

# PAGL View

## Real Life

*What is life?*

*Life is God, and the issue of life is God. What are we saying when we say that? The issue of life is God. It is not self-esteem. It is not personal power. It is not entertainment. It is not recognition. It is none of those ancillary, marginal aspects of human experience. Life is God. The issue of life is God. How can we say that? What are we saying?*

### CONTENTS

Relevance to Life . . . . .	2
Relief From Nonsense . . . . .	3
Existentially Engaged . . . . .	4
Real Life in Time . . . . .	4
We Already Are. Personality vs. Individuality . . . . .	5
Real Life Cannot Pass Us By . . . . .	6
Announcement from The PAGL Foundation President . . . . .	7

**Student:** The issue of life is God for the musician when the musician sees the beauty and the harmony in the music. For the florist, it's when the florist sees the life and the beauty and the intelligence and the balance—all of these intangible qualities—being expressed.

**Dr. Hora:** In other words, they are seeing God. They are involved with God, even if they are atheists.

They don't have to go to church or be theologians. But if there is an appreciation of beauty, harmony, joy, gratitude, freedom, wisdom, then we are involved with life. We are looking and seeing life, which is God. Then there is no frustration, discontent, fear, anxiety, jealousy, rivalry this way and that way, and there is happiness and there is health. These people have a hobby, and they do what they enjoy. Sure, but what is the secret? The secret is that they are involved with life.

**Student:** It seems as if there are certain vocations that provide more of an opportunity to see these qualities of life. In other words, it seems that what you are saying is that our purpose is to come to know God, to know life. To come to know God, that is what we are here for. A student talks about certain musicians seeing these qualities. That's clear. The florists some-

how see spiritual qualities in what they are seeing. I guess that is the difficulty, that some of us have a problem seeing the spiritual qualities in the nature of the work that we are doing. Maybe sitting in front of a computer screen, he has a problem seeing the spiritual values in the task that he is performing.

**Dr. Hora:** Yes. Some musicians have the same problem as the computer specialists and some florists only see the price tag, right? And they, too, have a problem. Is there a place where God is not present—for instance, let's say, in a coal mine? Suppose you are working in a coal mine. Is this a hopeless situation? Is there no God in a coal mine? There is sometimes more of God in a coal mine than on Fifth Avenue in New York. Where is God located? In consciousness. Now, this student has a distinct experience of an unfulfilling job.

*Continued on page 2*

*Continued from page 1*

He is aware of not finding fulfillment in his job assignment. Suppose tomorrow he is promoted to chief computer consultant and everybody looks at him. Will that give him fulfillment? No, just a temporary uplift. So it is with everything. <sup>(1)</sup>

## Relevance to Life

**Student:** Dr. Hora, I was wondering if self-transcendence is the same thing as self-understanding.

**Dr. Hora:** What relevance does your question have to your life?

**Student:** I thought about that; it occurred to me that my question doesn't seem important.

**Dr. Hora:** It could be important if it has some meaning to your life.

**Student:** I was wondering if transcendence is the same thing as understanding.

**Dr. Hora:** I heard you say that. What prompts your question?

**Student:** I don't know. Maybe it would be easier to grasp, more accessible to me, because understanding is a more common term than transcendence . . .

**Dr. Hora:** What relevance does this question have to your life? One of our group here just asked me a question about erudite, intellectual people, talking for hours, seemingly very in-

telligently, but nothing had any existential impact that you could sink your teeth into. Here is a very good illustration of this: we have a seemingly intelligent question, but it is "out of thin air"—we could not find any relevance to the price of butter either. We could talk about transcendence; we could talk about understanding; but how do these relate to your life? Are you trying to engage in an intellectual conversation? This is called the fraudulence of the intellect: intellectuals can talk and talk and have long discussions with each other, never touching any base. They pretend to engage in some kind of a communication, and they are just throwing words around. People who listen to them can't get anywhere with it. What possible benefit is there to asking whether understanding is the same as transcendence? Where does it get you? It is a pretense of asking a question. You are not saying, "I have a bellyache, and I don't know what to do about it." You are asking an intellectual question which has no contact with anything. You might as well come here with the Encyclopedia Britannica, open it at random, pick a place, and say, "I want to know what is written here." So what? This is going on in universities and colleges, where people talk to each other on levels totally devoid of existential relevance. One of our students reported today that she listened to some very famous

intellectuals on television who seemed to be talking very intelligently, but she could not find anything of value in it.

**Student:** Yes, I was trying to find a pearl there, just one perhaps, on which I could meditate or contemplate that would be, in some way, beneficial to lifting my consciousness. There was not one sentence.

**Student:** They were certainly intellectuals of the highest order on this program; I turned to my wife and said, "Do you have any idea what they are talking about?" We felt so stupid, and they were speaking English! But we just had no idea what they were talking about.

**Student:** Some people devote their lives to such pursuits, but it seems fruitless; and yet they are so highly regarded and well-respected.

**Dr. Hora:** People are very much impressed by intellectualism, and it is nothing but a devious, hidden way of confirming oneself.

**Student:** You have said that intellectuals believe in the power of the personal mind.

**Dr. Hora:** Yes, you might as well read a dictionary. What will you get out of that? A dictionary is not a book for reading—it is a book for research. Similarly, the Bible is not a book for reading. Jesus never said, "Read the Bible;" he said, "Search the scrip-

tures.” What are we searching for? A useful idea. And if we ask a question here, we have to have some relevant need to gain clarity on an idea or issue that is important to us in terms of our mode of being-in-the-world.

**Student:** I have made that same mistake, too. You think that you are studying the book, and maybe you even underline it; you can then get up from reading and feel as if you have done something for an hour or two, think that it was an accomplishment. We have to remind ourselves constantly what the purpose of study is, because it can easily turn into intellectualism.

**Dr. Hora:** What are intellectuals interested in?

**Student:** Showing how much they know.

**Dr. Hora:** This is the basic fraudulence of intellectualism. Intellectuals talk and lecture and debate and say words, and these things have absolutely nothing to do with life. They are only saying, “I am a highly educated person; I have read this book, and I have read that book; I have heard that lecture; I know this person who is a Nobel Laureate; I know, and I want you to know that I know.” That is all there is to it—it is empty, totally empty because of the motivation. In Metapsychiatry we must talk in such a way as to really say something. If we ask a question, it must have something to

do with our lives. What benefit will we get out of explaining the difference between understanding and transcendence? We will get nothing out of it, and we will have the illusion that we have engaged in a dialogue of some kind—but we haven’t. It is nonsense, plain and simple.

### Relief from Nonsense

*“... nice is not nice. It is actually very ugly because it is just nonsense.”*

**Student:** Dr. Hora, it gets more and more difficult to have a conversation outside of here with “normal” people. I find more and more that I would rather be by myself. It is so difficult. No matter how it starts, I have been unable to transcend what others say and to understand that it is just ignorant or invalid thoughts operating and not to take it personally. I walk away and keep repeating in my mind what I heard. I don’t want to be a hermit. I don’t know how to . . .

**Dr. Hora:** How to avoid nonsense? People have somehow gotten stuck and don’t know how to avoid it—there is a lot of nonsense in the world. I remember a student of Metapsychiatry, a middle-aged lady, who was always concerned with being nice. Whenever you talked to her,

she would make sure that you thought of her as nice. When she would attend our group talks, she would pick up certain things and next time regurgitate these ideas to show that she was nice, hoping that people would be impressed not only with how much she knew but also with how nice she was. One day she was told in a private session, “Look here, nice is not nice. It is actually very ugly because it is just nonsense.” This upset her very much. Some people are stuck in their ways about “how to win friends and influence people.”

**Student:** Most of my life, I have been trying to please someone so that she would like me, and I would have conversations that were surely full of nonsense. But now I am finding that it is difficult to have a conversation with that individual.

**Dr. Hora:** You cannot stop the nonsense.

**Student:** Probably.

**Dr. Hora:** What is the alternative?

**Student:** Keeping quiet.

**Dr. Hora:** That is no remedy; it still goes on in thought.

**Student:** Clarification of issues?

**Dr. Hora:** Could you elaborate on that?

**Student:** It seems that if one is discussing an issue, and if one’s

motivation is clarification, then there is no nonsense involved in the conversation, and it is a useful dialogue.

**Dr. Hora:** Well, the earlier question here was asking for clarification. What was the issue? His issue was wanting us to think that he was participating in the group. The question was just a means of pulling the wool over the eyes, like saying, “Look here. I am here, and I am a regular student of Metapsychiatry. I am even asking questions.” It looked as if it was a clarification of issues, but it was not really. It was just a way of trying to make us think that this was an issue. He was just trying to create a favorable impression.

**Student:** Is the alternative to nonsense authenticity?

**Dr. Hora:** Of course. Forthrightness, truthfulness, and being existentially engaged—we have to be “engaged” in life. If we are speaking nonsense, then we are just pretending to be engaged in life. Actually, we are not really here—we are just fantasizing about something else—but we want people to think that we are here.

**Student:** When you say “engaged,” are you saying that it has to be relevant to something? Is relevance the issue?

**Dr. Hora:** Surely. Intellectual questions are relevant to nothing; they are a pretense to relevance;

therefore, they are a lie; they are fraudulent. Everyone knows, especially in academic circles, that intellectuals are frauds. They are not only lying; they are constantly pretending, and they are constantly arguing with each other. This is called contentiousness—intellectuals have a tendency to be contentious.

## Existentially Engaged

**Dr. Hora:** Whatever you are interested in, you have to be interested in the quality of life. What is the quality of my life, and how could this quality of my life be improved? Everyone has a need to improve his quality of life. We do not have a need to collect intellectual concepts which have no relevancy to our lives. We come here so that our lives could be improved.

**Student:** I can understand that this applies here; does it also apply when we are not here? Can we say that in order to be authentic, we have to be existentially engaged all the time?

**Dr. Hora:** Well, of course. If you are not engaged, you are just up in the clouds. There are many people like that—they will not communicate—they make conversation. What does it mean to make conversation? It means to pretend that we are engaged in living. But, if we are truly existentially engaged, then we are interested in finding ways of el-

evating and improving the quality of our existence—this is existential involvement. When we talk to such an individual, we are never bored—everything is very interesting and awakening. You never fall asleep with such an individual. With a nice person, you fall asleep! There are people with whom we fall asleep, and there are people with whom we wake up. I am sure you have found such situations. We wake up! Such an individual doesn’t have to talk a lot or shout; the quality of his presence is such that you wake up.

**Student:** Is that a broader way of seeing a beneficial presence, or are we talking about something different?

**Dr. Hora:** It is the same thing. A beneficial presence is present. An intellectual is not really present—he pretends to be present.

## Real Life in Time

Unenlightened life is lived on the horns of this dilemma—“what should be” and “what should not be”—we are always thinking this. Most of the time, people think about what should not be—the weather shouldn’t be bad; sicknesses shouldn’t be; the political situation shouldn’t be like that. Unenlightened man is forever preoccupied with what shouldn’t be, and occasionally with what should be. As long as we think that way, we are always

having anxieties and conflicts and suffering of all kinds. How can we not think that way? After all, this is life, and we said we have to be engaged in life! That is not life—that is ignorance and error—it is unenlightened life. Enlightened man doesn't think about what should be or what should not be. What does he think about?

**Student:** What is.

**Dr. Hora:** “What really is”—that is what enlightened people think about. How does that help? It depends on whether you know “what really is.” You think that today is Wednesday; is it really so? According to conventional thinking and the calendar, it is really Wednesday. But what does the calendar know? What do conventional thinkers know? Enlightened man knows that even though it is stated that today is Wednesday, it is not necessarily so.

**Student:** But “neither is it otherwise!”

**Dr. Hora:** That's right. “Nothing is as it seems to be, and neither is it otherwise” (Zen koan). So what is it? It is neither Wednesday nor not Wednesday. What is it?

**Student:** It is an opportunity to be aware of Reality or to be engaged in fantasy.

**Dr. Hora:** Okay, so what is this Reality? Is it on Wednesday or not?

**Student:** It has nothing to do with time.

**Dr. Hora:** Right. Reality has nothing to do with the calendar; it has nothing to do with the time of day—it has to do with eternity. “What really is” is eternity. What's that, and how is that helpful? What calendars do they use in eternity? No calendars.<sup>(2)</sup>

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*Infinity is apart from time and space. Time and space belong to the phenomenal world. Time and space have practical value in human experience, like arriving on time to our office, etc. But if we understand that real life proceeds in timelessness, we will never be in conflict with time. We will gain a transcendent perspective on time.* <sup>(3)</sup>

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“Spiritual blessedness” is “what really is.” Apart from that, nothing is real. Imagine, the only reality that “really is” is spiritual blessedness. . . . We are trying to understand “what really is” because all unenlightened people live by what “should” be or what “should not” be. As long as we live this way, we are suffering all the time because we say, “Pain shouldn't be, and pleasure should be; sickness shouldn't be, and health should be.” Every-

thing is either what should be or what shouldn't be. As long as we think that way, we will never know “what really is.” Only if we know “what really is,” only then can we be healthy and free and alive—then we are in touch with Reality. When you become conscious of Reality, you attain a state of the Christ-consciousness, and then you can function effectively in the world without any difficulties: all things will work together for good. This is the First Principle of Metapsychiatry: “Thou shalt have no other interests before the good of God which is spiritual blessedness.” We discover that the only real thing in life is “spiritual blessedness”—bliss consciousness.<sup>(4)</sup>

## We Already Are. Personality vs. Individuality

In our true being we already are individual and unique manifestations of infinite consciousness. Personality is determined by the psychological characteristics of man, but individuality is determined by spiritual qualities. We learn to see an individual with the faculty of spiritual discernment, which in turn enables us to view one another with transcendent regard. We all have this faculty and it can be awakened through study, cultivation and guidance.

Our life seems to be what we cherish, what we hate and what we fear. As we reach the point when we are ready to give up

these invalid pursuits, we become willing to die for the sake of a spiritual value system. We may experience this as a sacrifice, but only through this process can we find the only real life.

This exchange of the insubstantial, illusory mode of being for the real and substantial one is a continuous process, and what at first seems a sacrifice, is revealed to us as the only way to harmonious existence, and a great blessing. <sup>(5)</sup>

### **Real Life Cannot Pass Us By Spiritual Blessedness**

Simply stated, Life is God, and God is Life; and if we are interested in “Life,” then we have to be interested in God. And if we are really interested in God, then Life cannot pass us by, because we are completely immersed in this Life, and the sayings of Jesus simply reiterate in different words the First Principle of Metapsychiatry. Would you believe that? If you are primarily, and wholeheartedly, and unequivocally, and absolutely interested in the First Principle, which is the good of God, you will know Life as spiritual blessedness, and nothing in this world can give you a feeling of “life” passing you by, because you are inseparably part of that Life as long as you are aware

of spiritual blessedness. This is Life. Now, Life can be found in the First Principle. You cannot sink your teeth into it, but that’s Life. Whatever is not spiritual blessedness is not Life — it is the illusion of Life. All the other things that we are interested in are not “realities” — they are just human values. Now what is wrong with human values? There’s nothing wrong with being a VP, and having two houses, and skiing, and being well spoken; but human values can never give you a sense of fulfillment. How is that? Did you ever think of this? Human values can never give you a sense of fulfillment. . . And people are just clamoring for an endless variety of human experiences, and that’s not Life; that is the “dream of life in matter” — the dream of life in the body, in clothes, in relationships, in interaction, in business, in a profession; all these are “life” in the material world. The material world is not real Life.

**Student:** Dr. Hora, why are we not satisfied with what we have in the material world?

**Dr. Hora:** “Why” is one of the “6 dumb [or futile] questions,” right?! We don’t ask “why?” Suppose you would be a new Jesus, and say life is passing you by, because you are not satisfied with your human values, and all you need is to get somebody to make you satisfied, and then you’d have it made.

**Student:** Human values are al-

ways accompanied by interaction thinking and the envy that comes from making comparisons. How can we ever be satisfied if we are thinking that someone else is going to have more than we have?

**Dr. Hora:** Well, suppose you recognize that interaction is a human value, and you see that you can never find satisfaction with that [mode of operating]. So you decide, as some have, to become a hermit and avoid contact with other people. Will that solve your problem? No. A human being can never be free of this gnawing experience of life passing him by, because on the human plane, we are all mortals, and as long as we see ourselves as scheduled to die, how can anything make any sense? Human beings have a terminal disease: they are all scheduled to die. Thus, “life” is not only a bore and a lousy drag, but it is also very short and dirty.

“Spiritual blessedness” is not a human experience. Did you ever think of that? And “spiritual blessedness” is not unavailable — it is available. <sup>(5)</sup> ■

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

1. *Encounters with Wisdom (EwW)*, Book One, “Job Fulfillment”; 2. *One Mind (OM)*, Dialogue No. 27, “Existentially Engaged”; 3. *Self-transcendence* (Booklet); 4. *Commentaries on Scripture* (Booklet); 5. *EwW*, Book One, “Spiritual Blessedness”.

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**Letter from the PAGL Foundation President:**

Greetings Fellow Students of Metapsychiatry,

The mission of the PAGL Foundation remains short, sweet and simple: To preserve and make Metapsychiatry available. New opportunities and technologies continually unfold. At the publishing of this issue of “PAGL View,” we are delighted to announce the publishing of Encounters with Wisdom Book 8, available now as an e-book from Amazon and shortly in print. The Concordance is being reconfigured for easier use and expanded capabilities and is anticipated to be installed at [www.Pagl.org](http://www.Pagl.org) soon. AND a new project being considered by the foundation is to make some of the written works of Dr. Hora available in audio book format.

The PAGL Foundation continues to be able to make Metapsychiatry available with thanks to the donations of those who are inspired to support this work.

We welcome your input.

Blessings of PAGL,

Nancy Rosanoff

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## PAGL Group Meetings

Tele-Group: 8 A.M. Pacific Time. First Wednesday of every month. Especially timed for early risers and those in other time zones. Tele-Group: 6:30 P.M. Pacific Time. Third Wednesday of the month. Led by Heather Brodhead: 805-680-3034 (California) h.brodhead@icloud.com. Heather is also available for individual consultation and spiritual guidance.

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); 914-589-0090; [nancy@rosanoff.com](mailto:nancy@rosanoff.com).

Monthly PAGL group on a selected date and Eastern time of each month with Bruce & Diana Kerievsky. For info; 609-662-4911 or [bruce.kerievsky@gmail.com](mailto:bruce.kerievsky@gmail.com). Diana is also available for private consultations by phone and by Zoom.

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

Susan von Reichenbach, mentored by Thomas Hora, offers spiritual guidance in Metapsychiatry - in person, by telephone or Skype - and also leads META Classes by teleconference the second Sat. morning of every month 10:30-12:00 ET, open to all students of Metapsychiatry. For more information or inquiries, please email [Susan@theMetaWay.com](mailto:Susan@theMetaWay.com), visit <https://www.theMetaWay.com> or tel. 860.405.4044

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## PAGL View

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**Guidelines for listing in “PAGL Group Meetings” section:** All listings need to be about PAGL group meetings. Submit your listing to [paglview@PAGL.org](mailto:paglview@PAGL.org), and send payment \$20/year to:

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\_\_\_\_\_ Tax deductible donation to the PAGL foundation to support its efforts to make Metapsychiatry available to interested individuals. 

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