

PAGL View

Reality

The articles in this newsletter were compiled and edited from the following:

⁽¹⁾Dialogues 11: Beholding the Good; ⁽²⁾What Does God Want?; ⁽³⁾Self-Transcendence; ⁽⁴⁾The Soundless Music of Life; ⁽⁵⁾Dialogues 28: Overcoming the World; ⁽⁶⁾Dialogues 13: Beyond Religion; ⁽⁷⁾EM16: Ignorance; ⁽⁸⁾EM 24: Conscious Union with God; ⁽⁹⁾BTD 46: The Origin of Man; ⁽¹⁰⁾EM 4: The Prayer of Beholding.

What is the substance of reality?

It is the intangible good which is in our consciousness. Our experience in this world is but a shadow of spiritual reality. For the shadow to be good, the substance must be clearly defined. If the substance is clearly defined in consciousness, it casts a perfect shadow and to us it appears as good experience in daily living. But we must not be interested in the good of God primarily in the hope that it will pay off in a material way, because we are not then sincere seekers of the truth; we have ulterior motives. But if we are sincerely interested in knowing the real good, then, of course, we will be blessed in every way, even in the material world, because the material world is the shadow of spiritual reality⁽¹⁾

God is infinite Mind and is not the possessor of anything material. What God gives us is an abundance of intelligent, spiritual ideas and when we become receptive to them, they provide us with the means to meet every legitimate need. In other words, if our first priority is to be interested in what God wants – and this is the only valid and healthy motivation – everything needed for harmonious, fulfilling living will come our way.⁽²⁾

Getting a Glimpse

As we study, pray and meditate, every moment a little bit of understanding reaches our consciousness, and at that moment we are awake. If we cherish these moments and would like to be awake a little longer, we could contemplate perfect love. In the moment when we are perfectly loving, we are awake. Through this discipline we get glimpses of Reality for longer and longer periods of time until we become habituated in it — and then we are dwelling in the secret place of the most High, in the land of PAGL.⁽³⁾

We are not just alive; we are not just physical bodies which function; we are also able to observe ourselves in the process of functioning. How is it possible that while we take notes, for instance, we at the same time

are aware that we are taking notes? We can stand apart and observe ourselves functioning. Now, who is it that is taking notes and who is it that is observing us taking notes? How many of us are there? Thus, being is that which exists, which has the capacity to be aware of itself and to reflect upon itself. The question now is, which one is the real self? The one taking notes or the one observing us taking notes? There seem to be two of us. To be free and healthy we must come to know the truth of being. Thus, healing seems more and more complicated and more and more difficult to understand. It seems that now there are at least two of us and we cannot decide which one is the real one. So where do we go from here? And where is this observer located? Can he or she be seen? No, but wherever we are, he is there. There is no escaping from the observer except in one place, which is called the place of ignorance; that is, when we are ignorant we are not aware that we are being observed. But that state is very precarious because when we are ignorant we are liable to hurt ourselves.⁽⁴⁾

Ignorance

If we are ignorant of certain thoughts that are affecting the quality of our lives, we have the impression

Continued on page 2

Contents

Reality	1
When Watching The News	2
From the Archives	6
PAGL News August 1982: .	6
PAGL Community News	
Listings	8

Reality

Continued from page 1

that these invalid thoughts are holding us in their power, and we feel that we are being victimized by them. They seem to have power over us and we feel like their hostages. There are many things in life that seem to be, but do not exist. Until we discover the truth that can abolish these invalid ideas and erroneous notions, it appears as if there are two powers battling with one another. There is a picture of a Buddha standing in semi-darkness and the caption says, “Man is a place where darkness struggles against the light.” This is a description of a battle going on in individual consciousness. Man appears to be a battleground of conflicting forces. In Reality there is just one power and that is God.

Ignorance is not passive but existential, and is built into the human condition. It is a universal experience of the human race, and it is existential because it determines the quality of our experiences in life. It is inevitable because we tend to judge by appearances.⁽³⁾

We need to distinguish between what is real and what is only an appearance of reality.

Ignorant man is judging by appearances. All ignorance - everywhere in the universe - comes from judging by appearances.

This results in a tendency to misinterpret and distort what we see. Consequently, a great deal of ignorance is being propagated among the peoples of the world, which in turn gives rise to a “sea of mental garbage.”⁽⁵⁾

We are trying to reassure ourselves that our ignorance is valid. You hear people say: “I worked so hard that I am sick.” Or: “I got myself exhausted.” Self-abuse, self-pampering and self-indulgence are all the same. It is having the wrong

perspective on oneself outside of the context of divine reality. When we can maintain a clear idea of ourselves within the context of our at-one-ment with God, then we are not abusing ourselves; we are being useful, and perhaps we even accomplish more without any ill effect. This has very practical application in everyday life. The right understanding of what really is will make a radical difference in our experiences.⁽⁶⁾

Evil, Sin and Guilt

Evil, sin, and guilt have a common denominator—ignorance of existential reality. What is sin besides ignorance? Sine Deo means to be without God. There are really no deliberate sinners. If a man would really understand his complete at-one-ment with the fundamental principle of existence, it would be impossible for him to be a sinner, just as it would be impossible for a wave to be apart from the sea.

But to be a sinner is not really a sin; it is just one aspect of the human condition where man is born in ignorance and educated to increased ignorance. Normal education is existential miseducation. The simple sinner and the hardened sinner are but victims of positive or negative ignorance.

So a sinner is someone who is the victim of insufficient understanding of man’s complete at-one-ment with the creative principle, God.

It is interesting to consider that we have two choices. We can either plead guilty or admit to ignorance. When we claim to be guilty, we are really giving ourselves a compliment. We say, “Oh, I know these things; I am just bad. I know everything, and I should not have done it because I know better, and I feel guilty.”

The only way guilt can be healed is by facing up to the truth of

When Watching The News

Whenever we are confronted with some frightening report on television or in the newspapers about some (so-called) natural disaster, the first question that is asked by the public is: What happened there, and why did it happen, and who is to blame, and what is wrong with the world? These questions are, of course, all right for the news media to ask. But in Metapsychiatry we ask another question. We start out by asking, What is the meaning of my experience in connection with this report? Then everything that we hear and see and read about will help us gain a different perspective on the situation. We may not be able to help anyone or change anything, but we will preserve our own perspective and not fall into despair.⁽⁵⁾

ignorance. Whatever wrong we have done or think we have done can only be avoided in the future if we become enlightened on the issue involved. Feeling better is no therapy; that’s entertainment. The aim of therapy is not feeling better. If we want to feel good, we can have a drink, or take a pill, or go for a vacation.

In Reality, there are no sinners, there are no guilty people, and there is no evil. In the phenomenal world there are endless manifestations of ignorance. And these manifestations can be individual, collective, national, and international. The cataclysmic evil of the Vietnam War was a clear historical manifestation

Continued on page 3

Reality

Continued from page 2

of ignorance acting itself out on an international scene.

There is only one problem that mankind has, and that is ignorance. Fortunately, ignorance is not incurable; it can be healed.

What is the healing remedy for ignorance? Knowledge. Right knowledge. Knowledge of the truth of what really is.

The purpose of life is to attain conscious union with ultimate Reality. Man must seek, ask, and knock, and he must search all the time to come into conscious at-onement with the creative source of being. No system of knowledge, be it ever so sophisticated and elegant, will ever take the place of this existential imperative under which we live. The creator cannot be left out of his creation. Just as a wave cannot exist without the sea, man cannot exist without God. ⁽⁷⁾

Shedding Light

Dr. Hora: Often when we want to be pragmatic about a problem, we just mess it up. Suppose we had a plant, and the plant had a problem, and we wanted to do something about it. We would start watering it, giving it vitamins, and the chances are it would get worse. The most pragmatic approach is the one that would be most helpful, isn't it? And what is most helpful is understanding what really is.

Suppose we do the right thing for a plant; then who is it that is doing it? Suppose we discern that the plant needs more light and we place it somewhere where there is more light. Suppose we discern that it needs less water, so we give it less water. Suppose we discern that it needs more nourishment, and so we give it more nourishment. Who is it that is doing these things?

Comment: Either the plant or nature. You are not imposing your will on the plant; you are providing it with what is needed. Therefore, the situation is doing it. It isn't a "who," it is a "what."

Dr. Hora: It is both a "who" and a "what," depending on whether our concept of God is a personal one or an impersonal one. But essentially, it is intelligence that does everything that is being done right, wherever it is being done. And who does it when it is being done wrong? Ignorance. The Bible says, "All things were made by Him; and without Him was not anything made that was made" (John 1:3). Now, this is a dark saying; is there anyone here who can shed light on this dark saying?

Comment: What comes through is the idea of total ultimate dependency on this God.

Dr. Hora: On Love-Intelligence. It is Love-Intelligence that does everything that is being done right, and it is ignorance that is responsible for whatever is being done wrong. Where does it leave us?

Comment: We have to tap into Love-Intelligence.

Dr. Hora: Suppose we have an electric light—the lamps in this room, for instance. Do they give light? What is this light that we enjoy? The lamps by themselves couldn't give us light. What gives us light?

Comment: Harnessing the energy in the right way,

Dr. Hora: Electricity gives us light. What do the lamps do?

Comment: Provide an outlet.

Dr. Hora: They manifest electrical energy in the form of light. They do not do anything; they are there to manifest this fantastic event called the transmutation of energy. Now, if we were ignorant of this basic elementary law of physics, we

would probably think that the lamps give us light, and then if they failed to give us light, we might try to fix the lamps instead of plugging in the electricity. And isn't it somewhat along these lines that pragmatism tends to work? If something goes wrong with a man, we may try to fix him and think that we can do it. No amount of fixing of the lamps would give us light. In order that light can come through the lamps, we need to understand the basic principle of the flow of electricity from its source. And we have to know that it is not the lamps that give us light; it only seems that way.⁽⁸⁾

It is therefore advisable to become well acquainted with this second entity which is watching. We call this entity the "beholder."⁽⁴⁾

Beholding

What does this word "behold" mean? It means beware, i.e. to be aware.

This second entity, which exists, which stands out and watches, this beholder has the faculty of awareness. The faculty of awareness is a great mystery. We say, God is all-knowing, all-seeing, everywhere present, omnipotent. God is infinite awareness. We seem to have something in common with God. God is infinite awareness and we are individualized forms of awareness. So there is something divine about this second entity which stands out and watches. Isn't it amazing that we are divine in that respect? Most of us think of ourselves during our day-to-day living as human persons, taking notes, for instance. As long as we fall into the error of knowing ourselves as mere human persons, engaged in the busyness of daily living, we are really mistaken: we mistake our identity; we have a mistaken notion about who we are, what we are, where we are, and what

Continued on page 4

Reality

Continued from page 3

our purpose is. Thus, we are living in this world with an erroneous impression as to our identity. If we live that way, we are liable to make all sorts of mistakes and get hurt, get sick, and get into friction with people, with places, with things, and with ideas. We sink into a condition which is called the human condition. This human condition is full of trouble. We seek to realize and become aware of the beholder as our true selfhood. The real man is this invisible, mysterious, all-seeing, all-knowing, infinitely intelligent presence, which we really are.

If we look into the mirror we do not really see ourselves because the beholder is not reflected in the mirror. What we see of one another with our eyes is not really what we are. Our real selfhood cannot be seen with the eyes. Our true selfhood, that which we really are, is equally invisible, intangible, unthinkable, unimaginable, unexplainable, yet knowable. It is possible to know this entity, this beholder, as pure love-intelligence. When truth is spoken, when love is expressed, when harmony and beauty and joy are realized, when the “soundless music of life” is heard, it is the beholder that is manifesting himself in the world. That aspect of our being which the beholder is, is immortal, unchangeable, ageless; it is never sick, never dies, it is always at the standpoint of perfection. ⁽⁴⁾

What we consider our psychological or physical self is a misperception of Reality due to judging by appearances. This misperception gives rise to an impression that we are self-created, autonomous persons with minds of our own — independent from any Creator or Deity.

Existence apart from God is an illusion. The right understanding

of our selfhood is based on the realization of our inseparability from the divine Mind, the creative Principle of the universe. Through this realization we discover our true self-identity in the context of God.

Ego existence is an illusion, a fantasy — or as the Buddhists call it, *maya* or *samsara* — in which there is no reality.

We must understand that God is our Reality and we are individualized aspects of it.

In Metapsychiatry we seek to understand our true identities as spiritual beings, and our interest is focused on attaining PAGL consciousness rather than ego gratification. Through this shift in interest the ego is transcended — it disappears. This is not a religious quest but a quest for liberation from the sufferings of ignorant life. ⁽³⁾

What seems to be vs What really is

Buddha said: “We are what we think, having become what we have thought” (Dhamapada). However, it would be more correct to say that we seem to be what we are thinking, having become what other people have been thinking about us. But this only refers to our appearance and to our experiences. It is not really what we are and it has little to do with our true selfhood. Our true selfhood was never born and it never dies. It just is. It is a manifestation of God in the world. ⁽⁹⁾

God never made a dreamer. We may then ask, Who made the dreamer? The dream makes the dreamer. Sin makes the sinner. Ignorance makes the ignorant one. Who created darkness? It has not been created; it is just something that seems to be. Dreams are things that seem to be and dreamers are products of dreams.

In like manner, thought creates

Book Five of the Encounters with Wisdom series is now available from Amazon as a paperback and as a Kindle download. These transcripts of classes with Dr. Hora continue the series' rich offerings of inspired insights.

the thinker. The thinker does not create his thoughts. Certain thoughts obtain in consciousness and we have the impression that we are thinking them, but that is an illusion. We can only be aware of thoughts. God never sleeps. God is the source of intelligent ideas that obtain in consciousness. Dreams are pictorial thoughts creating the illusion of the dreamer. Therefore, the thought and the thinker are one, just as the dream and the dreamer are one — and both are nothing. Nothing that seems to be something has great fascination to unenlightened man. ⁽³⁾

Zen Buddhism speaks of the thinker and the thought as one, the imaginer and the imagined as one. In Metapsychiatry we learn that we are not thinkers, that we do not produce thoughts. We become aware of thoughts and we can direct our attention to thoughts which obtain in consciousness because we are units of awareness. Furthermore, we have the faculty to be aware of the

Continued on page 5

Reality

Continued from page 4

origin of these thoughts and, through what we call spiritual discernment, we can separate existentially invalid thoughts coming to us from the world around us, or from what we call the “sea of mental garbage.” The existentially valid thoughts, such as wisdom and love, which constitute non-dimensional man — the real man — come to us from the “ocean of Love Intelligence.” This is where non-dimensional man dwells, and this is where we can find him and see him.

The individuality of non-dimensional man is constituted of the spiritual qualities of wisdom and love, and we can discern him through our own spiritual senses. Thus, when we develop our spiritual senses through consistent study, prayer and meditation, our consciousness expands and matures towards discernment of spiritual Reality. ⁽³⁾

Who We Really Are

The philosopher Heidegger said that man is a place where God reveals Himself in the form of existence. And that is what man really is, while the other just seems to be. If we speak about the origin of man, it is important to ask ourselves: “What is man?” Who are we talking about — man who is a thought, or man who is a place where God can manifest Himself as Presence?⁽⁹⁾

If we think that we are what other people have thought about us — which seems to be so — then we can become disturbed, trying to blame certain individuals from our past for having thought the wrong way about us, and we may engage in a futile endeavor of attempting to change the past, which is an impossibility. A great deal of suffering can flow from such ways of thinking about ourselves. It is therefore of great value to understand that the Buddha

was not precise in his historical statement. We are not what we think and we are not what others have thought about us. That is what we just seem to be. We really are emanations of Divine Love-Intelligence, or we are places where God reveals Himself as a presence of intelligence and love. If we see ourselves this way, then all problems tend to disappear and Jesus’ injunction, “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew 5:48), does not strike us as an impossible demand.

We have to realize that God’s thoughts constitute our true being and not our parents’ thoughts, nor our teachers’ thoughts, nor our brothers’ thoughts, nor our sisters’ thoughts. It is therefore very helpful to learn to distinguish between human factors and divinely inspired ideas. When we are fearful, when we are envious, when we are jealous, when we are superstitious, prejudiced, malicious, etc., we know that this is not what we really are, that these thoughts are no part of our true being, and we can disassociate ourselves from them and affirm passionately the truth of our being.

Divine consciousness gives us immunity against seduction, provocation, and intimidation. As long as we maintain an awareness of our true selfhood, we transcend the tendency to have human reactions to various stimuli, which are part of the everyday experience of unenlightened man.

Sometimes symptoms of illness can have an enticing effect on us and we are tempted to indulge ourselves in them. Sometimes they frighten us and sometimes they get us angry and upset. In either case we must quickly take refuge in divine consciousness and this way we may learn to deal effectively, quickly, and competently with human problems.

The tragedy of the human experience is the universal tendency to judge by appearances, which results in a misperception of reality in which we have the impression that we are separated from God. If one were so enlightened as to know the truth of being perfectly, there would be no more need for prayer and meditation. Prayer and meditation are but endeavors to reestablish our sense of at-one-ment with God.⁽⁹⁾

There is such a thing as spiritual identity. Within the context of Love-Intelligence everyone is a unique, non-dimensional entity endowed with faculties of spiritual discernment. Each and every one is an individual entity manifesting the same God in a uniquely specific way. We must guard against thinking of our uniqueness in self-confirmatory ways. We do not create it; it is determined by the creative Mind, God. This helps us to understand individuality in the context of God. ⁽³⁾

Real Identity

It is our ignorance that keeps us from becoming what we really are. When a sculptor wants to make a sculpture, he has to see the object of his creation long before anyone else. He looks at a piece of rock and he already sees there the thing that will eventually emerge from it; only that way can he produce a work of art. We, too, must see the good instead of being fascinated by pathology. The perfect man is one who reflects spiritual qualities. He is honest, forthright, loving, joyous, peaceful, assured, fearless. ⁽¹⁰⁾

When the presence of the truth, the awareness of the presence of God in human experience, breaks through in human consciousness, it results in unexpected blessings of harmony, peace, assurance, gratitude and love, and this is called Epiphany.⁽³⁾ ■

Preview

The following is an excerpt from Volume 6 of the upcoming Encounters with Wisdom series. (Expected publication: 2019)

Dr. Hora: The knowledge of God is not an activity. No kind of activity is going to help you to know God. Even in Buddhism many believe that sitting zazen, meditating while sitting cross-legged, will help you to find God. No way will it help you to find God. God can only be found in consciousness, and when God is found in consciousness, you are not doing anything. You are just opening the “third eye,” which means you begin to appreciate awareness. As awareness expands, you discover an entirely different Reality. In this Reality, all things work together for good. Then you have found it. It is spiritual bliss—bliss consciousness. God can only be found in consciousness. It’s not in a book; it’s not in a relationship; it’s not in mountain climbing; and it’s not found in a ritual or some activity or ceremony. It is a quality of awareness. And that makes all the difference.

Student: How is this awareness attained?

Dr. Hora: With the First Principle of Metapsychiatry.[1] It is very simple. You constantly monitor your thought and ask yourself, “What am I primarily interested in at this moment?” If it is some other nonsense, you know you are not on the beam, and you quickly retire, and return to the beam, by contemplating the First Principle with utmost sincerity. That is how we develop an awareness of the presence and nature of God, Divine Reality.

Student: I was reading about gratitude and how it is important to be grateful and have gratitude not only when things are positive, but especially when they are negative. When things are going bad, it seems too hard to be grateful.

Dr. Hora: Be grateful for the negative, and if it leads you to the positive, then it is easy.

Student: It seems that when things are going bad, I’m going away from God rather than being grateful. How do I turn that around?

Dr. Hora: It is a gradual process of first learning to be aware of what you are thinking, and then learning to be aware of the meaning of what is happening to you. For instance, recently I went into a store to buy something (it was an Arabic store, but I didn’t know that at the time), and I was trying to talk to the salesman in English. While he was serving me, behind me was another man, and he was talking in Arabic to the salesman who was trying to serve me, and the salesman didn’t hear what I was saying. I couldn’t talk with him. The whole situation was very unpleasant, because they completely drowned me out in their private conversation, which I couldn’t understand. The transaction was getting messed up. They were carrying on a conversation in Arabic in total disregard of my presence. I had an experience of being completely annihilated. So I asked myself, “What is the meaning of this?” Immediately my reaction was to think, “These Arabs don’t like me.” (Laughter) But then I caught myself. (Laughing) “Well, if this is happening to me, it must have another meaning.” I had to become aware of my thoughts about these men. I rejected my negative attitude, and turned to the good of God, which is universally present and is harmonious. Everything righted itself right then and there. There was no more problem. The salesman was suddenly interested in understanding me. The discomfort was healed. I didn’t waste time finding fault with

the Arabs. I found the fault in my thoughts.

Student: You could see the meaning for you and then turn.

Dr. Hora: How else can you heal yourself? How else can you contribute to healing the Arab-Israeli conflict? (Laughter) You must know the meaning. Absolutely.

Student: You must be willing to let the meaning reveal itself.

Dr. Hora: Of course. It is so much easier to blame someone else.

Student: The more we develop this habit of examining our thoughts in the context of a situation, the easier it becomes to see the meaning.

Dr. Hora: We have the great blessing of the Eleven Principles, which help us to turn away from the meaning to a valid thought. We become aware of this, and things are healed.

Student: Without awareness, we constantly run into these situations and blame others, and tomorrow the same thing happens all over again.

Dr. Hora: That explains the sorry condition of the world. Everyone is finding fault with everyone else, and there is no resolution of the situation. “First cast the beam out of thine own eye and then shalt thou see to remove the mote from your brother’s eye” (Matthew 7:5). It is all in the Bible, you know. It is very helpful to know the Bible—in the right way of course, not in the literal way.

Student: What does that mean? How can you “cast out the mote from your brother’s eye” if your brother is not interested?

Dr. Hora: You cannot, but if you have successfully removed the beam from your own eye, your brother

Continued on page 7

Continued from page 6

might ask you to help him. That can happen.

Student: So is awareness defined as “consciousness of the content of consciousness”?

Dr. Hora: Yes. Surely.

Student: I was just thinking about the example you gave of being in the shop. I would probably be tempted to try to figure it out and think of some statement to address the problem. Such an intellectual exercise is futile. Is this what you call mental vanity?

Dr. Hora: Yes, it is intellectual vanity. Intellectual vanity assumes that everyone else is wrong and you have the mind power to fix it.

Student: It is humbling to sit and wait for the answer. It is easier to try to figure it out than wait for the answer to come to you.

Dr. Hora: Yes, that is what everybody else is doing. They figure it out—“What is wrong with those guys?”—but nothing changes, and there is no peace.

Student: If you had just walked away without purchasing anything, that would have been avoiding the issue, not addressing it.

Dr. Hora: Right. I could sulk for a while. (Laughter) That is no solution.

Student: Is that what transcendence is—the situation that you described? You are in a situation where things are not going so well, and then there is some awareness of the Truth.

Dr. Hora: Yes, you could call it transcendence. You replace human evaluation of the situation with a spiritual evaluation. Whenever spirit transcends the human condition, we have transcendence. It is not psychology; it is transcendence.

Student: Is the faculty that is

aware of an invalid idea the same faculty as the one that sees the Truth of Being?

Dr. Hora: Yes. There is a passage in the Bible that says, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Galatians 3:28-29). It is the transcendent view of the human condition. People are judging from all kinds of vantage points, but they are always judging rather than rising above the human scene and allowing themselves to be aware of the Christly perspective on Reality. That is transcendence. We look at life through the eyes of Jesus Christ or the Buddhist monk Huineng. What did Huineng say? He said, “From the beginning, nothing is.” Isn’t that a Christly statement? (Laughter) What was he saying?

Student: “Nothing is as it seems to be; neither is it otherwise.”¹

Dr. Hora: Right. Exactly.

Student: Please explain, “neither is it otherwise.”

Dr. Hora: To explain the end would be to rob you of an opportunity to agonize and become enlightened. It would be sinful. To explain a koan is a sin. What makes it a sin?

Student: It’s like cheating.

Dr. Hora: Right. The koan has a purpose which is to enlighten people spontaneously. We have spoken earlier about spontaneity². The understanding of the koan requires spontaneity, which means it has to be God who tells you the message in the koan. No human reasoning or intellectualism will ever assist you in becoming enlightened.

There have been people who thought they could do this. They collected many koans that Zen masters had used in their teaching

over the years. They offered these with explanations and interpretations in a published a book. That book is a sin, because people who read those koans are like spoiled children and will never become enlightened. Rather than wait for God to reach their consciousness so that they see the light they want it handed to them. It is like when a caterpillar is struggling to come out of the pupa stage to become a butterfly. If someone assists this caterpillar in taking it out of its pupa, it collapses and dies. Sometimes being helpful is not helpful. The struggle is necessary. So, nothing is as it seems to be, but neither is it otherwise—very frustrating! (Laughing)

Student: You have said that growth and understanding come either from suffering or through wisdom, and yet it seems that in most cases they come through suffering. The idea that they come through wisdom is puzzling. Is it possible to reach a point where we no longer need problems and suffering?

Dr. Hora: We mustn’t be afraid of suffering. You know, it is a tremendous relief to learn that all suffering has a meaning. How terrible it would be if there were no explanation—just pain and suffering, and it is hopeless, and it is going to get worse and worse. But, if you have studied Metapsychiatry, you know it doesn’t have to get worse; it is never hopeless, and everything has a meaning. If you are sufficiently sincere in looking for the meaning, it will reveal itself to you, and there will be healing. You don’t have to be a helpless victim of suffering. God has not ordained suffering. Suffering occurs just if you don’t know. ■

¹ *A Zen koan attributed to Alan Watts*

² *For example, see: Session 8, “Spontaneity”, Encounters with Wisdom, Book One*

PAGL Community News Listings

PAGL Group Meetings

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. Diana is also available for private consultations by phone and by Skype.

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

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 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.

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>.

[com/buy-books/](http://www.theMetaWay.com/buy-books/)

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 or www.amazon.com To order directly, contact Reichenbach at metabooks@metapsychiatry.info or by phone at 860-405-4044

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

PAGL View

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