

# PAGL View

## There Is No Death; Only the disappearance of an appearance

<sup>(1)</sup> *Booklet: Commentaries on Scripture*; <sup>(2)</sup> *Dialogues, 13: Beyond Religion*; <sup>(3)</sup> *Dialogues, 24: The Human Mockery*; <sup>(4)</sup> *BTD, 39: The Body*; <sup>(5)</sup> *BTD, 17: Fail-Safe*; <sup>(6)</sup> *BTD, 16: Willfulness*; <sup>(7)</sup> *Existential Metapsychiatry, 18: The Comforter*; <sup>(8)</sup> *EwW Book One, 3: Death and Mourning*; <sup>(9)</sup> *EwW Book Five, 4: Weapons of our Warfare*; <sup>(10)</sup> *Dialogues, 5: Thinking & Knowing*; <sup>(11)</sup> *EwW Book One, 1: Spiritual Blessedness*.

The great blessing of the teachings of spiritual seers is that they show the experience of dying to be a dream. The living Soul never dies; only the dream of life in matter dies. If we identify ourselves with this material life, there will be an experience of dying. But we know that experiences are dreams; therefore physical life as well as physical death are but dreams. Reality is spiritual. The living Soul is never born and it never dies.

We have to take good care of our bodies just as we would take care of a church or a cathedral if we were in charge of them. If we were in charge of a church building, our task would be to keep it in good repair, clean and

holy—whole—because in this temple God is honored and worshipped. It is a place where God’s presence manifests itself. In Metapsychiatry we speak of man as “a place where God’s presence reveals itself.”<sup>(1)</sup>

### The Gift of Consciousness

According to appearances, the essence of man is flesh, blood, bones, organs, and so on. But there is also a mysterious aspect of man which is unique to man, and that is called consciousness. And as we study man we become more and more impressed by the absolute supremacy of consciousness, up to the point where we come to realize that consciousness is all that really matters. Man without consciousness is nothing, just decaying organic matter. So what really makes the difference is consciousness.<sup>(2)</sup>

However, we can ask the question: “Do enlightened people die the same way as unenlightened people?” There must be a difference, don’t you think? Wherein lies the difference? Let us try to put it this way: What is the difference between an enlightened individual and an unenlightened individual?

**Comment:** One knows who he really is, and the other believes he is what he seems to be.

**Dr. Hora:** Right.

**Comment:** And when he dies, the unenlightened man thinks he isn’t going to be any more; the enlightened man knows that he is going to be more than what he is.

**Dr. Hora:** That’s very nicely put. If you know that you don’t have to take yourself seriously, then dying must be much easier. If we are able not to take ourselves too seriously, that brings a great release, an overall easing of tensions. As we consciously realize that our lives are just a mockery we can really relax and become more peaceful and grateful. It is good to know that the human condition is not to be taken too seriously because it is not what it seems to be. If we can behold the good of God, then, in juxtaposition, all the evil things of this world begin to fade and appear as less and less frightening, less and less real, and less and less worthy of our mental preoccupations. And of course, one develops a tremendous sense of humor.<sup>(3)</sup>

### The Fear of Non-Being

One of the most universal issues in life which we are all trying to escape from and avoid knowing about is the fear of nonbeing, or the dread of nothingness. ...

The fear of nothingness diverts our attention from what is important. The

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## There Is No Death

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fear of nonbeing is called existential anxiety or, as the philosophers call it, “the dread of nothingness.”

Throughout life we are driven to make sure that we are something and not nothing. This unconscious urge is the basis for all self-confirmatory ideation. Psychopathology, and even pathology in general, has this common dynamism. Unenlightened man, whether educated or uneducated, is constantly preoccupied with the issues: “Do I exist? Am I real? Am

I safe?”

...The remedy to the problem of the self-confirmatory mode of being-in-the-world is to understand its meaning, which we have just explained as the dread of nothingness, and come to realize that we are not self-existent life forms apart from the creator. We are manifestations of a creative power, underlying all of life in the universe, all the laws of nature, the harmony, the beauty and infinite intelligence discernible all around us. This is the power which expresses itself through us. Therefore, we are not adrift in the universe all on our

own, but we are sustained, supported, governed, cared for, and loved by this infinite power which we call Love-Intelligence.

It is becoming clearer that the more ignorant we are of Spiritual Reality, the more painful our living and our dying is; whereas when we realize that we are spiritual beings and truly understand it and have transcended the body, there is a loss of fear of death, and dying is not an agony but a more or less peaceful process of transition. Grief also is less of a problem. <sup>(4)</sup> ■

## Death of Attachments

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 separation 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.

Sometimes, as we grow more mature and our values change, it is inevitable that we have to give up certain things which we have come to lean on for a sense of security. It can

be a big issue or it can be something trivial. In teaching Metapsychiatry it sometimes happens that the viewpoints expressed point up the invalidity of some other viewpoints.

Everyone is, to a certain degree, superstitious until he finds that power which can never be lost, refuted, or destroyed. And this power is God, omnipotent Mind, Love-Intelligence. This is the only way to attain a real sense of assurance. The Bible says: “Acquaint now thyself with him, and be at peace” (Job 22:21). If we do not have this acquaintance with omniscient Love-Intelligence as an existential Reality, we are forever reaching out for some invalid thing to cling to. The false systems of security are personal, materialistic, and intellectual. If we learn to lean on omnipresent Mind, we can never be separated from the source of our

strength.

Here we can mention a startling fact, namely, whenever we find ourselves facing some physical symptom or any other kind of problem, we can be sure that we are in a state of fear. Some would say that the fear is generated by the threat to our health, or to our peace, but that is not correct. It is exactly the other way around. The fear is primary and the sickness or a distressing situation is just an indication of the fact that we are in a state of fear because something is threatening our security system. This can be a person, or the dawning of a new idea which is threatening to invalidate an old idea, etc. There is no sickness or problem that is not based on an underlying fear of the collapse of a false system of security.<sup>(5)</sup>

As long as we cherish material possessions — which includes the body — it is impossible to attain spiritual consciousness, because whatever we cherish is our reality. If we are materialistically inclined, we cherish the physical presence of our loved ones, and that is called possessiveness. Possessiveness

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is a particularly stubborn form of materialism which makes it impossible to see that what is really valuable is not matter but spirit.

When we look at a statue of the Buddha, we see that it is made of a piece of metal or clay worth a few cents, but what the face is expressing and communicating is priceless. It cannot be bought for money. And the value of that sculpture is not in the brass but in the expression which it communicates. That is spirit in juxtaposition to matter.

### Healing of Grief

When we love one another we love the spiritual qualities which we

manifest rather than blue eyes, brown hair, organs, etc. We have to outgrow the primitive form of love which focuses on the tangible, and we have to cultivate an appreciation of spiritual qualities in one another to a point where these become of primary value. In proportion that we have learned to appreciate spiritual qualities, our interest in the material substance of people, things, and places will fade out of awareness and will lose its importance. This can reach a point when a piece of property or a physical body completely disappears from thought and the spiritual qualities are clearly present.

And thus it happens that enlightened people do not grieve. They do not have that great sense of loss when

a loved one departs because the spiritual qualities are always present. They never die. "Blessed are they that mourn: for they shall be comforted" (Matthew 5:4), provided they come to understand that they haven't lost what is truly essential.

The way to heal grief is to spiritualize our concept of the departed one. The more clearly we are able to see the spiritual qualities of an individual, the less grief there will be because there will be no sense of loss. The real cannot be lost. If we are more mature in our love and ask ourselves, what do we love about our children or our friends, we will see that it is not their physical appearance but their qualities. Therefore, it is impossible to lose a loved one.<sup>(6)</sup> ■

## Unseeing The Dying of Others

**Question:** Is there a way of being a beneficial presence to an individual who is the hospital with a terminal disease?

**Dr. Hora:** You are asking, in other words, how to confront the issue of death, and how we can possibly be beneficial in a situation where someone is under the belief of a terminal disease. Well, of course, as in all crises, in a case of so-called terminal disease it is particularly comforting to know that there is no such thing as death. Life cannot die and there is no such thing as terminal disease.

Ordinarily we are concerned about how to behave in such an awkward situation. The operational idea is: How to act in such a way that would be most appropriate and least anxiety provoking, or at least in some way comforting. But now we are not concerned with behavior or operationalism; we are concerned with gaining such understanding of life and of what is called death,

that our very presence would be comforting to the individual in need. Only what we really know has the power to comfort.

It is described in literature that Zen masters have a custom of inviting their friends to a party just before they are about to die. ... They seem to know something we don't know yet, and that Jesus also seems to have known and alluded to. Namely that there is a radical difference between dying and passing on. Unenlightened man may have the dreadful experience of dying perhaps in more ways than one. Enlightened man, having attained the consciousness of understanding transcendent reality, may have a peaceful awareness of transition into another dimension of consciousness.

...What is happening is that an appearance is disappearing. They know that physical existence is a phenomenon, that man is a phenomenon. A phenomenon is

thought in visible form. Appearances appear and disappear, but realities are immutable. Whatever is real cannot die.

Therefore, it would be a tremendous advantage and a great comfort to all of us if we could understand the reality of man, what he really is rather than just what he appears to be.<sup>(7)</sup>

**Student:** When I first came to you, Dr. Hora, many years ago, I could not leave my family — my mother and father. I was sure they would die if I left them. There was no doubt in my mind that's what would happen, so I was not able to leave their proximity; then, I finally did, and my mother and father got along much better! (*Laughter*) It was such a shock to point out that they were really happier when I left, and there was less arguing between them; but it took me a long, long time to leave. I think that death-fear

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is always there. If you think you are keeping people alive by being attached to them, then you are sure they are going to die if you detach yourself.

**Dr. Hora:** The problem is this: When we see such phenomena [dead birds, dead mice, dead car batteries], we are aware that phenomena are thoughts and that these thoughts come to us when we find coexistence is robbing us of our lives, of our freedom. Life is freedom, and, interestingly, many people have these experiences where they see somebody die, or where somebody is about to die, or where somebody is escaping from some kind of accident. At these moments, the precariousness of life comes into focus in one way or another. Freud believed that there is a force of death called *Thanatos* — it is the Greek word for the God of death. A preoccupation with death-thoughts can manifest in many disguised forms, like dead car batteries or dead birds, or dead mice. People are involved in symptoms of hatred. Inexplicable thoughts of hatefulness all leave signs, but the best way to think of it is to see we have the thought that we are not really free; and we don't know that freedom is possible as long as certain people are in our proximity, or we are involved in interacting with people. As an example, one of our members in the group went through a period of about four weeks of severe pain in the body. All these symptoms were discordant thoughts revolving around the issue of freedom. People who love each other, and want to be close to each other, also feel that situation as an enslavement of some kind and that they are robbed of their freedom.

Freud spoke about the death wish: the wish to be dead for oneself or for somebody else. When you love somebody, you also hate him or her; and you may be preoccupied mentally with such aggressively hostile thoughts, that then you do not want to know about them, because it is not nice to have hostile thoughts, right? It is important not to be afraid of this, but to confront it, because it is altogether human. For unenlightened people, it is impossible to love somebody without hating him; and the more passionately we love somebody, the more we are inclined to hate him; and we are not even aware of it emotionally. We can, however, become aware of it in terms of symbolic images, which occur mostly when we are asleep. In our sleep, we can hate people, because we can say to ourselves, "I am not having this dream; this is not my dream. I don't hate anybody. I love my mother, my sister, my father. I love everybody," just as the Bible says we have to, right? Therefore, the recommendation here is: do not be afraid of the truth. Don't deny it; don't brag about it. Face it — it is an aspect of the human condition. It is really nothing. In the final analysis, it is nothing because only God is Reality, and these symptoms are just dreams. Suppose you are dreaming that your loved one is dying, or is dead, or is going to die? What if you would like him to die? It is really nothing. It is just something that you have come to believe, and it is not nice to have such thoughts; people are afraid of them, and they don't dare to face them. Consequently, you remain enslaved to the idea that you are a vitally important person who must maintain the status quo. If you hate somebody in the family, you have to convince yourself it is not true and that you really love him or her. People struggle with all kinds

of symptoms. Every night there is another ache and pain, here and there. You are just struggling against *Thanatos*, the death wish towards someone you are supposed to love.

This is particularly clear when a loved one has died, and you are left mourning and grieving; and the grief has to be deep, and public, and noticeable, because the measure of your love is seen to be reflected in the intensity of your grief. When somebody is grieving, people say how deeply he loved her, or how she loved him, or how much love there was in this marriage. But the fact is, besides God, there is nothing; and we have to face the fact that on the human level we cannot love, because we want too much for ourselves. How can we love somebody if we want something from him or her? Therefore, do not be afraid to face the truth that the human being is completely corrupt; it is this recognition that can set us on the path of liberation. We hear so much between husband and wife, friends and enemies. People develop negative involvements where they claim that they are loving and actually find in their dreams that they are wishing another would drop dead. So, nobody loves anybody. God IS Love, and that is sufficient. <sup>(8)</sup>

### Where does the appearance go?

Now, I ask you: Millions and millions of people die every day in the world — where are these people? Where are they going? What happens? Jesus said, "He that understandeth me shall never see death and he will never die" (*See John 8:51 and John 11:25-26*). How could he say that? Isn't that nonsense? We see people dying by the thousands every day. Where are

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they going? Where are they? They are cremated, they are buried, they are exploded, they drown. How can we never die? Actually, nobody ever dies. Does that make any sense? Absolutely not; yet, it is true. Nobody ever dies. Jesus said, “He that believeth in me shall never see death. I am the resurrection and the life, and nobody ever dies.” So when we die, what happens?

**Student:** The material body disappears.

**Dr. Hora:** The material body disappears, disintegrates; it is burned, it is buried, or thrown into the sea; so how can he then say nobody dies?

**Student:** That would mean we are not here in a physical body. So that stuff that was born and dies, that really has nothing to do with what we really are.

**Dr. Hora:** Yes, that is the import of that saying. We all know, and it is historically documented, that Jesus walked on this earth and existed. Some people say no, but Jesus was a tangible presence among the human appearances, and then he died. Then we say he is alive, that he is here, right here. He is here. Where is he? A student showed us that he is here. We were talking 25 minutes about his presence. What more proof do you need that the Christ is here? He is not here in dimensional form, but in the form of the Truth, which we can talk about. We can express his concepts in language. This is fantastic! Imagine how it would be if somebody could really understand that the loved one whom he had cremated or buried, who died of cancer or something, never really died. It never happened, and that individual is still here and will never go anywhere. You know

the fantasy is when somebody dies he flies away to outer space, but then the Russian astronauts looked around and said they found nothing. *(Laughter)* Now, I ask you, how much space does a thought require? No space at all, and we are thoughts of God. In reality God is our life. This is pretty easily understood that God is our life, because God is Life. If God is Life, is our life, then Life cannot die. If Life could die, you wouldn't be alive. So if we are alive today, then we cannot be dead tomorrow, because God doesn't die and the image and likeness of God also doesn't die. So we are all here. Nobody ever goes anywhere.

**Student:** Is it because we are spiritual beings?

**Dr. Hora:** Exactly. We are non-dimensional, divine ideas existing in Infinite Mind. Now what is the good of talking like this, this mystical talk? Does it have any practical value?

**Student:** It sure does, because if we acquaint ourselves with the real being that we are, when someone seems to die, if we can understand they are alive —

**Dr. Hora:** Right, it is of tremendous value when it comes to being set free of grief.

**Student:** When Jesus said “Those that believeth in me,” he seemed to be making a distinction from those that don't believe. What happens to those that don't believe? Do they die?

**Dr. Hora:** No. They suffer from the belief that they die. Anybody who has not yet reached the understanding of immortality lives in fear of dying, and if a loved one has died, there is tremendous suffering or grief, and that goes on and on endlessly until the understanding dawns in consciousness that nothing really happened. Nobody went anywhere,

nobody is missing. Everything that has ever been real is still real. . . .

**Student:** I heard an interview with some men from a war-torn country. They had seen so much death that they made the point that they were no longer fearful of death. Is this loss of the fear of death different from knowing there is no death?

**Dr. Hora:** Yes. That is apathy.

**Student:** Just becoming immune to, hardened to it?

**Dr. Hora:** Not immune, but hardened. They are so hardened that they can't even think about it. It's apathy. It is very sad, very painful. It has always been going on. . . .

**Student:** We had to euthanize our cat recently. I realized how much I appreciated certain qualities of this cat. He was a survivor; he was quite a clever guy. And I think I loved that part of him. I made a decision to put him to sleep for various reasons. Do I miss the qualities?

**Dr. Hora:** Of course.

**Student:** And the presence?

**Dr. Hora:** You could say that.

**Student:** So how could you not?

**Dr. Hora:** I just explained it. Those qualities are still here. You can think of them. They are here. You can even think of the cat, his color, his shape, his form. He must be here; he is in your consciousness. It is a great blessing to understand even a little, because grief is a painful experience. It is painful in proportion to how much we don't understand that when somebody dies, nothing has happened. The dimensional yielded to the non-dimensional; that is what happened.

**Student:** I don't know whether this will help or not, but there is this story: Some students were

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walking along and happened to come upon their master and he was crying over the grave of his wife. They said, “Well? why are you crying? You are the one that always tells us everything is an illusion.” He answered, “Everything is an illusion, but death of a loved one is

the greatest illusion of all.” He went on to explain to them that the last enemy to overcome is death.

**Dr. Hora:** That is correct. Sure, because we are clinging to the loved one. Love is clinging to the tangible, to the dimensional, to the visible. It is the clinging. The attachment is what is painful.

**Student:** If I could understand that there is no self or other, I know

I would not be envious or jealous or anything, and if I could understand it, really realize it, then parting would be easier.

**Dr. Hora:** There would be no parting. Nobody can escape this experience totally, but it can become less painful to the extent that we have consistently meditated on this issue of immortality and non-dimensional existence.<sup>(9)</sup> ■

## Liberation from Death

We all need to be liberated from the thinking processes which obstruct our awareness and interfere with knowledge.

We can be liberated through a process of prayer and meditation. We must practice being aware of spiritual values and learn to cherish or appreciate them—not thoughts *about* them but the values themselves — so that we might be transformed by what we know. Not what we know *about* but what we *know*. We must know beauty, we must know harmony, we must come to know love, truth, joy, freedom — these are realities.

In the proportion that we come to know these spiritual values as actual realities rather than thoughts about reality, in that proportion we become what we know. And if we are real, then we are immortal and perfect and everything is all right. So by practicing the awareness of these spiritual values we become liberated from the despair of being thinkers.<sup>(10)</sup>

With the help of the First Principle, we can discover that as spiritual beings we are immortal; and when we catch a glimpse of this Truth, that real Life can never die, that when the belief of mortality

is replaced with the knowledge of immortality, then we see that Life cannot pass us by. It is not going anywhere — It is right here forever. We are really immortal, but we do not know it. We are convinced that we are mortals, and the clock is ticking away toward the time when we will all die. But that dying is the dream of life on the human plane; that is material life [not real Life].

We are talking about an opening that is available to everybody, an opening into enlightenment and immortality. You know Sartre’s play, “No Exit”? He didn’t think that there was an exit from the human condition, and most people don’t either. But we must not let that stop us. There is an exit at hand, available to everybody ever since Jesus Christ walked on the earth, and Metapsychiatry was inspired with the Eleven Principles. We are not hopeless cases stuck in the human condition. There is an exit door, and it is called the First Principle of Metapsychiatry. Therefore, this is not a process; it is just about facing up to the meaning of this Principle. When we do, we discover that all of these tremendous philosophical problems over which philosophers

have been agonizing for thousands of years have resolved themselves into a very simple crack in Reality.

In Metapsychiatry, we say that if we are truly, and above all else, *interested* in the good of God, we discover spiritual blessedness, and we can see that this is qualitatively and entirely different from everything the world considers good and of value. There is no material element in it. It is pure spiritual realization. And if we get acquainted with this Truth, the good of God, we don’t have to live in fear of dying. We will know that the phenomena of death are just phenomena. In phenomenology, there are two factors: appearance and disappearance. The phenomenal life, which we consider is passing us by, is just appearance and disappearance. Now what happens when an appearance disappears?

Nothing. (*Laughter*)

**Student:** Because it never was.

**Dr. Hora:** Right. If there is a phenomenon, then it is part of the phenomena where we are appearing to be and then we are not appearing to be. Nothing has changed. Life is unaffected. God hasn’t changed. Reality is still there, and we are in It.<sup>(11)</sup> ■

# Indestructible Life

## *Dialogues in Metapsychiatry 35*

Jesus never painted a picture, never wrote a book; he didn't even write down the Sermon on the Mount. All his talents were channeled into actualizing a perfect life. His medium of artistic expression was himself. He said: "I am the way, the truth, and the life" (John 14:6). An artist says: Look at this picture and you will see beauty and a certain quality of awareness. Jesus said: Look at me and you will see God, perfect being, truth. He was an artist, wasn't he? His greatest work of art was the crucifixion. Isn't this a shocking thing to say? What was he doing when he had himself crucified? He was saying: Divine life is indestructible, you cannot kill it. You can crucify the body, but life goes on. Isn't this a supreme work of art?

**Comment:** But Dr. Hora, the violence that is expressed in the crucifixion is difficult for me to accept, since Jesus was a man of peace and had no interest in violence.

I cannot reconcile the idea of peace and beauty and harmony and love with his violent death, since we do invite what happens to us.

**Dr. Hora:** As I just explained, Jesus was demonstrating to the world that life cannot be destroyed. So he allowed the body to be killed, and then he came out of the tomb alive. He wanted to demonstrate to the world that life is not synonymous with the body. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

**Comment:** I was wondering whether maybe we all have to undergo some sort of crucifixion experiences in life before we can understand what he was demonstrating. Is that so?

**Dr. Hora:** One could interpret physical sufferings as analogies to the crucifixion, or the pain of giving up ego gratifications. Jesus' intention was that we would learn from his demonstration so that we

would be spared sufferings ourselves. But people misunderstood and became fascinated with the idea of violence. The issue of violence has nothing to do with it. The issue of indestructible life is the point of the crucifixion. When we see it that way we can see that it was a tremendous demonstration on his part, that he was a teacher of immense magnitude.

**Comment:** It seems that dying daily to our personal sense is our crucifixion.

**Dr. Hora:** You notice how you are again gravitating toward thinking of the crucifixion in the context of suffering. The issue of the crucifixion is not suffering but triumph. Jesus was not interested in suffering, and some believe he wasn't suffering at all. Nobody can understand the crucifixion as long as he is thinking of it primarily in terms of suffering. The demonstration of indestructible life is the meaning of the crucifixion. ■

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## PAGL Community News Listings

### PAGL Group Meetings

PAGL Group Tuesday mornings in Greenwich, CT led by Susan Fisher. Individual Coaching/Teaching of Metapsychiatry available as well. Call 203-332-4890 for more information.

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Monthly PAGL Teleconference on the third Wednesday of every month at 6:30 PM Pacific time, 9:30 PM Eastern Time for 55 minutes. The meeting is led by Heather Brodhead, a spiritual guide in the practice of Metapsychiatry, who is also available for private consultation. For more information, contact Heather

at: [hbrodhead@cox.net](mailto:hbrodhead@cox.net) or call (California): 805-898-9931.

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Ruth Robins maintains a private teaching practice for students of Metapsychiatry from her home in Connecticut. She can be reached at [Robinspagl@aol.com](mailto:Robinspagl@aol.com)

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PAGL Groups and private consultations with Nancy Rosanoff, available by phone and in person in Westchester County, NY. [www.themetaview.com](http://www.themetaview.com); 914-930-7095; [nancy@rosanoff.com](mailto:nancy@rosanoff.com).

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Monthly PAGL Group on a selected Thursday of each month at 8 PM Eastern, with Bruce & Diana Kerievsky. For info: 609-662-4911 or [bruce.kerievsky@gmail.com](mailto:bruce.kerievsky@gmail.com). Diana is also available for private consultations by phone and by Skype.

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Susan von Reichenbach, an established student of Thomas Hora, and teacher of Metapsychiatry, leads regular META Classes (CT) as well as offering private spiritual

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guidance in Metapsychiatry ~ in person, by telephone or Skype. For more information or inquiries, please email susan@theMetaWay.com, or visit www.theMetaWay.com or tel. 860.405.4044.

**PAGL Resources**

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

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THREEMETABOOKS: A set of two companion books to Metapsychiatry compiled by Susan von Reichenbach: "META Meanings," which defines Metapsychiatry's core ideas, its vocabulary, and juxtapositional method with examples; and "META Prayers and Principles," which is a collection (with elucidations) of what Hora called Meta's "guidelines to spiritual living;" also "METAtations," a small, verbatim treasury of wisdom words from Hora on diverse topics for contemplation. To view books, visit [www.theMetaWay.com](http://www.theMetaWay.com) or

[www.amazon.com](http://www.amazon.com) To order directly, contact Reichenbach at [metabooks@metapsychiatry.info](mailto:metabooks@metapsychiatry.info) or by phone at 860-405-4044

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

**PAGL View**

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