

PAGL NEWS

Parenthood

The Healing Environment

Beyond the Dream Session 31

We are often asked about the treatment of children in Metapsychiatry. In Metapsychiatry we consider children to be extensions of parental consciousness and later on, of significant adults in their particular lives. Therefore, the best approach to the treatment of children is through the consciousness of the parents. If children have problems, the best thing to do is to work with the parents, particularly the one who has the greatest impact on the child.

The parental consciousness constitutes the context in which the child experiences life. The child does not have the ability to transcend the context of parental

consciousness and attain a different mode of being-in-the-world. Therefore, from this vantage point conventional child psychotherapy does not seem to make much sense. Sometimes, when a significant rapport is established between a therapist and a child, it can happen that the therapist becomes a parent substitute and actually takes over the process of child rearing. This, however, is not psychotherapy.

The great tragedy nowadays is that parents tend to be so impressed by psychotherapy that instead of being parents they become amateur psychotherapists to their own children. Child raising disappears and is replaced by a clinical form of parenting. The fundamental difference between a psychotherapist and a parent is this: Loving parents seek the good in the child; the psychotherapist is oriented toward finding out what is wrong with the child. Parents who espouse the clinical approach thus become habitual fault-finders and inflict upon a child the idea that he or she is sick. If parents become impressed by professionalism, then love, which is a positive viewpoint, is shoved into the background and a negative, clinical attitude takes over.

Children need to be seen through loving eyes and not through clinical eyes, because love sees the

beautiful, the good, the harmonious, the intelligent, the divine qualities. The clinical eye is harmful even if it is practiced by a legitimate psychotherapist. This also applies to the therapy of adults.

Metapsychiatry has isolated “six futile questions” which are to be consistently eschewed if we are to be helpful, and the first of these questions is, “What is wrong?” The Metapsychiatric therapist seeks to understand an individual’s mode of being-in-the-world, not whether it is wrong or right, but as an indication of one’s way of perceiving reality. We do not condemn it but ask, Is this individual’s mode of being-in-the-world valid? If we find that it is existentially invalid, it does not mean that it is wrong or that the individual is to be blamed for it. Nobody is to be blamed. We are born in ignorance. We grow up in ignorance, and through miseducation we become increasingly ignorant. As a consequence, we develop certain worldviews (Weltanschauungen), that is, certain ways of looking at life and perceiving reality. If these perceptions are not valid from the standpoint of existential principles, then we are going to suffer. Therefore, the entire question, “What’s wrong with someone?” is not necessary and not asking it makes it possible for us to be nonjudgmental. ■

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The Possibility of Frictionless Living

Marriage & Family Life

Spiritual values are of great importance in effective parenthood. Children have a tendency towards self-confirmatory, interactive, and provocative behavior. The enlightened parent will preserve a transcendent perspective and be an inspiration to the children by exemplifying spiritual excellence so that eventually the children will begin to appreciate the upright position in life and be inspired by the parents' ways. If the parents are not sufficiently enlightened, they may have the tendency to mold the children, control them, and impose certain "shoulds" and "should nots" on them. The result of these erroneous ways is the "sound of two hands clapping" — which means collisions, conflict, rebellion, and strife. Here we may very well remind ourselves of the Metapsychiatric principle: "Problems are lessons designed for our edification."

Essentially, there are three kinds of parents: (1) teaching parents, (2) daydreaming parents, and (3) learning parents.

The teaching parent tends to be tyrannical and creates resistance in his children. A daydreaming parent is even more damaging, for he rejects his children in favor of his own fantasies, and at times may set impossible conditions for love in nonverbal ways. For instance, there are parents who fantasize about having mentally retarded children or sexually aberrant children, or wish that the child might be of the opposite gender, etc. Children may be aware of these unspoken demands on subliminal levels and have an urge to comply. This, of course, leads to

endless possibilities of suffering and misdirected modes of being-in-the-world. The learning parent is an inspiration to his children and a model for growth. No one can be blamed for these processes, whether conscious or unconscious, because they are manifestations of deep ignorance. In general, we can add that children may help their parents to grow up.

It seems vitally important that children have a chance to perceive that the parents' interests are focused on spiritual values. Whatever the parents are interested in will attract the children's interest. Thus, there may follow a spontaneous unfoldment of the Christ consciousness in them, provided the parents do not try to impose these values on them.

We do not indoctrinate; we seek to inspire. To influence is to trespass — it is tyranny. To be influential is good. We seek to be inspiring and influential, models of spiritual maturity. . . .

Suppose a parent cherishes smoking cigarettes. We see that the children become interested in smoking, too. Suppose a parent doesn't smoke in the house in front of the children, having been advised not to do this. Will that solve the problem? It will not solve the problem, because health is not a matter of behavior. It is the cherishing of the idea that needs to be healed. In order to be healthy, we must cherish that which is existentially valid and we must be compassionate enough to be free of hate and certainly we must seek to be fearless. How can we become fearless? Isn't the whole world

scared? Is there a way to be fearless, especially if we read the newspapers, watch television and talk to our friends? It is possible to be fearless to a large extent. The Bible has the answer:

"Perfect love casteth out fear. He that feareth is not made perfect in love. He that dwelleth in love dwelleth in God and God in him" (1John 4:18,16). When we obtain the realization of spiritual love and come to treasure it, then there will be no problem with what we cherish, what we hate or what we fear.

Most parents would like to have a magical power to influence their children and each other. It is a trespass to try to influence anyone. Instead we seek to shed light on the meanings of problems and invalid ideas.

It is perfectly legitimate to point out the ideas and values that are existentially invalid, not in order to influence anyone but to clarify the issues. In our secret thoughts, we must always endeavor to know that our children are places where God's presence reveals itself as life, as love, as intelligence, as joy, and as perfection. Many mistaken ideas can be corrected by shedding light on those that are invalid and replacing them.

For instance, certain parents whose children were troublesome discovered that the meaning of the conflict was their own mode of being-in-the world that was based on the assumption that the most important thing in life is to be successful. The children were being battered between success and failure — two sides of the same coin. In general, people blindly accept the idea that success is good and failure is bad. Metapsychiatry offers a healthy alternative to the idea of success and failure. Enlightened

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The Possibility of Frictionless Living

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man is not interested in success and he never has to endure failure. The enlightened individual is oriented towards “harmonious prospering.”... “Train up a child in the way he should go” (Proverbs 22:6). How does Metapsychiatry look at this statement from the Bible? We would say, “Train up your own consciousness and your children will follow the right path.” We train animals; we don’t train people. We inspire people. We set an example. Jesus said, “I am the Way, the Truth and the Life.” He wasn’t training his disciples. He was showing the way, and that’s how enlightened parents have an effect on bringing up their children. They show the way. Now, some parents show the wrong way. Children who are being “trained” become rebellious and develop behavioral problems. Children who are being shown a certain mode of being-in-the-world will learn either the right way or the wrong way. We are seeking to realize what is perfect. Jesus said, “Be ye therefore perfect.” We are required to be perfect even as our Father in heaven is perfect. How can we do that? If we try to train up a child to be perfect, we bring up a neurotic perfectionist. We can show the way by working on ourselves.

This means that we have an inherent responsibility to guard the quality of our thoughts and to keep our attention focused in the direction of spiritual values.

Having children may be a tremendous learning experience. That’s the only valid rationale for having children — to grow while they are growing. Without that realization we are just blindly floundering around from one problem to another. This must not be confused with using children as teachers. We are not using children as teachers. Who are our teachers? Our problems are our teachers. In Metapsychiatry, there is a principle that states: “Problems are lessons designed for our edification.” Every problem which emerges in our experience is specifically invited by some form of ignorance residing in our consciousness which needs to be healed. Therefore, we say, “Nothing comes into experience uninvited.” Since our problems are our teachers, it is good to welcome them rather than resent them or run away from them. The lessons we fail to learn will keep coming back. But once we learn the meaning of a problem and heal it, it will never come back.

As long as we see ourselves as human personalities, we remain products of parental thinking, and there is no therapeutic system in the world that can set us free. What is required is the discovery of a new sense of identity.

Dr. Hora was asked in a private session the following question by a married couple expecting their first child:

What was the most important value for them to establish in their home as they brought up their child?

“What do you think?” asked Dr. Hora.

“Love,” they responded.

“No” said Dr. Hora. “Peace.”

“What makes peace the most important value?” they asked.

Dr. Hora’s response was, “If the home is peaceful, the child will be able to hear God speak and guide his or her life.”

Only a spiritual being created not by human parents but by divine Mind can be free. “Ye shall know the truth, and the truth shall make you free” (John 8:32). As long as we live in this world as physical persons we are really dead; because life is God — Spirit. Our parents have not given us life. Only God can give life. The apostle Paul said: “To be carnally minded is death; but to be spiritually minded is life and peace.” (Romans 8:6). As long as we believe ourselves to be fleshly creatures, we are dead, but spiritual awareness is life and peace “Awake thou that sleepest, and arise from the dead and Christ shall give thee light” (Ephesians 5:14). ■

Family Therapy

Existential Metapsychiatry Session 21

Question: I was wondering whether you do family therapy, and what your ideas might be about it, whether they are different from what we’ve learned until now.

Dr. Hora: I don’t work with families,

but I do work with parents and with couples. I really don’t believe that we can help a child apart from the parents. The way I see children is that they are extensions of the consciousness of the parents.

Question: The bad consciousness?

Dr. Hora: Fortunately the good, too. And if parents worry about their children, then it is helpful to show them that the most important factors in the life of their children are not the school, the television set, the playmates, or the neighborhood, but what the parents cherish, what they hate, and what they fear. These three

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Family Therapy

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factors seem crucial. Any parents who are seriously concerned about being good parents would be well advised to take stock of their secret thoughts and reach a point where they are willing to be embarrassed about themselves and alter their mental preoccupations.

...So if we want to be good parents, it is important that we cherish the right ideas, existentially valid ideas, and be free of hate and of fear. Then we can be good parents and good spouses, and our mode of being-in-the-world will be harmonious and wholesome.

Recently a family problem involving twin boys came to my attention. One of them was an excellent scholar. He was getting good marks, reading well, was good in arithmetic and in everything else. The other one was failing. He couldn't read; he couldn't do math; he was having trouble in the same school and in the same class where his brother was so

successful. How is it possible? Can you explain it? Who is the casting director in this play?

Comment: They are seeking attention, each in his own way.

Dr. Hora: You have just demonstrated the conventional reasoning in psychology, which is based on cause-and-effect thinking. But if you remember some of our previous sessions, we have discarded cause-and-effect reasoning as invalid, narrow-minded thinking. Would you like to know what happened to these children when the parents began to face up to their problem? The poor student became a good student, and the good student developed asthma. What happened here?

Comment: It seems to me that this was a new way of getting attention.

Dr. Hora: Would you like to know what was really going on? After having clarified the problem to some extent, the parents altered their thinking about the failing child, and they began to think well about him. But they were not willing to alter

their thinking about the successful child. You see, being successful seems good, so why bother? Why change a good thing? They let the successful child be successful. Success then just increased a little bit until he began losing his breath; so there is more here than seeking to get attention through success or failure or illness. There is something more that needs to be considered: the dualism of thinking in terms of ambition and success, the love of success and the fear of failure. Being a failure is a particular form of success. One can be ambitious in opposite directions: One can be ambitious to fail, and one can be ambitious to succeed. And it is the same. And if ambition is carried a little beyond a reasonable degree, one can get sick. The successful child loses his breath; he is running so hard that he cannot breathe.

So if we want to help these children, what must happen? Certainly the parents' idea of what is good, what is desirable, needs to be brought in line with what is existentially valid. ■

There are now over 100 audio recordings of Dr. Hora in conferences and seminars posted at www.pagl.org on the "works" page. Many of these recordings have content summaries providing an idea of their content as well as allowing them to be "searched" (along with all the text available) on the website. If you would like to contribute a summary for one or more of the recordings send it to robert@pagl.org for inclusion on the web site.

The Curtain of Fear

Beyond the Dream Session 19

Actually, there is only one way to be healed of existential anxiety, namely, to really come to understand that God is our father and our mother, that we are offspring of omniactive Love-Intelligence, that we are individual expressions of divine consciousness. Once we understand that, then our parents become our sisters and brothers and we are not living in deep-rooted fear of abandonment, because our real father and mother can never be separated from us. We can never be abandoned by omnipresent Love-Intelligence. Without that realization we would be just deceiving ourselves

about our independence. No amount of psychologizing will really bring about an emancipation of an individual from dependency on his parents. He may gain intellectual insight into his situation, but he will not be free. Without God this is not possible. With God all things are possible.

The questions may be asked, "How can the realization of divine parenthood occur in the consciousness of an individual seeker? Is there anything that can facilitate this process? An important factor in the achievement

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The Curtain of Fear

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of this goal is a willingness to be “scared.” Our compulsions and our clinging to our human parents and their values are efforts at warding off our fear of abandonment.

A young lady lived with the conviction that she hates all men, particularly her husband. She was actually living the life of a compulsive man-hater and a sower of dissension. One day,

while talking with her mother on the telephone, she became aware of, and actually heard her mother say that she would not come to visit her as long as her husband was in the house. After she hung up the phone, she became aware of a sense of intimidation. This alerted her to the problem and she began to pray by affirming: “God is my Mother; my mother is not God. My life is in God; I refuse to be intimidated. No one can make me hate my husband.”

Thus, this example illustrates that first we must become aware of the fact that our compulsions are efforts at avoiding fear. We are afraid to be afraid. Just as we have to be willing to be embarrassed if we want to become humble, we also must be willing to endure the fear of annihilation in order to discover that beyond nothingness there is God. “The everlasting arms of Love” are awaiting us beyond the curtain of fear. ■

The Clinical Eye

Existential Metapsychiatry Session 33

Case Presentation:

I would like to tell about an 11-year-old boy who was brought to me by his mother because of his declining school performance. In the therapeutic interviews, the boy manifested a high degree of intelligence and friendliness. He has two younger sisters who had also been in psychological treatment for various problems. The boy at one time related that he had a prized collection of cactus plants, and when asked what he liked about cactus plants, he said, “They have thistles, and nobody can get close to them.” I was told by the parents that when the boy was 2 years old, they explained to him everything about sex. The parents appear to be well-intentioned but overanxious and under the influence of literature on “progressive” child-rearing. The boy told me that he wanted to become a cartoonist, and indeed he has talent for drawing pictures that often portray violence. One of his pictures is that of a dragon spewing fire and killing people. The boy asked me on this occasion, “Is there something wrong with me?” I said, “I don’t know.”

Dr. Hora’s commentary on Student’s Case Presentation

. . . . You see, you can actually imagine that this boy is right here in the middle of the room, and our questions represent the thoughts of his parents about him. And what do these questions amount to? They amount to one simple dumb question: “What’s wrong?” This is the first dumb question most people seem to be inclined to think about. Here is a lovely 11-year-old child, intelligent and good. The problem is the mental climate in which he lives. The more sophisticated some parents are, the more they are inclined to view child rearing with a clinical eye. The clinical mentality is comprised and defined by six dumb questions. The first dumb question is What’s wrong? It is in the back of the mind of every amateur psychologist: 1. What’s wrong with the boy? 2. How does he feel? 3. Why does he feel the way he feels? 4. Who is to blame for it? 5. What should we do? 6. And how should we do it to make him normal? What is normal, anyway?

Comment: Like us.

Dr. Hora: “Normal” is a clinical idea. People look into books on psychopathology to find out what is normal.

Comment: In books on psychopathology, “normal” is that which is not sick. The only thing that’s defined in medical books is sickness.

Dr. Hora: Right. And sickness, of course, is very interesting. It holds a great fascination for people. We are interested in sickness. When we meet our friends, we are in the habit of finding fault with them, and so we have a certain predilection to the diagnostic approach to life, which of course is a sin. Jesus said, “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew 5:48). And “Thou shalt love thy neighbor as thyself” (Matthew 19:19; 22:39; Mark 12:31; Luke 10:27). Which means that we have to look for the perfection, the health, the good, the wholeness, the qualities of God in one another, in our families, in our communities; we must look for the good, for the real. To have a psychopathological bias is really a sinful way of living.

Now, you may ask, “But since we are studying to be psychotherapists and counselors, shouldn’t we look for what is wrong? How can a Christly outlook on life aid us in being psychotherapists? Will that not blind us to what is needed?”

Question: Are you saying that we should find the positive and build on that rather than concentrate on the

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The Clinical Eye

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negative, and perhaps the unhealthy aspects will seem not quite so bad?

Comment: Then the garbage disappears.

Dr. Hora: Then the garbage reveals itself as garbage. We shall not be blind to the garbage—as a matter of fact, our perceptivity will improve, our diagnostic acumen will become sharper—but we will not have an iatrogenic effect on people. What is “iatrogenic”? *Iatros*, *iatrein*, means “physician.” “Iatrogenic” means “illness induced by the physician.”

Question: Is it the same as “Physician, heal thyself”?

Dr. Hora: It is relevant. We could say, “Physician, heal your outlook on life so that you may not induce illness in your patients. And when you get a lovely 11-year-old child in your hands, don’t try to find something wrong with him and pin all sorts of possible symptoms of pathology on him, because your thinking communicates itself subliminally, and it has an effect not only on patients but also on friends and relatives, on children and adults alike.” There is nothing more harmful and vicious than a diagnostic mentality, whether in a professional or a lay individual. It induces fear, and it can hypnotize an individual into believing himself to be sick. “As thou hast believed, so be it done unto thee” (Matthew 8:13).

... It is very harmful to think of anyone as sick, even if it is clinically justified. But if we try to find something wrong by hook or by crook, wracking our brains to figure out what’s wrong with someone when there doesn’t seem to be anything wrong, this is outright foolish or malicious.

... Let us now come back to what was presented as an indication of pathology in this boy. As to his remarks about cactus plants having thistles,

and his drawing of a dragon spewing fire and destroying people, we must not exaggerate the importance of such marginal remarks. They in themselves mean nothing; they are only thoughts prevailing in the culture. Our culture is filled with violent fantasies, and they can be found in the thoughts of almost anyone. As for the school performance of the child, it may reflect more on the teaching methods of the school than on any problems attributable to the child. Let’s not jump to conclusions that there is psychopathology.

Question: Could I ask why the therapist was called in?

Dr. Hora: That’s a good question. It happened more or less by chance acquaintanceship between the mother and the therapist. When the parents are afraid that a child will not be normal, then the child will get sick. When the parents are anxious that the child should do well in school, then the child will do badly in school. Whatsoever the parents want, in one way or another, it will happen this way. Yes is no, and no is yes. Now the question is, what would be a healthy way of parenting?

Love is not synonymous with anxiety—quite the contrary. “Perfect love casteth out fear” (1 John 4:18). When the parents know how to love, they are not anxious over the child. They are confident, assured that the child is perfect because he is God’s child. He is a spiritual being, and he is cared for, looked after, inspired, governed by infinite Love-Intelligence. So what the parents need is the same as what the therapist needs—namely, to have a more valid viewpoint on life, a more spiritual perspective on life. But the more books the parents read, the more anxious they become and the more clinically minded they become toward their children. Some parents read books on psychopathology. Others may read books on nutrition—and what happens then? They become anxious about giving their children healthy diets, they become involved with scientific nutrition, and the result is colitis, gastritis, stomach ulcers, or complications of the digestive system. “The good that I would I do not: but the evil which I would not, that I do” (Romans 7:19). ■

Approbation

Beyond the Dream Session 33

Modern psychology has come up with a new method of controlling children in schools and prisoners in jails. It is called operant conditioning or behavior modification, and it is based on the principle of focusing attention on good behavior and continually rewarding it with praise and gifts, and not punishing bad behavior. The results seem to be promising, except if we understand the underlying issues, we see that while the behavior may temporarily improve, the children are actually being trained to expect continuous and ever increasing ego gratification.

This, of course, must inevitably lead to problems. It may succeed in producing large numbers of ego-maniacal individuals.

The fact is that praise is not good and punishment is not good. Pampering is not good and persecution is not good. Complimenting is not good and criticizing is not good because they are the same. They are all ego-confirmatory modes of thinking. The more we feed the ego, the sicker we get. This indeed is a great problem in education, in parenting, and in life in general.

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Approbation

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Now the question is, Is there a valid way of approbation, which means acknowledging the good? Of course there is. But who can do it? Only the “right man” can do it. The “wrong man” can try to do it but it will be phony, manipulative, and it will backfire, for “if the wrong man does the right thing, then the right thing works the wrong way” (Chuang-tzu). Now, teachers, psychiatrists, executives, and parents need to become the “right man.” How do we become the “right man?” What does it mean to be the “right man?” The right man is capable of acknowledging the good of God wherever something good occurs, not the good of persons, but the good of God. The right man acknowledges it and rejoices in the fact that God’s good is in evidence.

In Zen in the Art of Archery there is a scene described in which the student finally succeeds in hitting the bull’s eye in perfect form, and the Zen Master, noticing a self-satisfied smile on the face of the trainee, says to him: “Let us bow to perfection,” and together they bow. This, then, is the model of existentially valid approbation. Perfection is not personal; it is the manifestation of the divine impulse acting through man. We honor the good of God wherever and whenever it becomes manifest. ■

Prayer

In Quest of Wholeness Dialogue V

. . . [O]ne of our four children had great difficulty in study and learning. In my busy household my mind was occupied with many things; the child was struggling at the dining room table. He had started on his work sheet and it was awful; he was just gazing out into space and nothing was happening. So I stopped what I was doing and sat down at the table and didn’t say a word, but just sat there— I was with him. I have saved that piece of paper. The writing on the second half is completely different from the first. I didn’t change it; I didn’t say anything. On it is a note from the teacher that says, “Who did this?” Now you see, I know it happens but I don’t know how, and I don’t know how to repeat these things. Now this is what I would like to know, but I am afraid that’s asking too much.

Dr. Hora: You remind me so much of a young mother who had considerable difficulties with her children and her husband. This woman went to see a psychiatrist to find out how to handle her family. She was told, “Look here, if the faucet in your kitchen is acting up, then you fix it, right? But if your

children are acting up, you can’t fix them. Somebody else has to fix them.”

“That’s why I am going to a psychiatrist,” the mother replied.

“But the psychiatrist cannot fix them either. A psychiatrist is not a plumber of little children. Somebody else has to fix them.”

“Well, who then?”

“Well, God has to fix them.”

The patient exclaimed, “God! There is no God in our house.” But she learned that God could be invited into the house, provided she saw to it that the house had a loving climate. And this loving climate had to come through her consciousness, through her ways of thinking and viewing life. The first good thing that came of this was that she stopped trying to handle her children and her husband. Then she started to work it out with God, and one day she said, “You know, doctor, it works so well that I suspect it’s a gimmick.” In general, the tendency is to do something, to fix things, to objectify human existence. This naturally doesn’t work; it only leads to complications. ■

PAGL Community News Listings

PAGL Group Meetings

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.

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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 practice of Metapsychiatry, who is also available for private consultation. For more information, contact Heather at: hbroadhead@cox.net or call (California): 805-898-9931.

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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. 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. Visit: www.theMetaWay.com

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

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

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

PAGL News

is the newsletter 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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_____ \$10 (suggested amount) for "electronic", calendar-year, subscription to PAGL News E-mail address _____

_____ Tax Deductible donation to the PAGL Foundation to support its efforts to make Metapsychiatry available to interested individuals.

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