

# PAGL View

## Nothing Comes Into Experience Uninvited

### Only One Problem

In the realm of the real there are no problems; there is only perfect being. We experience problems. Now let us put it this way; problems are not realities; they are experiences. Nothing comes into experience uninvited. Can you conceive your-

selves as emanations of God? Can anyone? The practical implication of this is that we can separate ourselves from whatever is not perfect, and we can identify ourselves with everything that is beautiful and wholesome and good and loving. These are divine, and only the divine qualities in us constitute our being.<sup>(1)</sup>

They will not cause these experiences to happen, but they will manifest themselves as such experiences according to the principle of transmutation of energy. A thought as a seed of life is a unit of energy.<sup>(3)</sup>

Thoughts entertained in consciousness express themselves either in words or actions, and they have a tendency to attract corresponding experiences.

Thoughts, indeed, seem to carry quanta of energy; and whenever we have a thought, we can express it either verbally, or emotionally, or through action, behavior, or activity. Whenever we send out a thought, it tends to return to us in some form. Thought then is energy which can manifest itself in a variety of forms. If we don't send out a thought, it can expand its energy internally in a beneficial or harmful way.

Unenlightened man is at the mercy of these mental processes. In proportion to our ignorance, we are vulnerable to our own thoughts and to the thoughts of others.<sup>(4)</sup>

Therefore, it is important to clarify the principle. When we say that nothing comes into experience uninvited, we are not saying that the victim is to blame for what happened to him.

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There is a dynamism of spirit in all of us that seeks fulfillment to be the best we can possibly be. But most of the time we do not know what it is and in which direction it lies. Essentially we have only one problem: We are miseducated.

When we understand that nothing comes into experience uninvited, then we shall understand that what is happening on the outside is just an externalization of certain thought processes that are taking place on the inside.<sup>(2)</sup>

### Thought: The Seed of Life

What is the basic seed of life? It is thought. Whatever thoughts we entertain in consciousness and communicate to the world will manifest themselves in corresponding experiences.

This would be a horrendous injustice, for it would seem to absolve the victimizers. We must understand that whether on an individual basis or on a national or international scale, whenever experiences are invited, it is not the person or persons who are doing it.

The real problem was and always is the existentially invalid thinking prevailing in consciousness. To repeat, it is always the existentially invalid thought, present in consciousness, which attracts corresponding experiences. It is always the thought which is the culprit. Mankind always has been and still is victimized by ignorance and by clinging to existentially invalid thoughts and mental images.

When we consider the various stories of miraculous escapes of certain individuals and groups in history, we find that these people happened to be, to some extent, independent thinkers, not in conformity with the prevailing mental assumptions of their culture. Consequently, their experiences were at variance with those of the majority.

We can at this point clearly see that the victim and the victimizer have this in common: they are both driven by ignorance. It is also important to understand how the victimizer invariably becomes a victim in the end. Thus error destroys itself. Invalid ideas are not viable. Unfortunately, this problem is rampant in the world.<sup>(5)</sup>

## The Value of Right Thinking

Our own thoughts can make us or break us. Therefore, right thinking is of paramount importance for safety, for mental health, for physical health, for social integration, and for happiness.

How is an individual to know which thoughts are safe to entertain and which thoughts are dangerous to entertain? We can find out in the course of life that if we give hospitality to certain thoughts, these will bring disaster, or suffering, or discord, or illness into our lives. If we are ignorant, what usually happens is that we replace one set of invalid thoughts by another set of invalid thoughts, and we are forever looking around to find out what kind of thoughts other people entertain, in the hope that they may, perchance, have a solution. Then we find that there are certain trends in our culture which come in waves. Every now and then some kind of new fad appears. It becomes fashionable to think about this and that. All sorts of thought systems are sweeping the world. And if we have no solid anchor in understanding what is valid, we are repeatedly swept away by tides of trends. These can be political, philosophical, religious, pseudo-religious, etc. However, again and again we get disappointed.

There is only one way to cope with life, namely, to find that system of values which is not subject to fashionable trends, which is basically existentially valid, which will never change, and will always bear good fruit in terms of bringing us peace and health and assurance, even in the midst of a very insecure world.

It is impossible not to think of something, but it is possible to be so imbued with the knowledge and the awareness of spiritual values and the presence and the power of God that we can have a sense of safety and we actually can be safe.<sup>(6)</sup>

## Problems: Praise, Pampering, Persecution

We are never involuntary victims. The desire for praise, admiration, recognition, compliments, all invite the possibility of attacks, physical or mental. Often we don't realize how we are inviting trouble.

We have to be sufficiently enlightened to know that we are not born for the purpose of getting compliments and gold stars and kicks in the pants. We are not here to be targets. It is important to know who we are, what we are, and what our purpose in life is.

Right seeing erases misperceptions of what really is. When someone is getting hit and getting into accidents, it indicates that he is misperceiving himself as an individual in this world.

He sees himself as an individual who is either attractive or unattractive and who needs compliments or persecutions, praise, pity and pampering. This is where the trouble lies. We misperceive ourselves and we misperceive others; we misperceive reality and suffer the consequences. As we seek enlightenment, we pray, “Open thou mine eyes that I may see better.” And as we improve our ability to see – as God improves it – then what previously appeared to be a rat is suddenly just an oak leaf. We see things according to the way they really are. And our troubles are healed; they disappear. The tires don’t go flat, people don’t smash into us, things tend to work together for good. It is not because God is pleased and is rewarding us for having behaved better. It is not a reward, even though it is rewarding to be enlightened. The good of God is not a reward. God does not work on a merit system.<sup>(7)</sup>

## Loving What is Not Good for Us

Ignorance is an experience, and all humanity is experiencing the evil of ignorance.

That is the great mystery. We can see that which does not exist, and that is our problem. It seems very real to us— not only do we see that which does not exist, but we can also experience and feel it. So it is very easy to say, “I can feel it; therefore, it must be real.”

We have to go “beyond the dream.”

If we have reached a thorough understanding of the principle “Nothing comes into experience uninvited,” then we can see that the experience is a dream that the thought has invited. It is just a thought, transmuted into an experience. An experience is a very tangible thing, and it seems very real. But when one discovers the “meaning” [or mental equivalent] of an experience, one sees that it was just a dream.

Dreams not only have meanings; they also have a purpose.

Problems have a purpose, and the purpose of problems is to help us understand the specific nature of the darkness we are experiencing. Thus, darkness makes it possible to see the light. It is this juxtaposition of darkness to reveal light that we call “cognitive dialectics.”

There seems to be ignorance: “Nothing is as it seems to be, but neither is it otherwise” (Zen koan). There is no place for ignorance because the universe of Mind has no provision whatsoever for ignorance. Everyone is supremely intelligent.

All ignorance starts from “judging by appearances.” Mankind has a tendency to see everything only through the senses; he judges by appearances and misinterprets everything and builds up a “sea of mental garbage,” which results in the love of experiential living. Unenlightened individuals believe that the good of life consists of having pleasant and exciting experiences. And experiential life seems to be what we are interested in; it seems substantial to us. We are all con-

fused about reality. Metapsychiatry says that all experiences are dreams. So the question is, “What else is there besides experiential life?” Another name for experiential life is sense-existence. Jesus tells us that real life is soul-existence, not sense-existence. Now are we interested in exchanging sense-existence for soul-existence? Not on your life, right?! It is difficult. So there is the mystery. We love what is not good for us. Experiential life is both good and bad—it consists of pleasure and pain. But soul-existence is neither pleasurable nor painful. What is it?

It is spiritual blessedness.<sup>(8)</sup>

## “Not Involuntary”

The tendency in the human race is to “judge by appearances” and to arrive at invalid conclusions and interpretations of life. For instance, if someone is chopping wood, we look at him, and it occurs to us that he is performing a certain act. We “judge by appearances” and arrive at a false interpretation and suffer the consequences. The next time we want some firewood, we will go into a performance and start chopping wood as a performer and have all sorts of difficulties. If chopping wood is a performance, we will find that the ax is not sharp enough, or the wood is too hard, and it doesn’t stand up. “Judging by appearances” gives rise to misinterpretations and they, in turn, are shared.

This darkness spreads and spreads until it becomes a “sea of mental garbage.” In this “sea of mental garbage,” we can find all kinds of invalid ideas, such as “Poverty afflicts people innocently,” or “Illness befalls people innocently.” We are “sitting ducks in the devil’s shooting gallery.” All kinds of invalid ideas come, and then we suffer from this ignorance.

**Student:** It seems to boil down to seeing the right way. Because we’re looking at this fellow chopping wood, and we’re thinking a certain thought about it, we have projected that thought onto the situation. But if we could see what was really going on, the spiritual aspect . . .

**Dr. Hora:** Yes, but the eyes cannot see the truth. We cannot see truth with our eyes.

**Student:** From a spiritual perspective, what exactly is going on with this individual who is chopping wood?

**Dr. Hora:** Well he seems to be “doing” something. But from a spiritual perspective, he is expressing intelligence, power, usefulness, joy, and harmony. There is a Zen story about two happy monks. Everyone marveled about their joyousness and happiness and asked, “What is your secret?” And the monks answered, “Don’t you see how glorious it is? All day long . . . chopping wood and fetching water!” Do we understand it? If activity is not a performance, it is a joy, no matter what it is. The idea of performance makes it a chore.

**Student:** Getting back to the idea of poverty . . . If we “judged by appearances,” many individuals might seem to be poor when they are really not poor, because they are doing what they are doing joyously. Is that possible?

**Dr. Hora:** They may be economically impoverished, but poverty is not involuntary.

**Student:** Could you expand on that? It sounds like a Zen koan.

**Dr. Hora:** “Not involuntary”—there is a special meaning in putting it this way. Poverty is not involuntary; sickness is not involuntary.

**Student:** If something is “not involuntary,” doesn’t that mean it is voluntary?

**Dr. Hora:** No. This is unusual language. Suppose that somebody has an accident. We cannot say he wanted to have an accident—that the accident was voluntary. But we can say that this accident was “not involuntary.”

**Student:** We are saying, “Nothing comes into experience uninvited.” I can understand it when we speak about an individual accident, when something in our consciousness has invited it . . .

**Dr. Hora:** The individual did not invite the accident. Some invalid thought in his consciousness invited it; therefore it is “not involuntary.” It is neither voluntary nor involuntary: it is “not involuntary.”

**Student:** Is there such a thing as a mass consciousness, as, for instance, the whole population inviting famine?

**Dr. Hora:** Yes, it is called “collective consciousness.”<sup>(9)</sup>

## Freedomology

There are no involuntary victims.

What could be beyond victimology? “Freedomology.” In what way can freedom be found in the midst of an epidemic of crime? In what way can man find peace, assurance, freedom, gratitude, love, life in the midst of an epidemic of crime? Wherein lies safety? Safety lies in understanding that the solution to the problem is not in society, in the police, or in a liberation movement, but in consciousness.

A certain quality of consciousness will create a predilection to victimization, and another quality of consciousness will create a sense of safety.<sup>(10)</sup>

## Learning From Experiences

**Student:** I would like to understand: when we say “Nothing comes into experience uninvited,” are we talking about the event or just our experience of the event? In this case there was a phenomenon, a wasp, and there was an experience, a sting. Do we just ask, “What is the meaning of the sting?” Or do we have to understand the phenomenon too? If certain thoughts were not present, would it mean that there would not be the phenomenon of a wasp at all or that I just

would not have gotten stung? Do we invite phenomena too? Do our thoughts invite an experience or a phenomenon?

**Dr. Hora:** Many people are getting mugged every day in the city. You got mugged by a wasp. Now we are not asking the question, What is the meaning of so many muggers? One could ask that question, but it is not relevant to you. But you can ask, What is the meaning of my experience? Whether it is a wasp or a snake or a mosquito, I have had this experience of being attacked by some unloving creature. So then you have to relax and not get angry at this poor wasp. You don't get involved with the thought, "I don't want this"—this thought is not relevant. It is an experience, and the experience is a thought that has invited the experience.

Sometimes we have certain thoughts—we are afraid that someone might hurt us, or we are angry at someone or about something unpleasant—and suddenly these thoughts turn into an experience. So besides taking a neutral position about the event and not getting involved with the mugger, we are involved with trying to purify our consciousness of thoughts about interaction - hostile, hurtful interaction thoughts. The best way to do this is to contemplate these words: "In divine Reality, there are no muggers, and there are no mugges. All of God's ideas coexist harmoniously, and I am grateful to know that God is infinite Love." We lose sight of the whole thing; it vanishes out of consciousness. And if it is not in consciousness, it has nowhere to be, and then we are healed. Nothing

can exist in the body—or out of the body—that is not in consciousness. So whenever we need to be healed of something, it must be healed in consciousness by discarding the invalid thought and replacing it with a valid thought, and the experience will quickly vanish. Consciousness has to be brought back to an awareness of perfect harmony in God. God is our life, and there is no other life but that, and that life is perfect, always. So that is the way to deal with unpleasant experiences. . . .

The case that I described in *Beyond the Dream*, about the lady who got stung, was about a stoic. She thought, "I'm not going to bother with this; I have some other things to do." That's what she did, and it worked. But, she didn't become more enlightened. There was a problem, and there was an opportunity to learn something. "Problems are lessons designed for our edification" [Eighth Principle of Metapsychiatry]. She learned not to pay attention to the pain and turned her attention to something more socially constructive, and it worked very nicely. But it did not increase her immunity against further "muggings." We would all like to have certain practical solutions to our problems—this is an operational approach. Of course it is much simpler to disregard the pain and keep busy with some other project, and just let it vanish. But we will not have really learned anything; we will have just learned to be tough. It is like saying, "I'm not going to deal with this." It is better than crying or running to the doctor for liniment.

**Student:** Dr. Hora, you are de-

scribing a situation where somebody "toughs" it out and is a stoic and forces himself or herself not to think of the problem yet willfully and operationally takes care of the problem. But you sometimes mention a different approach, which does not involve seeking the meaning and understanding, and that is shifting our attention away from the invalid thought to a valid thought. If we are involved with an unpleasant experience and we are unable to discern the meaning, I thought it was a valid idea to shift our attention and attempt to move away from whatever the invalid thoughts might be, even if we do not know what they are—pick up a spiritual book and shift attention from thinking about invalid ideas to some spiritual ideas that we know to be valid. There is no learning of a meaning there, but I thought that approach was a good idea. Is it not?

**Dr. Hora:** One tries to distract oneself, but then we have not taken advantage of the opportunity to eliminate from consciousness certain habits of thought. For instance, suppose this lady would have sat down and started meditating on the meaning of the experience and theoretically she could have had the thought, "My neighbors are bugging me." Then she might say, "This may be the meaning of this experience—I must refrain from thinking of my neighbors as bugging me, even if they seem to be bugging me, because they are not bugs." The Bible says: "Love thy neighbor as thyself" (Leviticus 19:18). So this would have opened up a new way of looking at her situation that would have been even more helpful than just distracting

her thoughts. She did not learn anything. So if you would find in your meditation that these were the kind of thoughts you were entertaining, then you become a better neighbor from then on.

**Student:** So in order for that kind of experience to have a beneficial effect, we need to be able to discern the meaning?

**Dr. Hora:** Right. We are studying meditation—that is what meditation is for—we seek to become aware of certain hidden thoughts which are present in our consciousness, and then we eliminate them by recalling something pertinent that the Bible says: “Love thy neighbor as thyself.”<sup>(11)</sup>

## Illusion of Personal Mind Power

There are many ways we ignorantly try to do the impossible, or claim responsibility and accept blame for something that we could not have done.

One of the more common forms of mental disease is power-madness based on the illusion that man has the power to make things happen, to influence people and events, and to be a prime mover.<sup>(12)</sup>

There is not only the illusion that we are thinking, but there is also an illusion that we can control events with our thoughts. When we worry about something, we fall prey to an illusion that by thinking about

what should not happen, we can in a magical way assure that it will not happen. We are ensnared by our own ignorant illusions, and it is all based on the idea that we are thinking; but it is not really thinking—we are paying attention to something that should not happen or to something that should happen.

**Student:** But there seems to be another side to that—and it is kind of perverse. We have the illusion from personal mind power that if we worry obsessively about something, we can make it not happen. However, if we take the principle that “Nothing comes into experience uninvited” it seems as if the mind does have that power in the opposite direction, that if we keep thinking that something should not happen, we will invite it.

**Dr. Hora:** Yes, of course that is the double-edged sword of ignorance. If we understand that we are not really thinking, but that we are just attending to thoughts, then we can attend to something that is really helpful, like love or generosity or gratitude or freedom.

**Student:** So the illusion that we are thinking is based on a belief that we can change events with our thoughts?

**Dr. Hora:** Yes, on personal mind power. Now the question is, How many people would be willing to admit that they cannot think? Someone could ask, “Am I mindless or stupid?” It could be a great insult to try to explain to someone that he cannot really think.

It hurts our mental vanity. All our lives, we are being educated to

think and to be proud of our thinking ability. And now, here comes Metapsychiatry, which throws a monkey wrench into the whole idea by saying that no one can think—there is no such thing as thinking!<sup>(13)</sup>

## Experiences vs Real Life

**Question:** Dr. Hora, recently our neighborhood has been invaded by derelicts. In view of the fact that you claim that nothing comes into our lives uninvited, I wonder whether we have in any way invited this into our lives.

**Dr. Hora:** Correction, nothing comes into our experience uninvited. Experience is not synonymous with life, even though people fail to make this distinction. When they think of their lives, they think of their experiences. Life is God, the principle of infinite good, of harmony and joy, vitality and vigor, love, beauty, and freedom - that is life. What are experiences? Experiences have nothing to do with life. Would you believe that? How is that possible? What other people consider the very essence of life we have the boldness to claim has nothing to do with life!

## Experiences are dreams

**Question:** Do they always involve the five senses?

**Dr. Hora:** Yes. And imagina-

tion and thoughts. Experiences are perceptualized thoughts. What does that mean? They are thoughts which we translate into perceptions. In other words, they are hallucinations. Experiences are our own thoughts coming to us in the form of sensory perceptions. What is a dream? Dreams are thoughts in the form of pictures, images; and experiences are thoughts in the form of sensory perceptions. So life is one thing, and experiences are another.

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

We can share other people's thoughts, and we can also share their experiences. Friendships are based on shared experiences because a friend is someone who agrees with us about certain thoughts that we cherish. Enmity is when we disagree. But life is a bird of a different feather. If we come to see the validity of the principle that nothing comes into experience uninvited, we can gain a clear understanding of the fact that thought precedes experience. Whatever our mental preoccupations are, they will appear in our experiences in one way or another. If we want to be beneficial presences in the world, we shall be concerned with seeing the perfect harmony of divine reality everywhere. And when we realize life, we will be able to see the good of God everywhere. And when evil comes to our attention, we shall know that it is only a phenomenon, that is, an appearance. Appearances appear and disappear; they come to our attention but they are not in our experience.<sup>(14)</sup>

## Facing Up to Pain

Everyone craves pain; as human beings we are "thriving" on pain. Whenever you develop some painful condition, just remember, "Nothing comes into experience uninvited." When you have enough integrity to face up to this embarrassing insight, in what way will it be helpful for you to deal with your pain if you acknowledge that you desire it? How will that help?

If we have the integrity to admit that our pain is invited, that we have a desire to suffer, then we become sufficiently embarrassed to reach out for the First Principle and seek to enter into that "door" which leads to freedom and salvation. It is easy to recite the First Principle, but to enter into the First Principle means to abandon personhood and become a spiritual consciousness—incorporeal.

We lose interest in physical existence, and we become wholeheartedly and gratefully interested in being individual, spiritual consciousnesses—non-dimensional transparencies for God. We become an aspect of God, consciously. We are always an aspect of God, but this way we will be consciously aware of the truth-of-being where the human condition, the human mockeries, are transcended—we also speak of self-transcendence. So, we rejoice in discovering our true "nothingness" which is the glorious freedom of the spiritual understanding of Reality in God, which is infinite Mind.

**Student:** If a child is being abused by an adult, is there already a desire there for pain? It seems that

the child is dependent on the adult.

**Dr. Hora:** The child is being educated to appreciate pain; we have to be educated to that. This human condition is all perverted, but no one can be blamed for it. It is just "the way the cookie crumbles."<sup>(15)</sup>

The Bible says: "As man thinketh in his heart, so is he" (Proverbs 23:7). And we could add, and so will his life be also. Nothing comes into experience uninvited. "We think in secret and it comes to pass; the world is but our looking glass." If we are in the habit of complaining and feeling sorry for ourselves, believing that we are unfairly treated, then our entire destiny will be shaped accordingly. We are inviting maltreatment. There are no involuntary victims; no persecutions come our way uninvited. Does it mean that we are to blame for our misfortune? Does it mean we are to blame for being poor? It is very important to know not to ask futile questions - especially "Who is to blame?" - when someone is inviting a miserable life for himself.

**Comment:** Ignorance is to blame.

**Dr. Hora:** Right. What evidence is there that this is so?

**Comment:** When ignorance disappears, healing occurs.

**Dr. Hora:** When ignorance disappears, healing does not occur. When does healing occur? When the truth appears in consciousness. Suppose we discover that two and two is not five; does it mean that we already know arithmetic? What evidence do we have that no one is to blame, only ignorance? What is

the difference between truths and facts?

**Comment:** Facts are appearances.

**Dr. Hora:** That's right. And what is truth?

**Comment:** Truth is what is real.

**Dr. Hora:** That's right. If we ask wrong questions about self-pity—such as, “Why do I have this problem?” “Who is to blame for it?” “What should I do about it?” “How should I do it?” we will never find a solution. But if we ask “What is the meaning of self-pity?” then the answer is “It is a self confirmatory idea.”<sup>(16)</sup>

## Relief

When we are advanced on the spiritual path, we reach a point where we have stopped inviting experiences. Events come to our attention only and we respond to them dispassionately with intelligence and love. We are learning to transcend experiential life and to lose our attachment to darkness and operationalism. When we come to know ourselves as Love-Intelligence rather than flesh and blood, then we are enlightened, liberated, and saved. This is bliss consciousness.<sup>(17)</sup>

## Healing

Sometimes a problem can be a turning point in one's life if it is healed through understanding its meaning. One can actually be re-born of the Spirit in this manner. Every problem is tailor-made and has a purpose. The purpose is to bring us closer to God. And if we are willing to come closer to God, more in line with divine Principle, not only does the problem disappear but we have ascended to a higher level of spiritual consciousness and we have been greatly blessed.

We cannot use God to solve our problems for us. In prayer we use our problems to come closer to God. Our problems are opportunities which show us where we have to come closer to God. There is great value and comfort in understanding that our problems are tailor-made lessons to teach us what we need to know. If we don't understand this, we can find prayer very frustrating. We often make the mistake of trying to use God to serve us. If we could do that, we would be greater than God, and God would be our servant. It is frequently assumed that in prayer we tell God what he should do; but of course, this does not work. Problems are telling us what we need to know in order to come into better alignment with the divine Principle, with the law of the Spirit of life in Christ Jesus. And then the problems disappear.<sup>(18)</sup>

## Commitment

Of course, experiences are inevitable but not necessary. So if we go for a vacation or to a fancy restaurant or to a party, the best way to participate is with little interest.

The first commandment implies: “Thou shalt have no other interests before the good of God.” Most of the time we are suffering from what we are interested in. Whatever we are interested in becomes a “should,” and it is the “should” thoughts which are our tormentors. “Shouldlessness” is freedom and peace. Life ceases to be a hassle.

**Comment:** This is wonderful and it is true, no matter what anybody says; and yet, as soon as I get into my work environment I seem to lose it.

**Dr. Hora:** You are describing what appears to be an acceptance of the principle but not a commitment to the principle. It is easy to accept something that is so logical and clear, but the next step is commitment. “Commit thy works unto the Lord, and thy thoughts shall be established” (Proverbs 16:3).

**Question:** Well, what do you mean by commitment? Dedication?

**Dr. Hora:** It is a sincere desire to apply the principle every moment of our day, to live by it. If you don't use it, you lose it.<sup>(14)</sup> ■

## PAGL is Spiritual Blessedness

**Question:** A couple of years ago in a conversation with you, I was shocked into the understanding that the good aspects of our lives also have meaning, but that those are spiritual meanings. Prior to that I had just been dwelling on the negative aspects of meaning. I have been considering recently some of those things in our lives that are clearly more of the light shining through—more of that spiritual blessedness, particularly in the area of business and finance. There is obviously more order, more abundance, more joy and less of a sense of burden and less of those kinds of negative things apparent. I was just considering if there was more specific meaning than this space of God's good present in our life. So if we are seeing more order, more abundance, less burden, are we seeing or experiencing more of love, more peace, more harmony?

**Dr. Hora:** Yes, another word for spiritual blessedness is PAGL. The Bible says, "All things work together for good to them that love God." (Romance, 8:28) and in Metapsy-

chiatry we speak of effortless, efficient effectiveness. These are all indications that we are graced by spiritual blessedness—that we are on the beam, so to speak, with God. That our personal mind is thinning out, and we rely less and less on calculative thinking and more and more on inspired wisdom, and our responses to life situations are different, more appropriate, more harmonious, and then we live more effectively with much less strain and strife and anxiety disappears from our lives. There is a sense of assurance, and that is a glorious state to be in.

**Comment:** Yes, I just realized yesterday that I used to constantly live with some fear of impending doom. And I just haven't noticed that sense for I don't know how long—it disappeared.

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

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

we turn it is blessed.

Often people ask what draws us to study Metapsychiatry or any spiritual truth. We usually say that there are two things; at first we are driven by suffering, and after a while we are drawn by the love of truth. So we are driven and drawn. When we realize that suffering is totally unnecessary; that illness is not necessary; that God has never made it; that God has created us for a glorious life of manifesting his perfection in the world, then we see what a mistake it is to remain ignorant of God and try to live by the serpent's recommendation—with the illusion of having a personal mind and existing as autonomous entities entirely apart from God, which most people naturally believe. So we have to be taught, and we have to study, learn, and pray to attain the realization of the divine context, and then we are saved, so to speak. We don't get saved by joining a church or by submerging ourselves into water, or going through some ceremonies. We get saved by understanding the truth of God and man.<sup>(19)</sup> ■

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### The text above was compiled from the following publications:

1.) *Dialogues 2: The Perfect Principle*; 2.) *EM 4: The Prayer of Beholding*; 3.) *BTD 43: Friction*; 4.) *BTD6: Law of Karma*; 5.) *BTD 28: The Nightmare Pill*; 6.) *BTD 25: Safety*; 7.) *Dialogues 1: The Supreme Way*; 8.) *One Mind 6: The Mystery of Ignorance*; 9.) *One Mind 11: Self-Esteem*; 10.) *Dialogues 17: Safety*; 11.) *One Mind 15: Pain and Gratitude*; 12.) *BTD 49: Solitary Man*; 13.) *One Mind 20: What is Thinking?*; 14.) *Dialogues 30: The Gatekeeper*; 15.) *One Mind 23: Pain*; 16.) *Dialogues 21: Self-Pity*; 17.) *BTD15: Transubstantiation*; 18.) *Dialogues 25: Eternal Damnation*; 19.) *PN: January 1989*, 20) *Romans 8:28*

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## PAGL Group Meetings

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

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 hbroadheadcox.net or call (California): 805-898-9931.

PAGL Group Monday mornings in Greenwich, CT led by Susan Fisher. Individual coaching/teaching of metapsychiatry available as well. Call 203-322-4890 for more information.

Monthly PAGL group on a selected Thursday of each month at 8 PM eastern time, 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.

Susan von Reichenbach, mentored by Thomas Hora, offers Spiritual guidance in Metapsychiatry - in person, by telephone or Skype - and leads, as well, classes in Metapsychiatry (CT). For more information or inquiries, please email Susan@theMetaWay.com or visit <https://www.theMetaWay.com> or tel. 860.405.4044

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.

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## PAGL View

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