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PAGL Associates Newsletter

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Editorial: *What's Inside ... to be here for God*

Recently, my husband went to the bank to cash a \$300 check and was mistakenly given an envelope containing twenty \$100 bills. At once, he returned the money to what appeared to be an indifferent teller. Although, there was never a momentary thought to keep the cash, he was surprised when his good deed went unacknowledged. It was then that he realized the erroneous mental effort to seek recognition from (a) man when all the while, God was blessing him with the liberty of forthrightness.

Had he not understood the Divine limitless source of his sustenance, he may have perceived the occurrence as a "gift" from an unfriendly bank, as someone implied, when he later recounted the story. Continually there are temptations to shine the light "which lighteth every man." (1) This is what it means "to be here for God" — the theme of the 2009 Annual Metapsychiatry Meeting.

In this issue, there are many displays of what that means to various contributors who hail from all parts of the world and every walk of life. All readers are encouraged to participate in this spiritual conversation regarding our essential purpose.

Many know it requires interest and constant attention to be here for God. As I walked past Carnegie Hall with a 12-year-old the other day, I found myself introducing her to the familiar adage, "How do you get to Carnegie Hall?" to which the reply is "practice, practice, practice." The constant practice of spiritual principles is vital for our emerging, spiritual awakening. It is to "die daily," as Paul said, and to live with renewed awareness.

On behalf of all beneficiaries of those who are here for God — thank you!

We are grateful to Mike Leach, who has stepped down as PAGL Board of Directors President after eight years of kind service, and to Robert Wieser for stepping in and continuing the good work. It is also befitting to notice the fresh, new logo gracing our PAGL Associates Newsletter cover page, beautifully designed by Anne Kubitsky. (1) John 1:9

PAGL is yours ~
Deborah Sofferman
Editor



THERE'S NO ONE HERE

SARAH ROBINS

To be here for God means to not be here for our selves. It means not to be here, because here is where the self is (and since there is no self, there is no here). Got it? Sometimes in order to understand what is, it is helpful to see what isn't. An analogy that comes to mind is a description I once read of Michelangelo's approach to carving a statue. He said he was not creating something by carving a shape into the stone, but rather revealing what was already inside by carving away the stone on the outside.

So 'here' is the outside that hides what is inside. 'Here' is the self—and other. Here is everything we appear to be but are not. Here is gender—male or female; sexual orientation—straight or gay; here is race, religion, nationality; here is profession—doctor, lawyer, counselor; here is our role—mother, father, child, friend. Here is young or old, tall or short, nice or mean, happy or sad. Here can appear to be good (satisfying job, happy marriage) and can appear to be bad (unemployment, troubled marriage). Here is doing, thinking, figuring out. Here is ego.

***We can be aware only if we are listening.
Not knowing. Not telling. Not thinking.
Not calculating. But listening.***

So if we are here, we're not with God. If not here, then where? As Paul wrote to the Corinthians, "Whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." (1) But 'here' not only hides what is inside, it also manifests what is inside. As long as we don't get stuck 'here' then 'here' can guide us. "The finger is not the moon," but it does point to the moon, if we are interested in looking, in paying attention, in being aware. "We were never meant to know. We are meant to be aware of what Fundamental Mind knows. We can be aware only if we are listening. Not knowing. Not telling. Not thinking. Not calculating. But listening. Attending. Asking." (2)

Winnie the Pooh put it another way.

"Rabbit's clever," said Pooh thoughtfully.

"Yes," said Piglet, "Rabbit's clever."

"And he has Brain," said Pooh.

"Yes," said Piglet, "Rabbit has Brain."

There was a long silence.

"I suppose," said Pooh "that's why he never understands anything." (3)

It is not for us to create ourselves, not for us to carve ourselves from solid matter, stone or otherwise. "The quest for wholeness [is] not to acquire, not to accomplish, not to complete ourselves -- but rather to discover what it is with which we are one so that we can go ahead and be one with it." (4) We aren't anywhere; God is everywhere. We need to carve away, to transcend, the Self. To be here for God means to lose one's self, to manifest God, to become a beneficial presence. As Paul wrote to the

Romans, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (5)

I am going to sum this up in six words (but not the next six words!). Several months ago I was sent a book of six-word memoirs. My first thought was "How ridiculous; you can't write a memoir in six words; but as I skimmed the book, I realized you can indeed write a memoir (of sorts) in six words. I'll read a few to give you a sense of what can be communicated, and the wide range they cover:

The car accident changed my life.
Time to start over again, again.
Clawed my way out of Tennessee.
Thought long and hard. Got migraine.
Realized childhood dream doesn't pay bills.
Followed rules, not dreams. Never again.
Learning disability, MIT. Never give up.
Surrounded by beauty in all forms.
Saw a glimpse. Should have risked.
Once I listened, I was heard.

I decided to give it a try (and suggest that you do). I wrote several, but will leave you with the first one—which came easily and effortlessly—and NOT from my brain but rather was obtained in consciousness. 'I am not here. God is.'

(1) II Corinthians 5:6; (2) COMING TO LIFE, Polly Berrien Berends, p. 126; (3) WINNIE THE POOH, A.A. Milne; (4) WHOLE CHILD, WHOLE PARENT, Polly Berrien Berends, p.10; (5) Romans 12:2

Sarah lives in New York City and has been benefiting from the study of Metapsychiatry for twenty years.

ABOUT THE MEETING

RUTH ROBINS

The annual East Coast PAGL Associates Meeting in New York was full of joy, laughter, love, and learning. The focus of our attention was the question, What does it mean to be here for God? This year more time was given to dialogue following the presentation of papers as well as when we met in small groups. There was some refreshing forthrightness in the small groups. All papers--those read and those not read--will be appearing in this and the next two Newsletters. So enjoy hearing some again and reading others for the first time! A delicious lunch, served by the House of the Redeemer, provided a more relaxed time to be with old and new students. Following the meeting, the new documentary produced by Sunnyside Productions, "The Blessings of Metapsychiatry," was shown to the delight of all those able to stay and see it.

There was unanimous agreement on the topic for next year's meeting: Thinking and Health. Do consider writing a paper from your experience on this issue. I am sure that every one of us can shed some light on an issue that would be helpful for others to learn from. And do mark your calendars now for the event so you can plan to be with us. The date is: Sunday, May 2nd, 2010. 'Hope to see you there!'

THE PRINCIPLES OF METAPSYCHIATRY: A SCIENCE

JAN LINTHORST

REPRINTED FROM THE NEWSLETTER OF THE NEW YORK
INSTITUTE OF METAPSYCHIATRY, SEPTEMBER, 1987

INTRODUCTION

Someone learning the Principles of Metapsychiatry for the first time and working with the first principle: "Thou shalt have no other interest before the good of God, which is spiritual blessedness," may think they form the tenets of a religion and are therefore not scientific. They are scientific and it is of the greatest importance that they are understood as scientific, if they are to be useful, practical, and healing.

GOD IN SCIENCE

This century has seen a shift in scientific thinking. Robert Augros and George Stanciu have documented this shift in a book called *The New Story of Science*. (1) Also addressed is how leading scientists have shifted their thinking about God. The popular notion of God and science is very much still that of scientific materialism — a perspective evident between the sixteenth and early twentieth centuries. Before and after this time, God was distinctively a part of any scientific system, including that of Newton — who was considered to be the Father of Modern Science. Newton reserved a place for God in his mechanic system by taking into account "an intelligent Agent." Later the astronomer, Laplace, a product of scientific materialism, wrote: "I have no need for such hypothesis." Freud, with similar thinking, expressed his opinion that man creates God, not the reverse.

Since the discovery of quantum mechanics, a totally new factor entered into science, never before considered, and this factor is consciousness. It became apparent that in scientific experiments the consciousness of the observer could not be ignored. What heretofore was considered to be totally objective, now

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instead of person makes Metapsychiatry a science
and not a religion.***

must allow for a subjective element. Ever since then the sciences have admitted the existence of mind as a factor in the formation of the universe and all its aspects. The biologist Rupert Sheldrake postulates the existence of a Transcendent Principle. Heisenberg is quoted by Augros as saying, "...classical physics constructed after Newton's model...started from the assumption that one can describe a world without speaking about God..." Augros continues: "The new science not only affirms the primacy of mind in the universe; it also points to evidence of God." (2)

David Bohm, a leading physicist, declares: "Almost anything to be found in Nature exhibits some kind of beauty both in

immediate perception and in intellectual analysis." Augros draws the conclusion that the origin of the universe, the structure of the universe, and the beauty of the universe, all lead to the same conclusion — God is. Einstein added: "Without the belief in the inner harmony of the world there could be no science." The physicist, Edward Milne explains that as to the first cause and the expansion of the universe, "our picture is incomplete without Him (God)." Along with these eminent scientists, Thomas Hora postulates a scientific principle on page nine of *DIALOGUES IN METAPSYCHIATRY*: "...effective living boils down to one single principle, namely, learning to let God do his work in our lives." Referring to aviation, Hora draws a parallel between the principles of aerodynamics and

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principle, namely, learning to let God
do his work in our lives."***

~ Dr. Thomas Hora

God. Even though the principles of aerodynamics were discovered only a few years ago, they were there for millions of years. He states: "God too is a principle, a principle of perfect life. The whole idea that God is a principle is a revolutionary idea."

This simple distinction between God as a principle instead of person makes Metapsychiatry a science and not a religion. The consequences make all the difference. On page 15 of *DIALOGUES IN METAPSYCHIATRY*, Dr. Hora states, "In religion we live on the basis of obedience to a divine authority, a system of ethics or a system of intimidation...: in Metapsychiatry, "We live on the basis of understanding (the truth of) what really is."

CONCLUSION

God as the principle of perfect life is the scientific knowledge and fact, which can be known with a special mode of attention called beholding. This mode of attention makes possible phenomenological discernment, which is the translation of the object world of problems into their mental aspects of belief systems and value systems. Having understood problems to be mental and the solution to be the principle called God, inspired wisdom subjects the consciousness to God as the law or truth of life. This law takes over and becomes literally the mind of the individual, defined as Love-Intelligence. It takes on what St. Paul called "the mind which was also in Christ Jesus." It is the Christ consciousness, or the Christ Truth. And the life of the individual shows forth the qualities of the Christ, which are called PAGL.

(1) *THE NEW STORY OF SCIENCE*, Robert Augros, Bantam edition, New York, 1986 (2) *Ibid*, p. 71

Jan Linthorst became a student of Dr. Hora in 1966 and wrote *A PRIMER ON METAPSYCHIATRY*. He established, the *School for Existential Metapsychiatry in Orange, California* and led annual *West Coast Conferences*, which Dr. Hora attended for several years. Jan was the former Editor of the *PAGL Associates Newsletter* and founded *PAGL Associates*.



“HE WHO DWELLS IN THE SECRET PLACE OF THE MOST HIGH” IS A BENEFICIAL PRESENCE IN THE WORLD

DEBORAH SOFFERMAN

We're gathered together to discuss what it means to be here for God. Metapsychiatry coined the term, “beneficial presence in the world” and describes it as a quality of loving consciousness and the definition of a healthy man. But this Meeting of one Mind is intended to uncover what it takes to *be* that “place where God reveals himself.”

How often have we been in a situation where we have reached out for a helpful hand to extend itself, only to find none? The human interactive, operational experience will often wane, leave us disappointed and empty handed. It may, however, be the catalyst which teaches us the folly of its pursuits and directs us to realize reliance on God's loving sustenance where an invisible net catches our every seeming fall. This is so, when it is understood that God is the underlying, ever presence, filling everywhere. Hence, our existence.

So, what does all of this have to do with being a beneficial presence, here for God? We can only attain this glorious state of awareness by laying aside interest in dualistic relationships and

The meaning of our problems is not who we are — it is the misunderstanding of “what really is.”

completely relying on God. We need to learn and practice non-personalism. But how can we give up a concern with what others expect from us or think about us? Can we ever really prevent others from thinking what they want to think ... from personally attacking, misunderstanding or distorting the truth? If there's no self and other, then what else could there be to focus attention on? What would we think about?

Whether we recognize it or not we are always inseparable from God, Mind — at one with our creator who is forever expressing itself through our individuality. Therefore, we can remain steadfast in a focus on non-personal ideas, unselfed love and acknowledge complete ownership to the all creative Mind. What a humble, grateful state in which to dwell; yet, it frequently eludes us.

“In order for information to be existentially integrated” from book knowledge to being, “it must be proven in individual understanding. The information we receive must be put into practice through participation in existence as a beneficial presence in the world. It is not good enough to know that God is love. We must also be loving. It is not enough to know that God is truth. We must also be forthright in our daily life. It is not enough to know that God is beauty, harmony, joy, freedom, intelligence and goodness. We must also live that way ... transformation requires participation.” (1)

To anyone who hikes or mountain climbs, you understand that occasionally a boulder is lodged in the middle of a narrow pass. This is the case for me when I hike a familiar trail in the Connecticut woods near my home. I brought along two friends for a walk one day. When we arrived at this steep point, they timidly halted and pondered how they might proceed. Having trekked this trail many times, I encouraged them to persevere as we were not “between a rock and a hard place,” but rather, required to step over this stumbling block to travel onward up the hill.

How seldom has our path seemed narrow with limited visible resources? Divine Mind always guides us through every knoll of human obstacle: sorrow, illness, heartache, lack — when we trust and take the steps toward divine reality that move beyond uncertainty.

The hurdle we all have to overcome is belief in life apart from God. In actuality, Life is apart from self and other and personalism hinders progress. The meaning of our problems is not who we are — it is simply a misunderstanding of “what is what really is.” Students of Metapsychiatry are instructed to meditate daily on the following four W's. We could greatly benefit from contemplating these four W's numerous times throughout every day.

“Who am I?” Am I a child of two birth parents subject to heredity, inheritance and genetics? No, our natural heritage is “an image and likeness of God, a manifestation of Love-Intelligence.”

“What am I?” Do we identify with our country? Our gender? Our race or physique? Are we in-shape or out-of-shape? Vegetarians or meat eaters? Republicans or Democrats? Do we pride ourselves in the prominent profession we possess or are we in-between jobs and feeling unworthy? “We are divine consciousness,” first and foremost. It is in this position we find our true value.

“Where am I?” Whether in a plane or a subway, in an African hut or in a New York City apartment, we “live and move and have our being in omni-active Divine Mind.”

“What is my purpose in life?” As a student or a lawyer, an opera singer or a baker of homemade pies, we do not need these hooks to hang our hats on, for “our purpose in life is to be a beneficial presence in the world.” Jesus said, “Ye shall know the truth and the truth shall set you free.” (2) If we were to know the truth about ourselves as God's image and likeness, could we be fearful, discouraged, envious or angry?

The word must be “made flesh” by regularly communing with the allness of God “in the secret place of the most High” (3) and in the midst of every so-called problem, until PAGL is restored. John said, “My peace I give unto you: not as the world giveth, give I unto you.” (4)

When my daughter was in middle school she enjoyed the companionship of a lovely classmate who wore a thin gold-type ring on her small finger with the letters engraved “wwjd?” to remind her of the pervasive question: “what would Jesus do?” Her whole family wore this question mark on their fingers. As students of Metapsychiatry, we are asked to fervently contem-

plate the question: "What does God want?" and to be vigilant of thoughts that do not fall into that category, namely, thoughts from "the sea of mental garbage."

Mental garbage is any thought that pulls us down and away from seeing love and being loving. Mental garbage unfailingly revolves around self and other. We can be garbage collectors mounting piles of trash every day, or we can be stewards of "the place where God reveals Himself;" conscious of Divine Mind. We have the choice but we must make the choice.

The word must be "made flesh" by regularly communing with God "in the secret place of the most High" until PAGL is restored

Jesus would ask his disciples before they went out what they would be looking for. This may be a helpful reminder to all of us; for what we set our eyes on is what we will see. What channel are we tuned into? Do we watch for blessings in every situation and find opportunities to be grateful for what is presently good? Will we look upon the world not with bodily eyes, but see through eyes of love?

The fundamental realization is awareness with omnipresence. It is our birthright to come to know our true identity as one with God. All other searching is incomplete and in vain. Do we accept that any other power in the universe is at work when God is omnipotent and omnipresent?

To be here for God is our life work. It is our primary job. We are always employed as a reflection. Such realization transports our thinking whereby our attention is focused on: what is loving, kind, intelligent, generous, regardless of the appearance of human consequence because we "abide under the shadow of the almighty." (5) All life has this essential purpose.

Metapsychiatry informs us that to love and to be here for God is to "give without strings attached." What force could possibly have the strength or power to oppose divine love? Christ Jesus, "the model of the intelligent mode of being-in-the-world," could do nothing on his own. (6) He stated, "I can of mine own self do nothing; as I hear, I judge and my judgment is just, because I seek not mine own will." (7)

"The essential issue for each of us is to be a beneficial presence in the world." (8) And, if we define a healthy man (or woman) as a beneficial presence, then that shining individual most certainly manifests the non-dual nature of health, intelligence, strength, harmony, goodness, sweetness, creativity, abundance, innumerable blessings with peace, assurance, gratitude and love – which is wisdom as well as our salvation.

(1) *BEYOND THE DREAM*; Thomas Hora, p. 96; (2) John 8:32; (3) Psalm 91:1; (4) John 14:27 (5) Psalm 91:1; (6) *BEYOND THE DREAM*, Thomas Hora, p. 16; (7) John 5:30; (8) *BEYOND THE DREAM*, Thomas Hora, p.97

Deborah Sofferman is an Interfaith Minister, a teacher, mentor and spiritual guide. You may contact her for spiritual counseling or healing prayer in person or by telephone. #860.567.2201

BOOKSTORE NEWS

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TAPE # 73

WORK ISSUES

Setting: Telephone Class between Dr. Hora in New York and students in California. Students asked prepared questions. Following is the essence of these dialogues:

1. Forthrightness and the desire to be liked — Corruptibility.
2. Making mistakes in one's work — Examining motives — wanting/not wanting.
3. Earnings and worth — Envy — Comparing ourselves with others — Being here for God — The source of our good.
4. Looking for a job — Our real job.
5. Competition with co-workers — Comparing ourselves with others — the world's standards.
6. The need to be helpful — Commitment to spiritual values (sound lost during part of the question).
7. False sense of personal responsibility — Beneficial person versus beneficial presence — Psalm 121.
8. Resenting co-worker's lack of skill — Examining our own thoughts about others (sound lost during part of question)
9. To strike or not to strike (with labor union)? — Valid contribution to disputes — Preserving spiritual perspective.
10. Meeting production standards — Judgmentalism versus gratitude.
11. Inadequate compensation — Where do I belong? Finding our right place — Pure generosity — Bible's "parable of the sower."
12. Being in a hurry — Impatience — "pushing a string."
13. Doing paperwork in a bureaucracy.
14. Distraction from PAGL.
15. Spiritual standards — What God wants — Being here for God — Sincerity — Commitment.

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**My peace I give unto you:
not as the world giveth,
give I unto you.**

John 14:27

SEEKING FROM WITHIN: AN INCARCERATED STUDENT SEES BEYOND THE BARS

SHAWN PUTANSU

The Prayer of Right Seeing states that “Everything and everyone in the entire universe is here for God, whether they know it or not.” (1) If we can see God in everyone and everything, then everything is spiritual for us. Spirituality is not only a matter of actions or beliefs; it is a matter of our inner awareness. Even as I sit here and write these words, I am confronted with the challenge of knowing that I am here for God. Maybe you’re sitting at home reading this; maybe you’re enjoying the atmosphere

*Although, I appear to be in the pit of ignorance,
I have come to understand
that the illusions in prison are no different
than the illusions outside of prison*

that only a PAGL Associates meeting can offer, or perhaps this is being read aloud and we are being afforded the opportunity to meet on the path through the space of the printed page. Ultimately one consciousness perceives and understands these words. We all share that same consciousness.

It seems that I am sitting in a prison cell, writing from the inside of a maximum security prison in Southern California. I’ve been incarcerated for almost four years and I’ve been a student of Metapsychiatry for almost as long. As much as I’d like to say that I became interested in what God wants through wisdom, the truth is that I have walked the path of suffering. Each day I am faced with challenges stemming from control, violence and manipulation. Self-gratification seems to be the top priority to most of the men that live here. Dr. Hora’s view of

*It is clear that the Living Soul cannot be confined
by concrete, steel and razor wire*

problems comes to mind often: “Problems are lessons designed for our edification.” (2) We are tested in many ways, and very rarely do we recognize problems for what they are. I have been sentenced to life in prison with no possibility for parole. I struggle to see the opportunity for edification. I was using drugs with a friend and she died of an overdose. A jury found me guilty of murder and a judge condemned me to prison. Many of the greatest beings who have lived on this earth were unacceptable to society. Many of them were persecuted.

There is a story of a man in the New Testament whose name was Paul. His journey to enlightenment was also one of suffering. The Book of Acts eloquently illustrates how he came to be here for God. Jesus told Ananias: “... he is a chosen vessel of

mine to bear my name before Gentiles, kings, and the children of Israel.” (3) Paul himself stated that: “Christ Jesus came into the world to save sinners, of whom I am chief.” (4) Paul’s story clearly illustrates the path of awakening through the motivation of suffering. Paul was severely persecuted by the Jews, even after awakening, and he spent many years in prison. Of course, while he was there, he wrote most of what we know today as The New Testament of the Holy Bible.

See, prison is a place that can either be a haven for the five gates of hell, or it can be a sanctuary for cultivating spiritual growth. Each moment offers the chance for self-confirmatory ideation as much as it offers the opportunity for God centered living. God centered living is the only alternative to self-confirmatory ideation. (5) Through God centered living we behold the Living Soul. Dr. Hora states, “We do not live in dreams of interaction, but we coexist harmoniously as living Souls in the universe of Mind.” (6) It is clear that the Living Soul cannot be confined by concrete, steel and razor wire.

Prison is an environment that dictates each and every apparent action. We are told what to eat and when to eat it. We are all issued the same clothes to wear and almost every area of choice has either been diluted or completely removed. With all these external circumstances out of our control, it’s no wonder that our sense of personality is dulled. Oddly, it is only when the illusion of personality is removed from the spiritual being that we are able to become a beneficial presence in the world. To be a beneficial presence in the confines of a prison system seems to be a rare undertaking. So far I have only met one receptive mind that was interested in alleviating his suffering for unselfish reasons. Dr. Hora states, “Everyone must, sooner or later, become a beholder.” (7) Jesus clearly blazed a path to realizing what it means to be here for God. “In the world ye shall have tribulation; but be of good cheer; I have overcome the world.” (8)

Being here for God means seeing beyond the “Sea of Mental Garbage” and realizing the “Ocean of Love-Intelligence.” Although I appear to be in the pit of ignorance, I have come to understand that the illusions in prison are no different than the illusions out of prison. I am no worse, or better off than anyone. To seek the truth is to focus our attention towards the Light. Thankfully the Light shines through the prison fences and we can all become seekers beyond bars being here for God.

ONE MIND, Thomas Hora, p. 382; (2) Eighth Principle of Metapsychiatry, BEYOND THE DREAM, 2nd ed. p. xxv, ONE MIND, p. 390; (3) Acts 9:15; (4) 1 Timothy 1:15; (5) BEYOND THE DREAM, Thomas Hora, 2nd ed. p. 273; (6) Ibid. p. 248 (7) DIALOGUES IN METAPSYCHIATRY, Thomas Hora, pp 171-179; (8) John 16:33

Shawn Putansu is serving a life sentence without parole. He may be reached for comment or correspondence at: #F-76879, A2- 119 up, P.O. Box 5004, Calipatria, CA. 92233.



THE PURPOSE OF MAN IS TO COME TO KNOW GOD

HANS RUEDI STAUB

It is unbelievable how all of us begin our life's journey by being born into a dream about reality. Every one around us — our parents, our relatives, our sisters and brothers usually understand reality to be fragmentation! Our first impression is that this is a fact. There is my mother, sometimes very loving and kind, but sometimes also angry and scolding. There is my sister or my brother, sometimes helpful and supportive, but sometimes hurtful and bullying. At times, somebody is on my side and at other times somebody is against me.

This dream about reality exists since the fall of man (Genesis II and III). Eating the fruit of the forbidden tree in the middle of the Garden of Eden meant death to the awareness of Oneness

*In the realm of beholding there is neither
'being here for self' nor 'being here for others,'
there is only the awareness of God's perfect Reality*

and Allness, and it meant falling into dimensionality, duality and fragmentation. It is this dream that leads man into the dimensional modes of being: *being here for self and being here for others*. These modes of being seem to give me a sense of being somebody and not being nobody. There are many goodies available in these two modes of being. There are good feelings and good experiences available in them. Unfortunately, the opposite is also true. They include unpleasant feelings, isolation and painful experiences. The bad and the good constantly seem to alternate. Man believes it is possible to avoid the unpleasant or painful and to establish what is good and pleasant. This, of

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alternating feelings and begins seeking
or hearing about something better.
This came when I first met Dr. Hora in 1978.*

course, is an illusion and impossible. Man finds himself struggling between pleasant and unpleasant situations. The mode of being here for self and others constantly alternates between satisfying and painful experiences. For in this mode of being "thou shalt have tribulation." (1) There may come a time when one has enough of these alternating feelings and experiences and therefore, begins seeking or hearing about something better.

For me, this came when I first met Dr. Hora in 1978. My wife Margrith and I were studying marriage and pastoral counseling at the Foundation of Religion and Psychiatry in New York. For our training, we had to undergo analysis. Somebody recommended Dr. Hora to Margrith (of whom it was said that he was either 'out of his mind' or was a 'genius!'). I decided to see a traditional Freudian psychoanalyst. After one year of analysis, Margrith was having her aha-moments with Dr. Hora and I

was becoming increasingly frustrated. My faith and theological training could not be reconciled with the analysis. So, one day, when my analyst was on holiday, I decided to meet Dr. Hora. No one knew about my decision — not even Margrith. I talked to Dr. Hora and told him what my concern was. After listening to me for a while, Dr. Hora said: "Hans, you are not turning your back on Mr. Clemons, you are turning towards God!" Something in this statement immediately touched me deep within, though it was not until later that I became aware of something that had come from a completely different dimension. In fact, my dream about reality had been questioned.

Dr. Hora did not respond to my concern interpersonally. He did not address the problem of leaving one analyst and turning to another. His statement lifted me out of the interpersonal and interactive view of the situation onto a completely new level of seeing. The issue was not about analysis with this or that person; the issue was to turn to God. It is God who is the centre of being, and "being here for God" is the issue. Dr. Hora's response went beyond dimensionality and fragmentation. It went beyond being here for self and others. Turning to God opened a door to new awareness of the omnipresent Good of God, Love-Intelligence, which manifests itself in this world and through me as a beneficial presence.

In the realm of beholding there is neither 'being here for self' nor 'being here for others,' there is only the awareness of God's perfect Reality, revealing all life forms in absolute perfection and beauty. Every thing everywhere is here for God and is already perfect. (1) *Adapted from One Mind, p. 39*

Hans and his wife, Margrith have been students of Metapsychiatry since 1978. They live and work in Switzerland.



McDonald Lake~ Ansel Adams

BEING HERE FOR GOD: A LINGUISTIC APPROACH

BRUCE KERIEVSKY

As the preferred alternative to selfishness or altruism, being here for God has a whole lot more ambiguous meaning, one that challenges us to understand it.

Metapsychiatry has taught us to start by asking, "What is it?" so that we don't get sidetracked into quickly trying to do it --- that is, trying to "be here for God." We've also been instructed that

*God wants to be manifested in the world
by having its creation, of which we are a part,
exemplify its spiritual characteristics.*

God wants to be manifested in the world by having its creation, of which we are a part, exemplify its spiritual characteristics. Further, we've endlessly been reminded that spirituality, its values, qualities, and ideas, cannot be done.

The phrase itself is semantically interesting. "Being" implies non-doing. "For" implies purposefulness, motivation, intentionality. We can ask: What is the healthy motive for such God-centric living?

We can see how it might be pursued to elevate our estimation of ourselves, to make us feel better about ourselves that we are living righteously. But then we are secretly being here for ourselves, even if we appear before the world to be selfless. Similarly, we might surreptitiously be seeking worldly recognition for our efforts, which is clearly troublesome and doomed to failure.

We know that all that we can control is our interest, which Metapsychiatry has described as a synonym for love. In this context, perhaps "being here for God" simply means appreciating the spiritual primacy of life, that existence is governed by spirit, that spirit is indestructible, and that material appearances are simply shadows reflecting the quality of the underlying, generative spiritual energy. Consequent to such an understanding is a dedication to be fully, consistently cognizant of that truth of being. Such awareness transforms one into a beneficial presence.

Some interesting light is shed on the subject in a quotation from the philosopher Harry Frankfurt in his book, "On Truth." He writes, "Spinoza (the 17th century Dutch philosopher) was convinced that every individual has an essential nature that it strives, throughout its existence, to realize and sustain. He believed that there is in each individual an underlying innate impetus to become, and to remain, what that individual most essentially is. When Spinoza wrote of 'that passion by which the [individual] passes to a greater perfection,' he was referring to an externally caused (hence a "passion" -- for example, a change in the individual that does not come about by his own action, but rather a change with respect to which he is passive) augmentation of the individual's capacities for surviving and

for developing in fulfillment of his essential nature. Whenever the capacities for an individual for attaining these goals are increased, the increase in the individual's power to attain them is accompanied by a sense of enhanced vitality. The individual is aware of a more vigorously expansive ability to become and to continue as what he most truly is. Thus, he feels more fully alive."

This explanation reveals several characteristics regarding "being here for God." First, it confirms that it cannot be done, that attaining a state of God-centered living, that such a "passion" (as Spinoza calls it) is a gift that occurs by grace. Second, it asserts that to "be all that you can be" (I somewhat cringe about using the military recruitment phraseology) is our created purpose in life. It implies that we are authentically ourselves, and able to maximize our fulfillment in life, only when we seek to realize our true nature.

So the valid motive for directing our attention toward being here for God is to be genuine, to be true to our essence. To be led that way, to become sincerely receptive, we need to clearly see the futility of the falseness, the unreality involved in focusing on self and others.

Bruce Kerievsky is Treasurer of the PAGL Foundation, a long-time student of Metapsychiatry, and a teacher, along with his wife Diana, of Metapsychiatric ideas.

The Blessings of Metapsychiatry Video

Now Available For Viewing

The video documentary introduces Metapsychiatry through stories of healing, understanding, inner peace and inspiration which cover a broad range of issues including pain of all kinds, fibroid tumors, social anxiety, shock and grief. Not only do we hear of symptoms healed but of the awareness of peace, assurance, gratitude and love as the essential qualities of the Universe realized by students of this profound teaching.

The documentary was commissioned by the PAGL Foundation in an effort to archive & document stories from students who studied Metapsychiatry with Dr. Thomas Hora in its formative years.

There are four minutes of archival footage of Dr. Hora videotaped at a PAGL Conference held in 1986 answering the question: "Who designs Our Problems?"

Produced by Sunnyside Productions
Directed and Co-Edited by Nancy Rosanoff and Jessie Krysko

To purchase the (58 min.) video CD, Send \$25 (\$5 S+H)
To: PAGL BOOKSTORE
P.O. Box 4001, Old Lyme, CT 06371
PAGLBooks@aol.com or Call: # 860.434.1512

This documentary has been accepted for screening at
The International Film Festival, Tampa, Florida
November 12~15, 2009

LIVING IN THE RIGHT CONTEXT

SILVIA VIAGGIO

My husband and I were walking through the Botanical Gardens this morning. It was sunny, warm and pleasant. From time to time, a breeze refreshed and cooled us. I felt very close to nature. I noticed how the sun was shimmering on the blue, blue ocean and the wind was playing with the leaves on the trees. I was aware of myself and what was happening around me but also of something much larger. Contentment and a joy of simply being alive were present as I became aware of all of the wonder happening around me. We have all had similar moments when: watching a sunrise or a sunset; a toddler running free in a park, so innocent and carefree; a mother smiling tenderly at her baby.

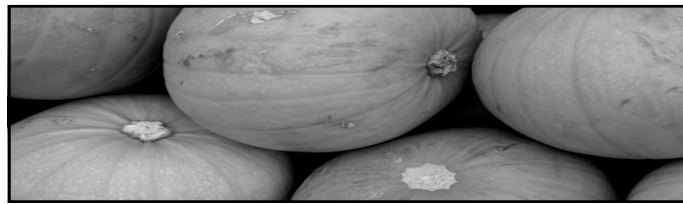
A question arose in me as I continued walking: How is it I wasn't aware of all this beauty around me sooner? Or the last time I was here? What blinds me to all of the wonder around me, which is happening all the time, yet mostly I am unaware of it? And it dawned on me that when I am busy worrying about something, trying to work things out, daydreaming, fantasizing, feeling sad, angry or whatever, that I mustn't be available to what is happening right here, right now.

Something else also dawned on me, something that I have been struggling to understand for sometime now. Could it be possible that when I am open, receptive and available, that I am being "here for God" as Thomas Hora puts it? Is it during those moments when God, Omniactive Love-Intelligence, is being manifest in the world through me as a quality of consciousness? Yes, it makes sense.

Metapsychiatry suggests that there are three ways of being in the world. Being here for myself, being here for others and being here for God. So when I am worrying, angering, fantasizing, daydreaming, etc., I am here for myself or for others, which actually feels tiring, stressful, disappointing and frustrating. Yet, when I am open and available for the presence of God to become active in my life, I am peaceful, joyous, tender and loving. It is not because I have decided to become all of these qualities; rather, it is a result of being here for God to manifest itself through me.

So I have a choice here, at any one moment. I can either live from the context of being here for myself and others, with all of its frustrations and disappointments or I can live from the context of being here for God. Although at first it may sound weird and religious, it actually opens the door to a life full of peace and creativity. The choice is mine.

Silvia Viaggio is a student of Ruth Robins from Australia.



MESSAGES FROM ...

Mike Leach, Outgoing PAGL Foundation President
And Robert Wieser, Incoming President

This is what I learned as President of the PAGL Foundation. People don't change much but you can recognize the difference that God is making in them. And it is good. You can also see the difference God makes in any endeavor when you abandon ideas of being a manager and desire only to be a beneficial presence. That, too, is good. And finally, you learn that everything everywhere is already alright when you don't take any of it seriously. So you see, I learned nothing that you don't already know! But hey, familiarity breeds content. ~ Mike Leach

Dear PAGL Reader,

I have written this short letter in the hope that you will be inspired to share with us some ideas that may occur to you, but first let me tell you about what is happening at the Foundation. The hour-long video documentary, "The Blessings of Metapsychiatry," is now complete and available at the PAGL Bookstore. We give special thanks for everyone's support in bringing this inspired idea into being and especially to those of you who generously supported the Foundation and this project over the past three years.

With the documentary finished, we have embarked on a complete redesign of the Foundation's website, our window to the world and the world's window to us. The re-design is focused on introducing visitors to Metapsychiatry in a more engaging way, will continue to support students of Metapsychiatry (with a site search engine, in addition to the concordance), and will make more of Dr. Hora's works available electronically.

The PAGL Foundation is actively seeking your input and would like to increase the regularity and ease of two-way communication with all interested individuals. Please open a dialogue with us by sending an e-mail to PAGLFoundation@gmail.com. We look forward to hearing from you. ~ Robert Wieser

PSALM 138

I will praise thee with my whole heart; before the gods will I sing praise unto thee.
I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.
In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.
All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.
Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord.
Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.
Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.
The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.

LETTERS

T O T H E E D I T O R

“Beyond The Dream”~ Now Available in German “Ueber den Traum hinaus”

A translation of Dr. Hora’s book, BEYOND THE DREAM is now available in German. Magrith and I have translated all the booklets, DIALOGUES IN METAPSYCHIATRY and BEYOND THE DREAM into the German language. From 1973-1995 we have led groups and seminars on Metapsychiatry in Switzerland and have sold all of the books. The only translation we still have copies of is BEYOND THE DREAM.

Also available (in German) are the following booklets:

Vergebung; Erbarmen; Heilung durchgeistiges Verdtandnis;
Was will Gott ; Kann Meditation, geten’ warden;
Kommentare zur Heiligen Schrift; Selbst-Transzendenz;
Die lautose Musik des Lebens; Ehe und Familienleben.

Please send orders to:

Hans Ruedi Staub, Aehrenweg 3, 5430 Wettingen, Switzerland.
Tel. # 0041 (0) 56 426 16 49. Hansr.staub@bluewin.ch

The cost is 30 Euro/Swiss Fr. 6. (postage included)

Many thanks for the PAGL Newsletter we receive regularly, of which you are the Editor. We find the various contributions very interesting, and often very inspiring.

~ Hans and Magrith Staub, Switzerland

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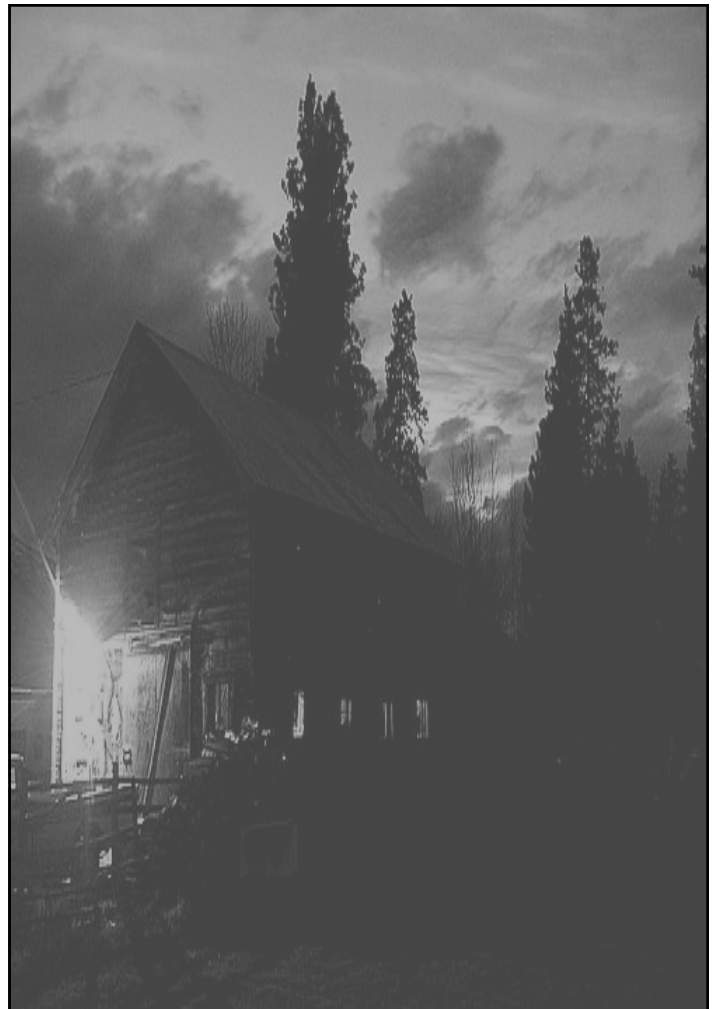
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STONE TOO CAN PRAY

CONRAD AIKEN

Lord, Lord — these miracles, the streets, all say —
Bring to us soon thy best, most golden day,
That every stick and stone for thee may shine,
Thy praise be sung in every shaft and line.

Lord, Lord — the steeples and the towers cry —
Deepen beyond belief thy ancient sky,
Deeper than time or terror be that blue
And we’ll still praise thee by pointing true.

Lord, Lord - the fountains weep - hear our delight,
These waters for birds and children we keep bright;
Where children shout, and the stone dolphin sings,
Bless with thy rainbow these holy eyes and wings.

Lord, Lord — all voices say, and all together,
Stone, steel, and waking man, and waking weather -
Give us thy day, that once more we may be
The endless miracle that embodies thee.

IN DR. HORA'S WORDS ...

“Dr. Hora: How do we move from words to real understanding? If we start meditating, and we settle down in a comfortable chair and become quiet, what will happen?”

Student: Garbage thoughts start bubbling up.

Dr. Hora: What kind of garbage thoughts?

Student: It seems the whole dream of human pictures in which we are living starts appearing before us.

Dr. Hora: In what form does the garbage come to us?

Student: It is anything that makes me aware of myself as a person with a personal mind.

Dr. Hora: To be precise, the garbage thoughts consist of thinking about what others are thinking about what we are thinking — in other words, interaction thoughts — which means that the illusion of the personal mind feels threatened and is excited and preoccupied with the contacts of the personal minds of other people. So, when we start meditation, our attention is focused on the interaction between the illusory personal minds with which we have recently had some contact. These nonexistent personal minds are constantly battling with each other. Now how can we be liberated from this painful preoccupation with what other people are thinking or not thinking or did say or would say or how to cope with that mentality or how to get back at this mind or how to win in that situation? What is the remedy to these ruminations? It's hell. It's absolute hell to think about what others are thinking about.

Student: Well, we could think about the one Mind — is that what we do? I guess we have to recognize that we are thinking about others.

Dr. Hora: All right. So you move from thinking about interaction of minds to thinking about the one Mind. Well, that's already progress. Now what happens when you decide, “I'm not going to think about what he said or she said; I'm going to think about the one Mind.” What will happen? It will be very hard to sustain it.

Student: Because we are still “thinking”?

Dr. Hora: Yes. If you would want to think about the one Mind and nothing else, it would be very difficult because the other thoughts would keep coming back and intruding themselves.

Student: But we could turn our attention from the interpersonal, interaction thoughts to Omniaction.

Dr. Hora: All right. Now at this point we have arrived at the Transcendental Meditation of the Maharishi where we are focusing mental attention on the one Mind. But all these other garbage thoughts keep wanting to distract us. Our mantra is the one Mind. However, we persist, in spite of all distractions, in reminding ourselves that there is only one Mind. And as we are faithful to that thought, we notice that the garbage thoughts gradually begin to fade out, because we are less and less interested in them. We cannot “serve two masters:” we cannot maintain the thought of the one Mind and at the same time pay attention to the garbage thoughts. This is the basic principle of the Maharishi's Transcendental Meditation — The one Mind transcends the many minds. When we focus on the one Mind, the many minds gradually leave us.

Student: After first really distracting us.

Dr. Hora: Right, but we keep faithfully to the idea of one Mind. We are still thinking, but already the agitation of the garbage thoughts is gradually fading away and we are becoming increasingly tranquilized, more and more quiet. And here we go into the real meditation where we do not have to think any longer about the one Mind. Then the soul takes over, and instead of thinking about the one Mind, the soul begins to be aware of God's presence as Consciousness. We reach a point of complete quietude, where there are no more thoughts, and we do not have to think about the one Mind—there is only a state of awareness which the Buddhists call “emptiness.” In this emptiness, God rushes in with a message or idea, and we can then hear the soundless voice of God, speaking to whatever need happens to be before us at the time when we are meditating. And this soundless voice, this message from God, gives us an awareness of PAGL. Armed with this awareness of PAGL, we can get up and face life in an effective way, assured that whatever problems we have had will eventually be solved. We can be healed—whatever has bothered us will be healed in that emptiness. The Bible speaks of the “desert place.” In this place, there is usually a healing message—and more than that, we become increasingly aware of the fact that there is only one Mind, and we find that we are not depressed anymore by the multitude of minds and that they no longer threaten us. Whenever someone tries to exercise control over our awareness—either through deception or arrogance or pressuring or cheating or lying—we are aware that this is not real, that it is not really happening, that this cannot touch us because God is the only one Mind and whatever comes from the divine Mind is always loving, always honest, always intelligent and benevolent. So even if we are facing a con artist, it doesn't disturb us because we know this “mind” is not real. Now, these are the blessings of meditation.

Student: When one is focusing on the one Mind, is it appropriate to try to focus on some divine quality, like beauty, and then let one's thoughts flow to things beautiful and harmonious that come into consciousness, or is it that just a pleasant distraction?

Dr. Hora: Yes. The issue in practical living is not beauty or harmony, but the battle of the minds. This is the greatest problem we face every day. We can see beauty; we can see harmony; we can listen to music; we can watch the sunset; we can gaze at flowers. But these activities will not have sufficient power to liberate us from the very painful experience of being at loggerheads, most of the time, with other human beings. Only the right realization of the one Mind will give us peace and enable us to look at the battleground and see that everything, everywhere, is peaceful. There's a bloody battle going on all the time if we judge by appearances. But when we judge with “enlightened judgment,” we can discern that everything, everywhere, is peaceful and good and intelligent and harmonious. There is no conflict; there is no strife—there is only one Mind, and this Mind is in control of the whole universe. Right where strife seems to be, there is harmony because the one Mind is in charge [regardless of appearances to the contrary].”

From ONE MIND
Pp. 3~6



PAGL COMMUNITY NEWS AND SUNDRY ITEMS:

Monthly PAGL Teleconference ~ Heather Brodhead leads a monthly PAGL Teleconference on the **third Wednesday of every month**, 6:30 PM Pacific time, 9:30 PM Eastern Time for 55 minutes. **The next meeting is: October 21st.** The topic is the fifth part of the Meditation on The Lord's Prayer: And lead us not into temptation, but deliver us from evil. "*God consciousness is immune to seduction, provocation & intimidation.*" Contact Heather at: hbrodhead@cox.net , #805.898.9931

Diana Kerievsky, LCSW, the Executive Director of the Association for Spirituality and Psychotherapy (ASP) and a long-time student of Dr. Hora and Metapsychiatry is **available to see individuals as well as couples at her offices** in Manhattan and Great Neck, NY. She may be reached at: #516.829.5027 or: Dianak@optonline.net. To learn more about ASP, go to: www.psychospiritualtherapy.org

BEYOND THE DREAM, read by longtime Metapsychiatry student, **Deborah Sofferman**, is **recorded on tape and circulated to the blind & physically handicapped** throughout the U.S. & Canada. To borrow a copy, contact: National Library Service for the Blind and Physically Handicapped, Library of Congress, Washington., D.C. 20542 or call: #888.NLS.READ or the website: www.LOC.GOV/NLS.

Humorous Meta black and white cartoons depicting 11 Principles of Metapsychiatry (often seen in the PAGL Newsletter) may be purchased. For 15 cartoons printed on "8X5" cardstock, Send: \$20 (S&H \$3 USA, \$5 abroad) to: **Anne Kubitsky**, 317 Boston St., Guilford, CT 06437.

A CD, **Music as a Divine Language**, traces the spiritual origins & purpose of music including Dr. Hora's unique insights shared with **Susan von Reichenbach** during her international career as an opera & concert singer. \$10 (S&H \$3 USA, \$5 abroad.) Send check or M.O. to: Susan von Reichenbach, POB 1024, Old Lyme, CT. 06371. #860.434.8866 or refer to www.theMetaWay.org.

PAGL Associates Newsletters are translated into Dutch by **Jenny Rutten** in Belgium and available to read on-line at: **PAGLBELGIE**.

If you would like to contribute to the discussion, you may submit your letter, poem, photo, illustration or article, to:

PAGL Associates Newsletter
Deborah Sofferman
P.O. Box 1525
Litchfield, CT 06759
or: ReverendDeborahS@aol.com

Letters may be edited for length and clarity

The editorial policy regarding contributions of students is to see to it that the article is substantially related to the teaching of Metapsychiatry. The opinions expressed are entirely the responsibility of the writer. Neither the PAGL Foundation nor the PAGL Associates Newsletter Editor endorses them.

New Meta Book Just Published: Love and Compassion — Their Application to Healing in Psychoanalytic Psychotherapy and Metapsychiatry, by **Christie Rinehart, M.A.** Reader's critiques offered by Dr. Hora, Jan Linthorst, and other long-time students of Metapsychiatry. Paperback edition is ready for shipment and several hard copies are coming soon. Although **the books are free**, donations are greatly appreciated. Minimal S&H costs. Order: christierinehart@earthlink.net or write: 300 Calle Miramar #A, Redondo Beach, CA. 90277

East Coast Teleconference ~ Diana and Bruce Kerievsky host a **60 minute teleconference once a month**. To be notified about the next scheduled call, please email or call: bruce@industriallogic.com # 516.829.5027. Bruce also sells a book of Dr. Hora's Metapsychiatric aphorisms, with his commentary and essays. Contact him if you would like a copy.

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

Two companion books to Metapsychiatry: **Meta Meanings** explains the juxtapositional method with examples; **Meta Prayers and Principles** is a pocketbook reference with elucidations. \$25 for the set US, \$30 abroad (S&H incl.) \$12 each (S&H \$3 USA, \$5 abroad). Check/m.o.: **Susan von Reichenbach**, POB 1024, Old Lyme, CT 06371. #860.434.8866 or: www.theMetaWay.org. A longtime student of Dr. Hora, Susan teaches and offers spiritual guidance in person or by phone.

Reverend **Deborah Sofferman** is an ordained Interfaith Minister who officiates joy filled weddings, baby blessings and other sacred Life ceremonies. For spiritual guidance in person or by phone, you may contact her at #860.567.2201 or at: ReverendDeborahS@aol.com or view her website: ReverendDeb.com.

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