

PAGL View

In the divine economy there is no un-employment

We all have a full-time job, twenty-four hours a day!

We are here to manifest the qualities of God, and that is all we have to be concerned about. Then everything else falls into its proper place: the right opportunities, the right solutions, the right rewards naturally flow out of that commitment. ⁽¹⁾

What is work?

Work is an activity aimed at expressing usefulness, intelligence, and beneficence. Income is a symbolic appearance of the flow of God’s good to man and man’s receptivity to it. Therefore, income is not directly related to work; work is related to usefulness, and income to receptivity. The more useful we wish to be, the more opportunities will arise for work. This is a spiritual solution to idleness and unemployment. The more receptive we are to the good of God which is

spiritual, the more income will be manifested in our experience. This is the spiritual remedy to a sense of lack.⁽²⁾

Who is to blame for jobs being lost?

Student: Dr. Hora, you were talking earlier about the economy and the nature of the contagion that takes place when people start thinking about how bad things are. And it grows and grows. But when we read in the newspaper that thousands of stores are closing and hundreds of thousands of people are losing their jobs . . . and it is true that this is happening . . . what is the valid way to look at this? Are these people victims of their own erroneous thoughts?

Dr. Hora: Yes, of course.

Student: And that’s not negative thinking?

Dr. Hora: Not even George Bush [The President; the media.....] is to be blamed for it. The tendency is to blame. It is basic human nature to seek self-confirmatory experiences.

Student: But what about people who have been working for 20 to 25 years, who never wanted not to have a job and have put in honest, hard work and effort all those years and are suddenly out of a job? It seems hard to understand that after all these years they decided they didn’t want to work anymore, or they suddenly have an ignorant thought.

Dr. Hora: Well, we have spoken of the secret of contagion. What makes problems contagious? It is not only syphilis that is contagious and AIDS and diseases of all kinds, but also economic diseases. We now have computer sicknesses. They call it a virus. What is this? It is just collective, negative, self-confirmatory thinking. It is the curse of mankind. It is inevitable, but not necessary. Thousands are losing their jobs, living on the streets, losing their homes, are sick and suffering. Hundreds and thousands are dying. It is very dismal looking, but it is all just another form of international self-confirmatory ideation, which people are eager to pick up.

CONTENTS

What is work?	1
Who is to blame	1
Am I my work?	2
Competitive Thinking.	3
Harmonius Prospering	4
Affluence	5
Loneliness to Solitariness	6
Politics	7
Right Usefulness	8
Leadership	8
PAGL Group Meetings.	10

Continued on page 2

Continued from page 1

“No evil shall befall thee, neither shall any plague come nigh thy dwelling” (Psalms 91:10). It is possible to be immune to the afflictions of the human race provided we understand the message of the 91st psalm. Have you ever heard of the 91st psalm? The greatest gift of God to mankind is the 91st psalm. It is life-saving.

Student: Do individuals have a proclivity toward certain types of invalid thinking?

Dr. Hora: Yes, we have a great variety of choices available.

Student: But I tend to catch myself, continually, on the same track, more or less.

Dr. Hora: Not enough originality. (laughter)

Student: Okay. (laughter)

Student: Is that what you mean by a mode of being in the world?

Dr. Hora: That’s right, sure.

Student: What amazes me is that when you clarify the issues, it is easy to see that what you are saying is true and valid. But when confirmation hits, it’s as if we become completely blind. When that takes over, we are blind. We don’t really see anything.

Dr. Hora: How can something that is nothing take over?

Student: It seems that way. It seems like it has a life of its own. When we are in that life it’s hard to see anything else.

Dr. Hora: Well, we are here now, and we are studying and seeking to understand that we are not in that life.

Student: But what scares me is

that the light could be turned off so quickly, with the tendency to slip into darkness. It amazes me how that can happen.

Dr. Hora: “And this is the condemnation, that light has come into the world and men loved darkness rather than light, because their deeds were evil” (John 3:19). Yes, unfortunately, we are all prone to this. We must be alert and on guard and understand that, just because millions of people are suffering and vulnerable, we don’t have to be. Now Jesus had a way of describing it beautifully. He said, “Broad is the way and wide is the gate which leadeth to destruction, and many there are who enter therein; but narrow is the gate and straight is the road that leadeth to Metapsychiatry... and few there are who find it” (Matthew 7:13–14). Isn’t that fantastic? He sure knew his stuff. (laughter)

Student: Aside from coming here, we can easily fall into or convince ourselves that what is invalid is really valid. Is there anything else you can recommend to help us with this?

Dr. Hora: Well, the great danger is the habit of conformity. We conform to prevailing opinions and what seems to be. If someone is in a certain environment there is a great tendency to conform to the prevailing lifestyles. It is the value system expressing itself in certain types of behavior. We don’t have to conform. We can stick with the truth.⁽³⁾

Am I my work?

Dr. Hora: Some people identify themselves with their work. They say, “I am a teacher.” “I am a CPA.” “I am a lawyer.” “I am a doctor.” “I

am this,” or “I am that.” God never made such people. Our occupation is not our identity, but most people think that it is. Has Metapsychiatry answered this question before?

Student: “We work for money, and we live for God.”

Dr. Hora: So you know the answer.

Student: I know the words!

Dr. Hora: Is this principle difficult to put into practice?

Student: If you are looking for self-confirmation from your job, and if you really do think the skill is who you are, then it is.

Dr. Hora: Yes, people who identify themselves with their work are in trouble at the time of retirement or unemployment. They are completely lost. It is as though they have been annihilated. It is very important to know that we are “here for God”—that is our real “job.” Everything else is just a means of earning enough money to have a certain standard of life, as good as one as possible. But are we just working for money? Now actors and actresses have a terrible problem because they get a lot of ego gratification from their work. Anyone who seeks to get ego gratification from work is living dangerously. It is like dancing on a tightrope: the moment we are not getting praise or medals, compliments or promotions, we are in trouble.

Student: There is a temptation to take credit for the work, and others certainly like to give us credit for our work.

Continued on page 3

Continued from page 2

It is hard to pass the credit along to God.

Dr. Hora: Unless we have learned to “be here for God,” we have no place to go. Most people have no idea what it means to “be here for God.” They get stuck in their jobs, and then if there is no inflow of ego gratification from the job, where do they go? They go to the corner bar to get drunk, or they get into drugs or sexual excesses or adventures, seeking somehow to bolster their egos. It is extremely important to live for God and to understand that we are emanations of God, and this is our reality. That knowledge is a great protection, and it gives us a solid grounding in life.⁽⁴⁾

Competitive Thinking

Student: There is a lot of pressure to keep pace with others. I seem to get hypnotized into thinking this is important and feel inadequate on my job. What is needed for me to be healed of competitive thinking?

Dr. Hora: The essence of competition is comparison – thinking in terms of comparison to other people. Now, we are all unique individualities in the sight of God. Everyone is here to express God in his own unique way. If we are in the habit of thinking the way the world thinks, then we can get uptight, always dissatisfied and unhappy. The world says you have to measure yourself in terms of money, productivity, and comparison to others according to statistical standards. But we are “in this world but not of it.” We have different standards of usefulness. Our standards are spiritual. If we refuse to compare ourselves,

and we constantly endeavor to be our best in accordance with the spiritual values we are studying, we shall find ourselves more productive and effective without having to compare ourselves with others. Let us remember that we have a different standard to live up to than the world advocates.

Student: So whenever there is any anxiety about competition, I just need to remember that I am here for God?

Dr. Hora: Yes, absolutely. And don’t get seduced or mesmerized by the standards of the world.

Student: Could you speak more about spiritual standards and how we can apply them at work?

Dr. Hora: First, we have to remind ourselves that we are primarily concerned with what God wants, not with what we want or what anyone else wants. And then we ask ourselves, “What does God want?” And what is our answer?

Student: God wants to be manifested. God wants us to manifest spiritual qualities: peace, assurance, gratitude, love, intelligence, joy, etc.

Dr. Hora: Right! Then we keep that in mind all the time. The more we are willing to pay attention to this simple principle, the more harmonious our experiences will become. It works like a miracle! It is as if the whole world suddenly woke up and started having a positive attitude toward us. All things begin to work together for good when we are sincerely committed to being here for God!⁽⁵⁾

“I am not a human parasite...”

As long as we consider ourselves human beings, we have to believe that nothing human is alien to us, that we are capable of any deprivations. But are we human? What is a human being? According to Freud, a human being is a civilized savage, a polymorphous perverse individual. What did he mean? He had a rather bad opinion about people. Polymorphous perverse means capable of any kind of perversity or bestiality. Therefore, as long as we believe that we are human, we can console ourselves by saying: “After all, I am only human.” But the Bible says that we are not human, that we are spiritual manifestations of God, incapable of anything evil. “Thou art of purer eyes than to behold evil, and canst not look on iniquity” (Habakkuk 1: 13).

In the human condition, parasitism and envy are but minor vices. Parasitism means to exploit, to use, and to want to get something for nothing, mostly from other people. Parasitic thinking is very common, and is practically universal in children. After all, up to a certain age, children are parasites, literally sucking nourishment out of their mothers.

There is an infinite variety of possibilities of parasitic thinking. It is good to reach a point of willingness to be embarrassed about ourselves and say: “This is no good. This is human, and nothing human can ever be valid or healthy or wholesome. We must reject it radically, categorically, and absolutely.” We must say: “I am not a human parasite.

Continued on page 4

Continued from page 3

I am a spiritual manifestation of Love-Intelligence, an emanation of God, God's grace is my sufficiency in all things. Everything I need comes from God."

Is that possible? Can money come from God? Can emotional gratification come from God? Can happiness come from God? Can self-esteem come from God? Can job security come from God? How can all these things we need come from a source that is invisible and whose reality is in dispute? It is interesting that parasitism is a prolific source of poverty –financial, emotional, and any other kind of poverty. It is based on the fantasy that somebody else has and "I don't have, therefore, I need." And it is this thinking that keeps an individual in poverty. What is the secret formula for wealth and riches which is described in the Bible and which was enunciated by Jesus? What is this formula for being wealthy? "For whosoever hath, to him shall be given and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath" (Matthew 13:12). Is that fair? This saying is very interesting, because if we look at it from a human standpoint, it is utterly unfair and completely irrational.

But Jesus never spoke from a human perspective. He was speaking from a divine perspective and he was enunciating a divine principle.

A parasitically inclined individual always thinks of himself as a have-not; he always thinks that others have and he does not have. This is his essential outlook on life.

Mentally he has labeled himself as a have-not, and he lives in the future, thinking that one of these days he is going to get from somebody who has, but the future will never come because in the future he will still be thinking that he does not have. We can only be wealthy if we are convinced that we have. How can we be convinced that we have if our pockets are empty? Or if we are out of a job?

Again, our dilemma is that we keep slipping into human reasoning and seeing ourselves as human. But if we are alert and refuse the temptation of interpreting this magnificent principle within the human context, and if we stay with the spiritual perspective, then we see that there is no individual who would not have an infinite supply of intelligence, of love, of goodwill, of gratitude, of joy, of spiritual riches. Therefore, it is possible for everybody to start thinking of himself as having, as "one who hath."

Once we begin to see that we really have everything that is really precious in life, we have it. And pretty soon we will find that more is given to us, more and more is just coming in. When someone starts telling me, "Oh, we are short of money, business is not good," I say, "Stop, you are hurting yourself." It is dangerous to think that we lack something, because the moment we think that way, we will experience it. In divine reality there is no such thing as lack of anything, and an enlightened man is always seeing himself and others in the context of divine reality. ⁽⁶⁾

Harmonious Prospering

In Metapsychiatry we speak of harmonious prospering rather than the dualism of success and failure. Harmonious prospering has no flip side; it is non-dual because it is realized through constant conscious attentiveness to the good of God, a sincere interest in it, exclusive of all other distracting pursuits. An enlightened individual's mode of being-in-the-world is that of harmonious prospering.

Prospering is a quality of being, while prosperity connotes a quality of having. The word "prospering" points to well-being, peacefulness, assurance, joy, harmony, love, gratitude and freedom from anxiety, fear or torment. These qualities are present in everyone but they may be dormant and can be awakened through the process of study, prayer and meditation. Through such consistent study we can gain a spiritual perspective on Reality, revealing to us the fact that we are perfect spiritual beings, created by God for His own purpose, and that the abundant life Jesus spoke of is our birthright. If we follow Jesus' recommendation: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33), then our harmonious prospering will become a reality.

The word "abundant" is semantically inappropriate and could possibly conjure up materialistic notions. But the good life cannot be quantified; it is qualitative rather than quantitative, and can only be achieved through spiritual means, not by an accumulation of material possessions. ⁽⁷⁾ ■

Affluence: The Outflow of Generosity, Good Will, and Affection.

There are all kinds of monies. We have to distinguish between drug money, and political bribery money, and crime money. But the real money, the good money, is the shadow of love. The more loving we are the more we shall prosper—when we are enlightened we are not interested in being rich, we are interested in the affluence of divine grace. Affluence is in proportion to effluence: the more love is flowing out from our heart into the world, the more prosperity will flow into our life without ever getting stuck on it. The moment we are stuck on it the whole thing can dissipate itself. There has to be a harmonious flow of the good of God; under those circumstances money is the shadow of love. So if we are interested in being affluent, we learn to let the love flow out of our hearts with no strings attached—non-conditional goodwill. ⁽⁸⁾

There is a tendency, particularly in the world of finance, to speak of an individual's worth in terms of money. Here again, the standard of the world does not apply to students on the spiritual path. We understand ourselves as children of God, spiritual beings. Can we put a monetary value on a spiritual being? We measure worth by the good accomplished as a beneficial presence in the world. A beneficial presence can be a blessing to his or her immediate environment as well as to the world at large by the quality of his spiritualized consciousness.

The news media constantly bombard us with reports of crimes, pictures of violence and depravity, various diseases, etc. A spiritualized consciousness

does not ignore these reports but is able to transcend them through the understanding of God as the only Reality. In other words, a beneficial presence transcends in his or her own consciousness the media presentations of an evil, depraved world by applying the following Metapsychiatric principle: "The understanding of what really is, abolishes all that seems to be." This understanding acts on the surrounding mental climate by neutralizing the appearances or phenomena of evil and depravity.

A beneficial presence is not a passive observer of world events. He is receptive to intelligent ideas constantly flowing from divine Love-Intelligence into consciousness. Receptivity is attentiveness to communica-

tions from God. These communications supply man with every needed helpful idea, enabling him to become immune to invalid ideas presented by the world. This has a beneficial effect on the noosphere—the collective mental climate—somewhat like the ever-widening ripples on the surface of a body of water when a pebble has been thrown into it.

The news media reports often come across as influencing public opinion. In the human context of interaction living this is considered normal, but it is not a happy or healthy state to be in. It is called "the human condition" and, as we all know, it is replete with problems of every kind.

Continued on page 6

Continued from page 5

Metapsychiatry focuses on the context of God, where influencing others is considered a sin, a trespass. In this context, “There is no interaction anywhere, only Omniaction everywhere” (third principle of Metapsychiatry). The context of God is not determined by environmental factors but by our consciousness of this context. ⁽⁹⁾

From Loneliness to Solitariness

A beneficial presence in the world is a witness to the truth. It is not the witness that is important but the truth. The non-personal way is issue-centered, and people are given the right to misunderstand, even distort the issues, without this constituting a personal attack.

All these things sound rather simple. However, they are not really simple because the non-personal mode of being-in-the-world can be frightening. To most people it conjures up the fear of utter loneliness. Most of us have a fear of letting go of the old and facing something new. People can be attached to persons, places, things, and ideas, and these attachments can be unconscious and can be very strong.

Anyone and anything that would tend to separate us from our attachments is liable to arouse a great deal of anxiety. In psychoanalysis this is called sep-

aration anxiety, but we call it existential anxiety. All of us have a tendency to lean on some person, some place, or some thing. We say we get used to certain relationships. When a necessity for a change arises, let us say, to part with some person — it could be a friend, or a spouse, or a child going off to college — we are often seized with tremendous anxiety. This anxiety can manifest itself in the form of some physical illness. We may believe that some outward circumstance is responsible for our condition and we do not realize that actually what we are confronted with is existential anxiety. ⁽¹⁰⁾

Loneliness and abandonment is something we all dread. We are afraid of nonbeing. Truly, this fear would be justified if it were possible to “not be.” But it is not possible to not be. Thus, we secretly live in fear that something might happen which is an impossibility.

The fear of nonbeing is a universal human experience which needs to be individually confronted. Furthermore, we have to come to see how this fear drives us to seek escape from loneliness, or from being ignored, or being insignificant, abandoned, etc. Loneliness is often experienced as excruciatingly painful and frightening. We have to come to understand that what we are afraid of is an impossibility. In order for an individual to cease being, God would have to be destroyed. Therefore, our be-

ing is absolutely secure. We are inseparable from God. God is our being. Therefore, nonbeing is an impossibility.

The fear of nonbeing underlies all the self-confirmatory schemes to which we are inclined to resort. Dreams and fantasies constitute self-confirmatory ideation, which functions as a mental defense against the emerging sense of nothingness, or, as the Buddhists call it, “sunyata” (emptiness). The healing remedy is, of course, as follows: The more we learn to become conscious of God’s being and our oneness with God, the more peaceful and assured we will become about our existence. ⁽¹¹⁾

Solitariness

Metapsychiatry recognizes a mode of being-in-the-world which we call solitariness. A solitary individual is a beneficial presence in the world, and he is neither involved nor uninvolved with other individuals. He does not move towards people or against people or away from people. He stands as an individual manifestation of God’s presence in the world. A good example of this kind of solitariness is the biblical figure of Daniel.

If we read the book of Daniel, we see that he was a presence at the royal court and he was untouched by all the intrigues and animality around him. He was not involved with them, but neither did he hide from them.

Continued on page 7

Continued from page 6

He stood upright, and was a beneficial presence when everything around him was corrupt and falling apart.

He remained untouched by the events around him and gave us a very good example of a solitary individual, who is a beneficial presence in the world. What is it that motivates us to participate in a situation as a beneficial presence? The first thing is love. The second is a sense of being appreciated. The third is having some models of spiritual freedom around us to emulate.

A solitary individual is not caught up in dualistic anxiety about being in or being out, being liked and accepted or not—all this is nonsense to him. It doesn't disturb him. He never thinks in those terms. He has a glorious sense of freedom. As the Bible says: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1). There is no fear of isolation or loneliness because it is recognized that loneliness is a desire for closeness. Isolation is a desire for acceptance. All these things torment people who do not understand solitariness, which is based on conscious at-one-ment with divine Reality. Solitariness is glorious freedom. A solitary individual is not a loner, but neither is he anxious about acceptance, non-acceptance,

closeness or distance. He is always a beneficial presence in the world, whether people like him or don't like him, approve of him or disapprove of him. He is not concerned with these things. A solitary individual is one who is aware that he is here for God. He beholds himself as a certain presence around which all things work together for good. He becomes a focal point of harmony, peace and healing, in the midst of turmoil. That's what God wants us to be. If we love it, we shall be it. ⁽¹²⁾

Politics: The Tower of Babel or Joint Participation

We are out of focus if we have an invalid idea about what is needed, and nothing makes any sense at all. In chapter 24 of *Beyond the Dream*, titled "The Bureaucrat and the Therapist," I describe how different the focus is between the woman who comes to the agency seeking help for herself and her child and the bureaucratic social worker who is seeking career advancement for herself. The two try to communicate, but they do not get anywhere. The bureaucrat is preoccupied with career advancement, so people who turn to this individual for effective support are not helped. The whole Communist system in Russia has broken down on this very basis—everybody has a different concern, and effective communication is not possible. Do you know the story

of the Tower of Babel? [Genesis 11: 1-9] The people got an idea to build a big tower to put God out of business; they used different expressions, and the whole thing was a big flop. It started out like a joint venture, but pretty soon there was confusion and no possibility of communicating with one another. And that is happening in institutions more than in private life. People are increasingly anxious, and they try to dominate each other to alleviate the anxiety, and problems are mounting. On the other hand, if everyone would understand that "everything and everyone is here for God," there would be harmonious coexistence and effective work processes and success. This happens occasionally—especially in the beginning.

In an organization, group, or agency that is starting out, if there is at least one leader who has a certain constructive concept, it starts out in a very promising way. But pretty soon warfare breaks out, and people start coming late and leaving early; they take sick days, and they go play squash. Everything falls apart. This is the human condition.

Now the Bible says that God confounded the builders of the tower—they could not understand each other. One asked for a hammer, and he got something else.

Continued on page 8

Continued from page 7

They could not work together because they did not understand each other and misinterpreted what was being said. It is the story of the human race.

Right Usefulness

A beneficial presence is not a passive observer of world events. He is receptive to intelligent ideas constantly flowing from divine Love-Intelligence into consciousness. Receptivity is attentiveness to communications from God. These communications supply man with every needed helpful idea, enabling him to become immune to invalid ideas presented by the world. This has a beneficial effect on the noosphere—the collective mental climate—somewhat like the ever-widening ripples on the surface of a body of water when a pebble has been thrown into it.

The news media reports often come across as influencing public opinion. In the human context of interaction living this is considered normal, but it is not a happy or healthy state to be in. It is called “the human condition” and, as we all know, it is replete with problems of every kind. Metapsychiatry focuses on the context of God, where influencing others is considered a sin, a trespass. In this context, “There is no interaction anywhere, only Omniaction everywhere” (third principle of Metapsychiatry). The context of God is not deter-

mined by environmental factors but by our consciousness of this context.

Leadership

The desire to influence and manipulate pervades all segments of society, notably political life. The most important qualification of a political leader is his ability to influence people. It is an operational idea and usually troublesome, creating resistance in people because basically no one likes to be an object of manipulation. The Metapsychiatric concept of a leader is one who is influential through the spiritual qualities he manifests. This has helpful applications for work. It is much more beneficial to think of ourselves as guides, teachers, or facilitators if we are in charge.

Joint Participation

Cooperation is an operational concept and rarely contributes to harmony and the smooth running of a business. On the other hand, a beneficial individual can be an inspiring presence contributing to an atmosphere of joint participation of all in the good of God. Under such conditions there is no influencing, no manipulation, no undue pressure and tension, and work proceeds efficiently and effectively with improvement in productivity because there is no friction.

The concept of cooperation is based on behavior, which is ba-

sically a pretense; one can put on the appearance of cooperation if the demand for it is important enough. Joint participation in the good of God does not involve behavior; it is not concerned with doing. It is the result of transformation of character through truths integrated in individual consciousness.

The founding fathers of our nation were God-inspired individuals who derived their foresight and wisdom from divine Love-Intelligence. Our nation is founded on the concept of participatory democracy which is a great discovery for a government.

“Agree with thine adversary quickly...”

We often hear complaints by students that interaction in their places of work is so pervasive that it is difficult not to get involved with it. Jesus said: “Agree with thine adversary quickly, whiles thou art in the way with him” (Matthew 5:25). What could be the meaning of this saying? Jesus was primarily a teacher and this admonition teaches us to learn to look at a situation of conflict from the perspective of the adversary, to see his or her side of the story.

More often than not we will find that he is not an adversary at all, and if we have been negligent in our work or less than honest, we correct these mistakes and

Continued on page 9

Continued from page 8

that heals the situation. There is no need to feel persecuted and to harbor a grudge. The conflict will be resolved.

When this is pointed out, often the question arises: “Does that mean I have to give up my viewpoint?” This is an invalid question because it personalizes the situation and obscures the issue. The conflict can get resolved only when we are issue-oriented, devoid of personal opinions. We are not interested in being right; we are interested in truth, harmony, and fairness.

There is another statement of Jesus’ which puzzles many: “Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also” (Matthew 5:39). If we resist evil we honor it as a reality, we engage in a wrestling match, and this seldom resolves the problem. The cheek or face expresses certain values. If someone confronts us with aggression and hostility—invalid values—we counter with intelligent and loving values. Thus, we turn a different cheek. ⁽¹⁴⁾ ■

A Place Where God’s Presence Reveals Itself

Question: You talk a great deal about thought, like “take no thought,” etc. What is the difference between human thought and God’s thoughts?

Dr. Hora: Thinking is a mental preoccupation. Enlightened man is not a thinker. In enlightened consciousness ideas obtain. Thinking interferes with creative Intelligence. Inspired Wisdom is creative Intelligence obtaining in receptive consciousness under conditions of PAGL. There are two sources of thought. Invalid thoughts come from the “sea of mental garbage” and valid ideas from the Ocean of Love – Intelligence. In the Bible we read that God created the firmament and divided the waters under the firmament from the waters above the firmament. Now, the waters under the firmament are the “sea of mental garbage” and the waters above the firmament are the “Ocean of Love – Intelligence.” Enlightened man lives above the

firmament. He does not produce thoughts, he is not a thinker. His thoughts come from above through a process of inspiration.

Question: How can man experience himself as a material person, with a mind of his own, when God created him as His image and likeness?

Dr. Hora: You have to understand that what we experience is a dream. Have you heard of the holonomic theory of reality. This is a theory developed by two scientists on the basis of holographic photography. Based on that technological breakthrough they demonstrate what mystics have been saying for centuries, namely, that the material world is insubstantial. It is a holographic (three-dimensional) appearance. Man is a holographic appearance of Love–Intelligence. What we really are is consciousness. ⁽¹⁵⁾ ■

The text above was compiled from the following publications:

(1)PN1985: work issues; (2)BTD47: The Line and the Circle; (3)EwW2: Session 2: Is you Is or Is You Ain’t?; (4)OM37: Work; (5)PN1985: work issues; (6)Dialogues 20: Parasitism; (7)Booklet: Right Usefulness: Prospering; (8)PN1988; (9)Booklet: Right Usefulness: Value; (10)BTD17: Fail-safe; (11)BTD14: Beyond Nothingness; (12)Booklet: Compassion: Solitariness; (13)OM14: The Right Orientation; (14) Booklet: Right Usefulness: Conflict Resolution.; (15)PAGL News Winter, 1979

PAGL Group Meetings

Monthly PAGL Teleconference on the third Wednesday of every month at 6:30 PM Pacific Time, 9:30 PM Eastern Time for 55 minutes. The meeting is led by Heather Broadhead, 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.

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

PAGL groups and private consultations with Nancy Rosanoff, available by phone and in person in Westchester County, NY. www.themetaview.com; 914-930-7095; nancy@rosanoff.com.

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.

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.

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 View

Is published by the PAGL Foundation and supported by its readers. Its purpose is to support the mission of the PAGL Foundation in making the teachings of Metapsychiatry available.

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