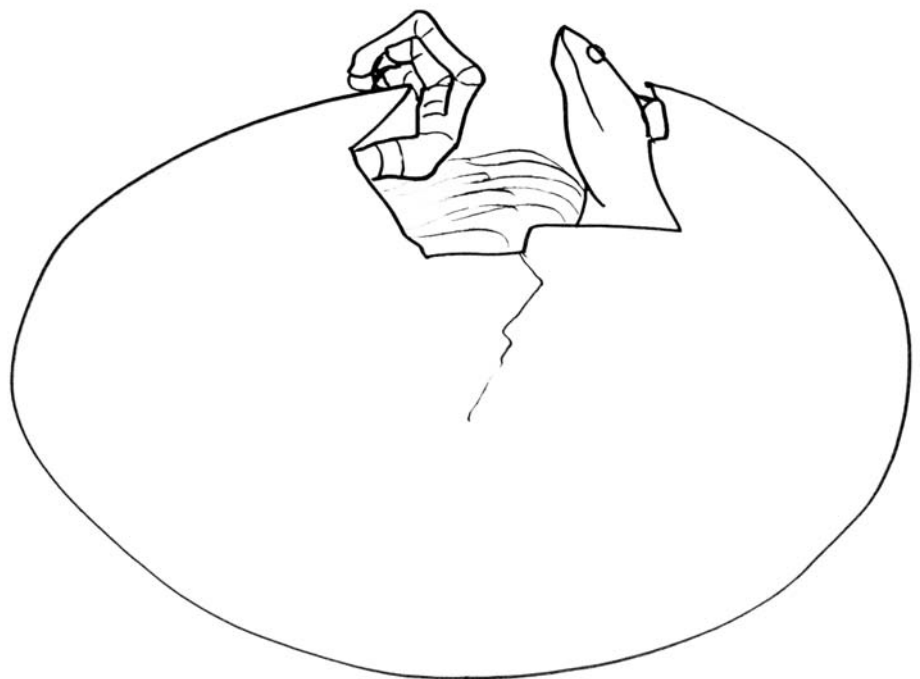
Concerning self-understanding, if we understand ourselves as manifestations of existence, and if we know our place in the total scheme of things, then we shall have the great advantage of the most perfect self-understanding possible. What does it mean to understand oneself? To understand oneself means to know who we are, what we are, what our purpose is, and what the meaning of everything that we experience is.

It is interesting to contemplate the fact that since time immemorial man has been struggling to understand himself. And it was done this way: by dissecting cadavers trying to understand the structure of one's own body, and by studying physiology, embryology, biology, and sociology, and always making man the primary object of investigation in the hope of understanding oneself, and always

failing.

No matter how scientific we become, no matter how much we explore, even down to the molecular structure of cells, by studying man we fail to understand man. This reminds me of a humorous definition of a specialist. A specialist is someone who is learning more and more about less and less till he reaches a point where he knows everything about nothing. The more we know about man, the more mystified we are about ourselves, and it seems that there is no way of learning enough about ourselves by studying man. There must be a hitch some place. And the hitch is this there is no such thing as a man by himself. There is no such thing as a wave without the ocean. Can you imagine a scientist getting a government grant to study waves apart from the ocean? But that is what we do when we study man per se. Just as a wave

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Laws and Principles

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cannot be understood apart from the ocean, so man cannot be understood apart from God. Therefore, in order to know what we are, we must study God.

By now you may have surmised that existence is a synonym for God, and the laws of existence that constitute the fundamental order of being, are the laws of God, spiritual laws that

underlie all of life. And the more we understand God, the more we understand man and everything else in the universe.

Emphasis must be placed on the word “understanding.” It must be understood in its existential meaning and not confused with knowing about something. Theology can offer a lot of information about God, but we cannot understand God just by studying theology. There are two kinds of knowing: there is knowledge that is information, and then there is real knowledge

that results in transformation. Whenever we understand something that is truly valid in an existential sense, something happens to us: we become to some degree transformed. Information does not have that existential impact. Information is just intellectual knowing about something. In existential psychotherapy we are not interested in providing people with information about God, or about themselves, or about life. We are endeavoring to bring about the understanding that transforms.

PAGL Community News Listings

PAGL Group Meetings

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.

Weekly PAGL groups with Ruth Robins:

Mondays, 5:30-6:30 PM, Greenwich, CT., in person

Thursdays, 9:30-10:30 AM, Old Lyme, CT., in person

Ruth is also available for private consultations in person, by phone, or by Skype. Call 860.434.2999 (EST) or email Robinspagl@aol.com for information about classes or consultations.

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. For inquiries, please email susan@theMetaWay.com or tel. 860.405.4044. Susan also offers spiritual guidance in Metapsychiatry in person, by telephone or Skype. www.theMetaWay.com

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.

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. \$25 for the set US, \$30 abroad (S&H incl.) or separately \$10 each (S&H \$3 USA, \$5 abroad); and “Metatations,” a collection of wisdom from Dr. Hora on diverse topics for contemplation. \$5 all inclusive. Check or m.o. to: Susan von Reichenbach, PO Box 1024, Old Lyme, CT 06371. Phone: 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 Associates Newsletters are translated into Dutch by Jenny Rutten. To find out more please contact Jenny: jennylaponrutten@gmail.com

PAGL News

is the newsletter published by the PAGL Foundation and supported by its readers. It's purpose is to publish articles by students, teachers and counselors of Metapsychiatry, inspired excerpts from Dr. Hora's books and tapes and information about opportunities and events for the further study of the teaching.

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We recognize that some interested individuals may not have the means to make payment for the PAGL News. If this is the case for you, we ask only that you send us a statement of your continued interest in receiving the newsletter in December of each calendar year. This notice may be sent to PAGLFoundation@gmail.com

Donna Goddard is a spiritual healer and counselor, and an author of spiritual, self-development books. Donna was taught by Dr. Hora.

Here is her latest video
<https://www.youtube.com/watch?v=ojL1JSXmVqY>

Donna's YouTube channel – for short, uplifting and healing videos follow this link

<https://www.youtube.com/user/donnamareegoddard/>

To view books and for a weekly blog click here

<http://donnagoddard.com/>

The MetaWay of Metapsychiatry announces its next all-day Retreat on Saturday, March 28, 2015, 10-4 at the beautiful Guest House Retreat Center in Chester, CT.

Consciousness is the Sole Reality VI:
"Through the Meta Lens."

Fee \$60. includes a "divine" lunch; reservations must be received by Friday, March 20th. For more information, email Susanatmetabooks@metapsychiatry.info, tel. 860.405.4044, or visit:
www.theMetaWay.com