

PAGL View

The Method of Metapsychiatry

The following article was compiled and edited from the following:

Beyond The Dream (BTD) 8 Prepare Ye the Way⁽¹⁾ Transcendence booklet & BTD 3 Thoughts & Feelings⁽²⁾ BTD 9 Curtain of Time⁽³⁾ BTD 7 What Can and Cannot Be Done⁽⁴⁾ Existential Metapsychiatry (EM) 2 Existential Validation⁽⁵⁾ BTD 2 Phenomenology & Hermeneutics⁽⁶⁾; BTD Introduction⁽⁷⁾ Dialogues in Metapsychiatry Session 11 Beholding⁽⁸⁾ EM 1 Basic Concepts⁽⁹⁾ EM 28 Ego Gratification or Existential Fulfillment?⁽¹⁰⁾

Self-confirmatory ideation is a mental process whereby we are constantly seeking to reassure ourselves that we exist. [It is a mental preoccupation during which] thoughts are constantly reverting to the self, and seeking to find a certain sense of security in self-awareness. Self-confirmatory ideation is the essential basis of all pathology. This is a universal human inclination out of which proceed endless forms of problems, illnesses and suffering. Therefore, in Metapsychiatry we seek to save man from this proclivity by helping him to discover transcendence. Transcendence can be defined essentially as rising above self-confirmatory ideation. . . . In

transcendence we rise and expand our conscious awareness into the full-dimensional mode of thinking, and the context of our reasoning includes God, Love-Intelligence, the Source of all energy, wisdom, love, power, freedom, and creativity. Once we attain a transcendent perspective on reality, everything changes, just as when we climb up on a mountain, the view is entirely different than it was in the valley. As man attains the realization of his full potential, the various concepts which previously were considered very scientific and important lose their validity, and life is seen entirely differently.

Some people do not like the term “self-confirmatory ideation,” and they prefer to talk about egotism instead; but actually this is not just simple egotism. The motivation for self-confirmatory ideation is the dread of nonbeing. Everyone is scared of nothingness, of nonbeing, of annihilation, of being nothing, of dying, of being ignored. This is a universal fear and is called “existential anxiety.” It is this existential anxiety which we try to combat through a process of self-confirmatory ideation. And the more scared we are, the more intense the desire to confirm ourselves in one form or another; there are a million ways in which we can reassure ourselves that we really exist, and so it is an almost inseparable inclination of the human condition.

When we are hedonistic or ascetic, masochistic or sadistic, passive or aggressive, depressed or elated, we are always pursuing one urgent agenda—namely, the quest to confirm ourselves. Trying to comfort ourselves or convince ourselves that we really are here, that we really exist in the form in which we appear to be: that we are persons living in a physical body with minds of our own. This is the all-pervasive preoccupation of unenlightened life. What could be the meaning of such a foolish pursuit?

Isn't it self-evident that we are here? Isn't it self-evident that we are physical persons with minds of our own? Do we have to keep convincing ourselves all the time? Are we perchance doubting this? How can anyone doubt something that seems so natural and self-evident?

How can existential anxiety be healed? How can we be liberated from this dread of nonbeing? Salvation, liberation, resurrection, healing, enlightenment have a common objective, namely, to help us to be unafraid and to live with a sense of assurance that we are not alone, that we are not separated, that we are not what we seem to be, but that “neither are we otherwise.” It is possible to know ourselves in a larger context. In proportion to our realizing this existential fact, in that proportion the

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The Method of Metapsychiatry

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“dread of nothingness,” as Heidegger calls it, will be mitigated, or diminished, and the compulsive urge for self-confirmatory ideation will leave us, and it will be possible to live in PAGL, which is peace, assurance, gratitude, and love. ^(1 & 2 & 10)

Spiritual Guidance

The aim of Metapsychiatry is to heal man of his afflictions by elevating his consciousness to the recognition of his identity as an image and likeness of God, a spiritual being capable of transcendence.

Spiritual guidance endeavors to help man realize his own divinity and life in the context of God. Man is seen as a “place” where God’s presence reveals itself as omniactive Love-Intelligence. We are led to “overcome the world” by discovering in practical ways how to be “in this world” and yet “not of it” (2 Corinthians 10:3).⁽⁷⁾

In Metapsychiatry there are no special techniques, only principles. One of the principles is: “If you know what, you know how.” If we can discern the meaning of a problem and if we understand the process of being healthy, of being truly spiritually minded, we will know how to approach an individual in a helpful way. . . .

The most essential requirement for a spiritual guide is the attainment of such integration that the very quality of one’s presence is beneficial. Beyond this we have to know that the main feature of healthy spirituality is self-transcendence.

In spiritual guidance we do not resort to techniques based on preconceived notions. . . . We rely on inspired wisdom. Inspired wisdom is creative intelligence obtaining in receptive consciousness from moment to moment under conditions of PAGL. Inspired wisdom makes it possible to communicate meaningfully with

individuals who are in need of guidance. It is a spiritual method of responding to people in need, and it can be learned by all who have given up relying on feelings, the known, on what we think or what someone else has thought, what is in vogue, or what is official, etc. Inspired wisdom comes when there is a willingness to rely on God unconditionally. It is the open mind.

. . . Spiritual guidance is not an activity. It is a quality of consciousness which is receptive to inspired wisdom and responsive to manifest needs. If we are going to teach spiritual guidance, then the primary issue is learning the open-minded receptivity to creative Intelligence which meets every moment’s requirement. The open mind is the central issue in spiritual guidance.⁽³⁾

If we are studying to be spiritual guides, it is necessary that we understand the spiritual faculties of man. After all, a spiritual guide needs to awaken in other people their spiritual faculties. And how can we be spiritual guides unless we understand clearly the difference between ego functions and spiritual faculties?⁽⁴⁾

It is impossible to help anyone unless we ourselves have been helped by the very truth we are attempting to convey. It is a mistake to think that one can learn how to do psychotherapy. It is preposterous to assume that a patient, a friend, or a loved one can become an object of our technical intervention. In surgery it is possible, but in psychotherapy it is not possible. It is not possible to benefit anyone if we treat him as an object.

What is man? Man is a spiritual being. What do we mean by that? When we speak of man as a spiritual being, we are not talking of religion; we are trying to go beyond religion. We are trying to clarify the peculiarity of human consciousness that is capable

of becoming aware of invisible factors in life. What are these invisible factors in life that only man is capable of cognizing? Only man is capable of being consciously aware of love, meaning, truth, life, beauty, goodness, freedom, joy, harmony. Only man is capable of being aware of ideas. This makes man a unique manifestation among all life forms. It is this uniqueness that man is endowed with that makes him an individual spiritual consciousness. Therefore, as far as we know, man is radically different from anything else that exists on the planet Earth. It is this difference that is the foundation of the existential viewpoint of man.⁽⁵⁾

Hermeneutic Clarification of Modes-of-Being in the World

The healing method in Metapsychiatry is found in a special mode of communication centered around a process of hermeneutic clarification of existentially valid principles. This, in turn, brings about qualitative changes in consciousness and results in improved cognitive faculties.⁽³⁾

In Metapsychiatry hermeneutics means shedding light on the mental processes which underlie certain problems, thus leading the patient out of his troublesome way of reasoning to a more intelligent, mature, constructive way of seeing himself and the world. This therapeutic process is called “hermeneutic elucidation.”⁽¹⁾

The art of the healing dialogue is based on clarification of certain values which individuals have consciously or unconsciously espoused and which have resulted in a misdirected mode of being-in-the-world. If we grow up in a certain culture, we tend to accept unwittingly certain values which may be socially and culturally acceptable but which are existentially invalid. The result is that we wind up with a

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misdirected mode of being-in-the-world.⁽⁶⁾

In order to understand the mode of being-in-the-world, we come to another word that is important—namely, “value.” What is value? Value is that which we value. Whatever man values will determine his mode of being-in-the-world. “As he thinketh in his heart, so is he” (Proverbs 23:7). Why is there reference to the heart in this quotation? It points to that which we cherish. Whatever we cherish will determine our mode of being-in-the-world. Unenlightened people are naturally inclined to cherish pleasure from childhood on. All children have a spontaneous value—namely, pleasure. It is very easy to cherish the so-called pleasure principle. We all like to have pleasure. In existential psychotherapy, we distinguish two kinds of values: existentially valid values and existentially invalid values. Existentially valid values bear good fruit; they are health-promoting. Existentially invalid values bear bad fruit; they are illness-producing. Discord and disease are disintegrative; existentially valid values are integrative.⁽⁹⁾

For instance, there is a case of a young man who keeps getting fired from his jobs and repeatedly rejected by his friends, both male and female. The harder he tries to ingratiate himself with people and establish close relationships with his employers, friends, or relatives, the more he gets rebuffed. In Metapsychiatry we refer to this as a misdirected mode of being-in-the-world. Psychoanalysis asks: “What’s wrong with this man? Why is he behaving this way? And who is to blame for it?” In Metapsychiatry we do not ask these questions. We ask, “What is he doing? What is his mode of being-in-the-world? What is the meaning of this mode of

being-in-the-world? And what is the healing remedy?” So we do not blame anyone — not his parents, society, not even the patient. But we see that this problem is based on an erroneous assumption about what is important in life. The patient assumes that the important thing in life is to have good personal relationships, and in order to have good personal relationships, he has to be clever and manipulative and make a pest of himself. As a result of such behavior, he suffers repeated rejections which, in turn, have a devastating effect on him.

So what is needed here is for the patient to become aware of his mode of being-in-the-world and of his erroneous assumptions about how to live in an intelligent way. Then he needs to come to understand what constitutes a truly intelligent mode of being-in-the-world. The model of the intelligent mode of being-in-the-world for us is Christ Jesus, whose main qualities can be summed up in two outstanding features, forthrightness and love.

Our patient, however, was neither forthright nor loving, but calculative, scheming, manipulative, and obsequious. By acquainting him with the qualities of the Christly mode of being-in-the-world, we are providing him with information about an existentially valid way of living. He may agree with us and accept this information, even gratefully and eagerly, but chances are he will try to use forthrightness and love as a technique for more successful interpersonal manipulation. He may not commit himself to the Christly way until he has suffered much more. Suffering may eventually compel him to a point of commitment to the right values, and only then will a healing occur.⁽⁸⁾

The question can be asked whether a patient would be willing to give up his faulty way of reasoning. It is not

necessary for him to give up anything. This therapy is not operational. When a problem and its solution are sufficiently clarified, the power which brings about a change lies not in the patient, nor in the therapist, but in the realization of the truth. Through hermeneutics the patient comes to understand something; he comes to see that there are more valid ways of thinking about the situation. . . .The essential issue for each of us is to be a beneficial presence in the world. This points up how valuable it is for a therapist to have a valid and clear concept of mental health. Without a valid concept of mental health we would have nothing positive to offer.

How do we know that the Metapsychiatric definition of mental health is really valid? . . . The truth of an existential concept validates itself in individual experience. In other words, it bears good fruit. We base our sense of direction on the principle of existential validation.⁽²⁾

. . . .Let us be clear about the fact that there is no such thing as a person. Person is just a concept. . . .Man is not a person. He is an individual consciousness and this consciousness can be imbued with certain ideas. If these ideas are existentially valid, they manifest themselves in health, harmony, freedom, and fulfillment. If the ideas which fill an individual’s consciousness are invalid, he will find suffering and various forms of disturbed and frustrated ways of being-in-the-world. The healing dialogue is based on a method which is called hermeneutic clarification of the underlying value system which governs the thinking and the activities of an individual.⁽¹⁾

Phenomenological Perceptivity

Every one of us is like a sponge which has absorbed certain ideas

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about what is good, what is desirable, and what is important; and it is these ideas which determine our mode of being-in-the-world. The question now is, “How can we discern the ideas which govern an individual’s mode of being-in-the-world?” This is accomplished through a method which is called phenomenological analysis.

Phenomenological analysis requires us to be trained in phenomenological perceptivity. Everyone has the faculty of phenomenological perceptivity, but it needs to be developed through training.⁽¹⁾ Phenomenological perception is the discerning of those cherished ideas that disrupt the patient’s life. This is called discerning the meaning of phenomena. In proportion to the extent to which we become proficient in discerning the meaning of phenomena, in that proportion, our responses can be specific and to the point and have transforming power.⁽⁵⁾

The basic requirement for this faculty is the open mind. The father of phenomenology is Edmund Husserl, the German philosopher, who called this feat of the mind *epoché*, which translated from the French means “bracketing.” It refers to the need to put everything that

we already know into brackets and put it up on a shelf, so to speak, so as to be able to confront whatever reveals itself in a nonjudgmental open-minded way. Once we have learned to confront situations and individuals in that manner in an interview situation, we will find that suddenly things reveal themselves and we have a clear picture of what makes an individual “tick” — what values, what objectives, what ambitions, what wants, what desires, what misconceptions, what miseducation, what ideas, govern his mode of being-in-the-world. Jesus spoke of the need for this kind of open mind when he said: “Except ye [be converted, and] become as little children, ye shall not enter into the kingdom of heaven” (Matthew 18:3), which means in order to be receptive to inspired wisdom and to realize spiritual values and Spiritual Reality, this capacity for the open-minded confrontation of that which reveals itself from moment to moment is an absolute requirement.

.....⁽¹⁾
Itching is not only an experience, it is a phenomenon. A phenomenon is a thought. It is never the body that itches. An itching body or a resentful person is a thought. What kind of thought is it? It is a thought about something that should be or should

not be. And if we are more interested in coming to see the thought which underlies this phenomenon, we will be rewarded by a sudden discovery of the thought and at that moment the itch disappears, or the resentment vanishes. And then we can ask the question: “But what is what really is?”

Question: The itch and the resentment disappear just by understanding the thought it expresses?

Dr. Hora: Yes, because we have translated the phenomenon into its constituent thought.

Comment: That means that there is no more need for the phenomenon to call attention to the thought.

Dr. Hora: When we ask the question: “What is the meaning of what seems to be?” we are seeking the thought behind the phenomenon. In other words, we are converting the symptom into the thought.

Comment: Because it was a thought initially and we just expose it.

Dr. Hora: Right. If we are halfway enlightened, we can do this. We can transmute a symptom into a thought.
...

When a thought becomes an itch or a boil or an emotion, then the thought, which is energy, has been transmuted into form. The Zen

The Eleven Principles of Metapsychiatry

Principles 6, 7, 8, 9, 10 address the healing approach of Metapsychiatry:

The Principles of Metapsychiatry

1. Thou shalt have no other interests before the good of God, which is spiritual blessedness.
2. Take no thought for what should be or what should not be; seek ye first to know the good of God, which already is.
3. There is no interaction

anywhere; there is only Omniaction everywhere.

4. Yes is good, but no is also good.
5. God helps those who let Him.
6. If you know what, you know how.
7. Nothing comes into experience uninvited.
8. Problems are lessons designed

for our edification.

9. Reality cannot be experienced or imagined; it can, however, be realized.
10. The understanding of what really is, abolishes all that seems to be.
11. Do not show your pearls to unreceptive minds, for they will demean them.

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Master says: “Form is formlessness and formlessness is form.”

In one of our groups, one lady recently had a growth on her face. This growth suddenly disappeared on Thanksgiving Day when the thought of family strife was healed. What happened? Energy in the form of a growth was transmuted into a thought, and the thought was then healed with the help of realized truth. . . . we will be very grateful if we can transmute anger, resentfulness, itching, or ambition into its constituent thought, and then we can get rid of it. Now we can ask: “If thought is energy (and we know that there are valid thoughts and invalid thoughts), what is the relationship between these two types of thoughts?” The previous

example of the healing of the growth on the lady’s face illustrates the relationship between the valid and the invalid thoughts. When the valid thought, truth and love is realized in consciousness, the invalid thought is abolished.

When the Zen Master says: “Form is formlessness and formlessness is form,” he doesn’t say, “formlessness causes form to be;” he says “form is formlessness and formlessness is form,” which means it is nothing; it is just appearance. Whether it appears as a thought or as a tumor, it is still nothing; it just seems to be. Only divine reality is substantial and real power. So, in order to bring divine energy to bear on pseudo-energy, we need to understand both. If we are willing to become more interested in the meaning of a symptom than in the symptom itself, then we are

transcending it. We are not getting involved with it, but we go beyond it; and the meaning, which is the thought underlying the symptom, reveals itself to us. And then we can be healed. . . . Whenever the truth comes into contact with what seems to be, that which seems to be disappears. Just as whenever light comes into contact with darkness, darkness disappears. All problems are psychological and all solutions are spiritual. This makes it very important to learn to pray the prayer of beholding. What is beholding? Beholding is the most fantastic thing that man can possibly understand. It is the faculty to be aware of the unthinkable, to see the invisible, and to know the inconceivable and unimaginable. Beholding is a great gift of God. ⁽⁸⁾ □

THE PRAYER OF BEHOLDING

“Everything everywhere is already all right.”

The following article is edited from the following: Dialogues 7 Meditation⁽¹⁾ Can Meditation Be Done⁽²⁾ BTD: 15 Transubstantiation⁽³⁾ Dialogues 10 What is Good?⁽⁴⁾ BTD 35 The Physical is Mental⁽⁵⁾: BTD 57 The Living Soul⁽⁶⁾

First, there are words, then there are thoughts, and then there is beholding. This is the third phase, which is beyond words and thoughts. It is absolute stillness, awareness, listening and hearing. Then there is PAGL. And when PAGL comes, we know that we have really been in meditation, we have journeyed into the Kingdom of God, into spiritual consciousness – and that’s what meditation is.⁽²⁾

Beholding is the highest level of awareness. It is God’s presence clearly discerned. It is not something we “do.” It is something we develop a capability for. It happens to us by the grace of God.⁽¹⁾

So, as we move out of the involvement with things into beholding the context in which life manifests itself, we

begin to see ourselves in a different light. Perception depends on context. . . Therefore, in order to understand life and all things in the universe, it is necessary to view things in the context of infinite Mind, Love-Intelligence.

Here the universe reveals itself as perfectly harmonious and all things within it are beautiful, good, and meaningful. There comes upon us an awareness of peace, assurance, gratitude, and love, and problems just vanish. Each individual becomes a beneficial presence in the world. Without doing anything, by the mere fact of his perspective on Reality, his presence becomes a focal point of harmony and healing in the world.⁽³⁾

If we can behold the good of God with the inner eye, we can be healed. It is

possible to learn, through the practice of prayer and meditation, to develop the capacity of beholding. And right where problems seem to be, we can behold the good of God, especially if we understand that problems belong in that world of illusion which consists of the five gates of hell. Problems can only be sensual, emotional, intellectual, material, or personal.

If we are confronted with a problem that is staring us in the eye, we can say: I am not going to get involved with this. I will be seeking to behold the good of God right where this problem seems to be. Whenever we are able to lose sight of what seems to be and to know what really is, we can

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invariably expect a healing to occur. Isn't it fantastic? The moment we turn our attention to beholding the good of God, we are at one with the good. We are the good, and the good is. . . . We are not problem-solvers, neither are we healers; but we are would-be seers. We have to see something. If there is a problem, the first thing is to see something, and the more clearly we can see something that is real, the more quickly will the problem be solved or the healing will come. This seeing is called "beholding". . . . In beholding we endeavor to be aware of love, of beauty, of goodness, of truth, of joy, of freedom, and of peace in their pure reality. We can be in existential contact with the pure reality, which is neither

a thought, nor a feeling, nor a concept, nor anything else. That is how we can behold God, divine reality. That is the kind of seeing we need to learn if we want our problems to disappear.⁽⁴⁾

The process of purifying our consciousness is called the prayer of beholding. This must be distinguished from wishful thinking. Wishful thinking is preoccupation with what should be; the prayer of beholding is an endeavor to realize what really is. Wishful thinking is self-deception; beholding is prayer. The consciousness which beholds Reality becomes aware of its own purity as an aspect of the Christ-consciousness. This realization manifests itself in healing. Whenever one individual attains the purity of the Christ-consciousness, everyone around him is blessed, including, of course,

himself. Such an individual becomes a beneficial presence in the world. His being is a focal point of harmony and healing. In beholding there are neither others nor self; there is only the awareness of God's perfect Reality as the infinite background upon which manifest themselves all life forms in absolute perfection and beauty. In the realm of Love-Intelligence there is neither self nor other, there is only that which really is.⁽⁵⁾

The faculty of beholding is the capacity to see Spiritual Reality. At this point we discover that we are living Souls, incorporeal non-dimensional spiritual identities, living in the context of infinite Mind. We are not dealing any more with images but with realizations of our individual places in that Reality.⁽⁶⁾ □

WHAT IS GOD?

PAGL News Dec. 1980

Question: I have a question about God. What is God? During childhood I have never heard much about God. Not until I found Metapsychiatry have I ever thought about God. What is it? A force underneath the whole thing?

Dr. Hora: Almost correct. This force is underneath everything that is real. Not everything that seems to be in this world is real. God is a creative force expressing itself in everything that is real, beautiful, good and true. There are many things in this world which seem to be and as a Zen Master put it: "Nothing is as it seems to be, neither is it otherwise." This is a koan. To explain it would be sacrilege. When you understand this koan thoroughly, you will be enlightened. The value of a koan is that it sort of explodes the mind into higher awareness.

Question: How do you wrestle with a koan?

Dr. Hora: You just keep pondering it and asking yourself. "I wonder what it could mean?" That's all. Then you wait and suddenly, in most unexpected ways it may become clear to you.

Question: I'd like to pursue the question, "What is God?" further. God is the force behind everything that is real. Is the table the telephone sits on real?

Dr. Hora: The idea of the table is real, the table is not. Do you understand it?

Comment: Not exactly.

Dr. Hora: A table may be made of wood or metal, essentially it is an idea. This idea is real. Its material manifestation is an outward appearance of that idea. A table can be destroyed. Whatever can be destroyed cannot be real. Reality cannot be destroyed.

Question: When there is this individual "me, John", then I am also an idea?

Dr. Hora: Right. That is your reality. That's what you really are: God's perfect idea. The image and likeness of God.

Question: Is that idea, specifically John, everlasting?

Dr. Hora: Yes, ideas are immortal.

Question: I don't know if this can be answered: When John's physical body can no longer be seen by everybody else here, will I still be aware of the idea of John?

Dr. Hora: Right. The thinker and the thought are one.

Question: Where does it go from there?

Dr. Hora: Who? John?

Comment: Yes

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WHAT IS GOD?

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Dr. Hora: Where does John go? John doesn't go anywhere. He is already in his rightful place. He has his being in divine Mind.

Question: Can John take on another physical manifestation?

Dr. Hora: Possibly. I don't know the answer to that. You see, after we destroy a table we can build another table based on the same idea. So, it is possible that another John could

appear, in this world in a physical form. This is called reincarnation.

Question: If we realize sufficiently that we are ideas of God, appearing, in physical form, will we then lose our fear of physical destruction?

Dr. Hora: To some degree: possibly.

Question: Will we lose our fear of pain and sickness?

Dr. Hora: That's the whole idea. It is comforting to understand that these things are inevitable, yet not necessary.

Question: Knowing ourselves simply as ideas.....?

Dr. Hora: That's right. That's very helpful.

Question: Dr. Hora, as the population grows, does that mean that God is having more ideas.....? (Laughter).

Dr. Hora: God is infinite Mind, Cosmic Consciousness, the Creative Principle, and the universe is populated with his ideas. Overcrowding is not conceivable in infinite space. □

SPIRITUAL AWARENESS

PAGL News Fall 1979

Question: I have been lately thinking about the "Omniactive Mind." I have been attempting to listen to Omniactive Mind. When I do that, it seems that nothing comes. I waited and waited and I wonder if I am doing something wrong. Do I have to be more patient, or what?

Dr. Hora: It is not like being on the phone with God, you know.

Question: What is it like?

Dr. Hora: It is like PAGL. There is a certain quality of attention fertile with intelligent ideas. There is a sense of assurance and gratitude. Things tend to work for good; everybody likes you, nobody is antagonizing you, wherever you turn you find helpful solutions and life seems to be just flowing without unusual difficulties. It is a quality of attention which is void of calculative thinking and is in conscious contact with the divine Mind.

Comment: So the basic issue which comes to mind when we are waiting for God may not have an intellectual content; rather it is a spiritual awareness of PAGL. It may not be something we could put in words.

Dr. Hora: Right.

Comment: And if we put it in words then that is not really the substance of it either.

Dr. Hora: The fruit of meditation is primarily PAGL. When you have PAGL you have an open channel to Infinite Love-Intelligence and surprisingly things go well during the day, and perhaps you lose certain symptoms, some healings take place, and various good things happen. Usually, there is an element of "Ah! Thank you" in it.

Question: Dr. Hora, I know about PAGL and have an inkling of it, but when I look at my life I find myself mostly dwelling in a consciousness of ego-confirmation.

Dr. Hora: It is good to know about PAGL before you can actually realize it. You are learning about the meaning of problems and about the healing of problems, and you are developing the capacity for this special type of attentiveness; it is attentiveness to divine Reality and this provides you with PAGL. Then you know you are on the beam. You become less and less self-confirmatory in your habits, thoughts, and speech. After a while you become aware of the fact that you are connected with a Higher

intelligence which is supporting you and providing you with intelligent ideas. This, in turn, is helping you to live more effectively. There is less friction and strain. As a result of it you are becoming healthier. This is what the study of Metapsychiatry gives you. Metapsychiatry is helping you to make contact with God and maintain that contact.

Comment: I am trying to do that, but in my daily life I see myself as ego-confirmatory and I don't see the truth being validated, I remain self-confirmatory and interpersonal.

Dr. Hora: "Interpersonal" and "self-confirmatory" are not cuss words, you know. It is a universal way of thinking in unenlightened man; we do not condemn ourselves, we become aware of this tendency. When the focus is God, Omniactive

Love-Intelligence, we begin to see ourselves as expressions of this higher intelligence, and under the influence of it. So we turn away from our egos and establish contact with that Intelligence: and this is governing our lives. This is called "spiritual blessedness;" here we are aware of the fact that we are loved and cared for, looked after and supplied with the necessary intelligence to be healthy and effective in our daily living. □

PAGL Community News Listings

PAGL Group Meetings

Monthly PAGL Teleconference on the third Wednesday of every month at 6:30 PM Pacific time, 9:30 PM Eastern Time. 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.

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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

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PAGL Groups with Nancy Rosanoff.. For info: 914-930-7095 or nancy@rosanoff.com. Nancy is also available for private consultations in person and by telephone.

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Monthly PAGL Group on the 1st Wednesday 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.

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META Classes in Metapsychiatry are led by Susan von Reichenbach in Old Lyme, CT. on the second Saturday morning of every month from 10:00-12. Susan also offers spiritual guidance in Metapsychiatry in person, by telephone or Skype. For inquiries, please email susan@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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THREE META BOOKS: A set of two companion books to

Metapsychiatry: "Meta Meanings," which defines Metapsychiatry's core ideas/vocabulary and juxtapositional method with examples; and "Meta Prayers and Principles," which is a collection of Metapsychiatry's "guidelines to spiritual living" with elucidations; and "Metatations," a collection of wisdom from Dr. Hora on diverse topics for contemplation. To order, contact: Susan von Reichenbach at metabooks@metapsychiatry.info, by phone at 860-405-4044, or visit www.theMetaWay.com

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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

PAGL View

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

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