



# PAGL ASSOCIATES

## NEWSLETTER

FOR THE STUDY OF METAPSYCHIATRY

Year 7, No. 3

Winter 2008

### PAGL Associates Newsletter

Editor ~ Reverend Deborah Sofferman

Mailing address ~ P.O. Box 1525  
Litchfield, CT 06759

Phone ~ 860.567.2201

Fax ~ 860.567.2201

The PAGL Associates Newsletter is published tri-annually. Your thoughts are welcome; please submit Letters To The Editor at:

**ReverendDeborahS@aol.com**

Donations are gratefully accepted to cover the cost of the Newsletter. \$20 is suggested, payable to:

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#### Editorial: *What's Inside ... divine guidance.*

Several months ago, my mother fell down on the hard stone steps leading to the side of my house. For days, I would experience recurring images of her body plastered on the walkway as my father stood at the kitchen door fearfully crying out. The lovely woman we hired to lend a helping hand promptly informed me not to move her and to call 911 for an ambulance to possibly take her to a nearby hospital.

Just then, I recalled a 911 metaphor of the 91st Psalm and all at once healing, mindful thoughts rushed through me. "I will say of the Lord, He is my refuge and my fortress ... His truth shall be thy shield and buckler ... There shall no evil befall thee, neither shall any plague come nigh thy dwelling."<sup>(1)</sup> As I closed my eyes to the scene before me, I listened for guidance and followed the Divine lead.

Instructions arrived momentarily as I found myself raising my mother up off the ground and carrying her into the bedroom. There was no doubt that this was the right course of action; fear dissipated. My mother gazed at me with trusting eyes and assurance pervaded the atmosphere. As I laid her on the bed, I had already known that healing had taken place.

That evening my back and arms began to ache when I considered the physical exertion of the lifting. Fixed on the truth that strength is a spiritual quality — unlimited, uplifting, all-powerful and resilient — I held close to the cast-iron fact that it could not have been me who was responsible for the lifting, but, rather, the Father's omnipotent support. When I truly realized that one Mind sustained the weight through me and that "I can of mine own self do nothing,"<sup>(2)</sup> I no longer carried burdensome pains in relation to that.

Then, there was the recurring image of my dear mother sprawled across the ground invading my consciousness until it became intolerable. It became clear that I was mentally preoccupied with a dream — a gnawing, erroneous substitution for reality which seemed to strangle my attention. Embracing the ever presence of Mind released the past and the truth of my mother cradled in the ceaseless arms of God's all mighty Love harmoniously swallowed the lie. "He holds us perfect in His love, and we His image bear"<sup>(3)</sup> is what always is.

Fascination with illusion along with its residual disturbing image completely disappeared from consciousness. "Problems are lessons designed for our edification;"<sup>(4)</sup> they hold opportunities to dispel error, move "beyond the dream" and prove that there is no greater strength than one Mind. I hope you will benefit from the demonstrations in this issue as we continue to explore Dr. Hora's words, "Truth liberates, Understanding transforms, Love heals."

PAGL to you ~  
Deborah Sofferman



Editor (1) Psalm 91:1-2,4,10, (2) John 5:30 (3) Hymn (4) Metapsychiatry Principle 8

## A VIRGIN SHALL CONCEIVE

*“Behold, a virgin shall conceive, and bear a son...” (1)*

HEATHER BRODHEAD

When asked if he thought the Christmas story was true Dr. Hora said that its importance, like that of all Bible stories, lies in its meaning rather than historic accuracy. He proceeded to explain that conception, conceiving of something, is when an idea obtains in consciousness. An immaculate conception is one of purity, in which there is a clear understanding of who the real Parent or Creator is. (2) This is liberating in many ways, shedding light on not only such issues as fertility and bearing children, but also creativity and inspired living in general. In this context, virginity has nothing to do with sexual experience; and men as well as women can conceive.

The dynamics of receiving an idea and being instrumental in giving it form echoes the Christmas story. It is holy, magnificent, and joyful, and is not limited to so-called major events. It is the core of being a beneficial presence and living a fulfilled life. In order for this to take place we need to become receptive. The opening salvo to the Christmas story says what is needed: “Prepare ye the way of the Lord; make straight in the desert a highway for our God.” (3)

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*Virginity has nothing to do*

*with sexual experience;*

*and men as well as women can conceive*

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Once, aware that I was stagnating, I asked Dr. Hora for help. His remedy for stagnation: “Thou shalt have no other interests before the good of God, which is spiritual blessedness.”(4) We “prepare the way” as we mind fast from invalid interests to make room for the valid. At such times, the challenge of a creative project can wake us up, and focus our attention on a specific way to be a blessing. — projects like writing a paper (!), or making something. In this spirit, I have discovered one of the values of designing a Christmas card each year. Not only are the card recipients and I celebrating the Christmas story by symbolically participating in it, but complacency and stagnation in my thought are being challenged.

As consciousness is prepared to receive ideas, it can be an anxious and disquieting time. When there is a void before us, the immediate tendency is to fill it. Perhaps we begin to mess around with ideas. “Mess around” is an appropriate phrase here, for, without inspiration, that’s what the ideas can be: messy, unclear, off-base, not helpful, complicated, graceless, etc. It is good to stop and clarify what it is we are doing. “If you know what, you know how.” (5) We need to be honest with ourselves and willing to be embarrassed at inevitable self-confirmatory tendencies. It is the idea, not the self, which is important. In this light, invalid thoughts, like dust particles in the sun, become visible, and can be swept away.

At the moment of readiness the conception is instantaneous—and as quiet and gentle as it is sudden. From then on, as the Word becomes flesh, the idea takes form. As the fruit of this conception develops and is refined, we continue to ask the same questions of ourselves as before. With this nurturing, the completed product is rich in spiritual qualities and accessibility. All the recipients of the creation are blessed—the initial recipient of the idea, as well as the next ones to receive it. The dullness of stagnation is gone, replaced by joyful gratitude and awe. In contemplation of what has taken place, we understand Mary’s song of praise and humility: “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.” (6)

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(1) *Isaiah 7:14* (2) *Individual session with Dr. Hora.* (3) *Isaiah 40:3 and John the Baptist in the Gospels: Mat 3:3. Mark 1:2, 3:4, 7:27* (4) *First Principle of Metapsychiatry. BEYOND THE DREAM, Thomas Hora, M.D., 2<sup>nd</sup> ed. p. xxv., ONE MIND, p. 390* (5) *Ibid. Sixth Principle* (6) *John 1:1-14 (7) Luke 1: 46.*

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*Most of Heather’s spiritual lessons have sprung from the search for fulfillment, which she has found in the answers to the 4Ws. She lives in Santa Barbara, CA. [hbrohead@yahoo.com](mailto:hbrohead@yahoo.com)*

PHOTO

# ASK, SEEK AND KNOCK

REV CAROLE SURACI

Obtained from Dialogue No. 29, "Real Communication" in the manuscript "Before You Say Hello, Say I Love You" which was later published as "One Mind," Dr. Hora says: "In Zen Buddhism, the Zen Master clearly said: 'He who knows doesn't know, and he who doesn't know will come to know.' It is a struggle. Everyone has to wrestle with himself. But when we finally understand, it is a great blessing. We are at peace with that understanding and it transforms our way of seeing and responding to daily life situations. Now, the most difficult principle (speaking of the Eleven Principles to Live By) is God helps those who let Him." Then, Dr. Hora asks "What is so difficult about that?"

As we contemplate the Bible verse "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," (1) we may begin to see the way to let God help us. However, saying these words doesn't guarantee that we will let God help us. So, what does it mean when Dr. Hora said, "God helps those who let Him?" It means that we become teachable, and humble; that is, we are ready to receive a new thought, a new idea. If our mind is full of our mental ramblings about what should and shouldn't be, we will not be able to hear God. We need to become like the empty cup, ready to receive. We open our mind

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## ***Metapsychiatry's two intelligent questions:***

***"What is the meaning of what seems to be?"***

***points the way to understanding transformation.***

***The second intelligent question,***

***"What is what really is?"***

***brings us to the solution.***

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to God Mind, as we endeavor to listen within to the impartations of Spirit. If we are just saying words while asking God to help us, we may not receive. However, if we unclutter our mind and heart to hear and understand thoughts we may have never heard before, or have heard, but now, understand, then we are allowing God to help us. God never forces His will on us. We open the door to our mind and heart by being open and receptive to the voice of God that speaks in quietness and peace. We knock until we understand that the door, so to speak, has a handle on the inside. We could say we need a "little willingness." (2) We need to be willing to open the door and allow the Christ Presence or Spiritual reality to enter into our conscious mind. In Revelations 3:20, Jesus says, "Behold I stand at the door and knock, if anyone hears my voice and opens the door I will come in to him and will sup with him and he with me." The door he speaks of is the door to our mind and heart. We open the door and we invite the awareness of God's Presence to enter. And what follows? We become beholders of Divine Love. He will come in and sup with me and I with Him. We become aware of the Omni-Presence of God,

of Love, and we listen with our whole being. God speaks and the world is silent. We become aware of wholeness and the peace that passes understanding. We may hear words bringing clarity, understanding and revelation to our minds. There will be an overwhelming sense of well-being that comes with what Metapsychiatry calls "PAGL: Peace, assurance, gratitude and love." (3)

We may say, "What are we to ask for? We ask for wisdom, guidance, understanding, the awareness of God's Love, or for revelation. Or we may have an urgent need and shout, "God help me." Whatever it is if we are sincere and if we are asking believing that God hears our prayers, God will answer us. "... all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (4) We also need to trust. When we are trusting that God has heard us we are open and ready to receiving the answer. Dr. Hora states, "We must seek and knock and ask devotedly with reverent, loving receptivity." (5) Communication with God is from God to us. We are endeavoring to "make straight the highway of our Lord"(6) by asking, seeking, and knocking and eliminating debris such as doubts or what if's which may be blocking the flow of communication. Trusting assures a clear highway free from blockages to receiving God Mind. The Bible says, "Trust in the Lord with all your heart and lean not unto your own understanding. In all your ways acknowledge Him and he will direct your paths." (7)

Metapsychiatry's two intelligent questions: (8) "What is the meaning of what seems to be?" points the way to understanding transformation. The second intelligent question, "What is what really is?" brings us to the solution. The solution is always the same. It is always a revelation of the Truth of our being that we are made in the image and likeness of Love, having become beholders of God's Love. We fulfill the Biblical decree "Perfect love casts out fear,"(9) as we are healed and made whole while liberated from the hypnotism or mesmerism of the world's delusional thought system.

(1)Matt.7:7,8 (2)A COURSE IN MIRACLES (3)DIALOGUES IN METAPSYCHIATRY Thomas Hora, M.D., "The Supreme Way," p.8 (4) Matt. 21:22 (5) DIALOGUES IN METAPSYCHIATRY, Thomas Hora, M.D., "Protection," p.99 (6)John 1:23 (7)Prov.3:4,5 (8)EXISTENTIAL METAPSYCHIATRY, Thomas Hora, M.D., "The Right Question," p. 91(9) John 4:18

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*Carole is a grateful student of Metapsychiatry who lives in Hackensack, New Jersey.*

## **THE PRAYER OF RIGHT KNOWING**

**Acknowledging the truth of being as one**

**with and inseparable from God;**

**acknowledging that "I am here for God"**

**until it becomes a reality.**

**~ Thomas Hora, M.D.**

# SEEING WHAT IS BEYOND BELIEF

BENAY BUBAR

The apologetic message from my friend came in on my office voicemail one recent morning. "I'm afraid I have to reschedule our dinner plans," she said. "Otherwise we'd be having dinner after my therapy appointment, and I'm trying this new thing in therapy ... I'm going to be too traumatized afterward to see anyone or to eat!"

It was an all too familiar story to me. This particular friend of mine has been in therapy for years and years now, trying one "new thing" after another to deal with her many complex "issues." Ultimately, she is sure, she will "feel better about herself." But for all the therapy she has had, she continues to feel the same or worse. Yet, despite all evidence to the contrary, she remains convinced that her very suffering, in its continuation and intensity, is somehow both necessary and helpful in moving her toward eventually healing. It may seem nonsensical to me now, but I can understand why she is convinced of this; I used to think the same way.

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## *The essential truth of who she is could never be broken in the first place*

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I once secretly believed myself to be an extremely troubled person, often depressed and prone to a feeling of invisibility. Despite outward academic and then professional success, I was privately certain that I was in dire straits, and that if only I found someone who would take my suffering seriously enough, my internal pain would be eased. The kind of attention I had once thought would make the crucial difference finally arrived, albeit unexpectedly, when I was hospitalized and diagnosed with bipolar disorder, assured by medical professionals that now that my suffering had been named--now that I was a person encumbered with a serious, medically recognized illness — I could (with the approved medication and the latest techniques in psychotherapy, of course) begin to "feel better." Not long before the hospitalization and diagnosis, though, I had stumbled into regular conversations with a coworker who was a longtime student of Metapsychiatry. From a pay phone in the hallway of the chaotic psychiatric ward, I spoke with her almost every day I was in the hospital...and I noticed that despite all the supposedly helpful medical interventions with which I was being bombarded, these conversations were the only thing that truly brought me peace. My coworker knew exactly what had transpired and where I was, and she never tried to deny what my experience was...but she never spoke to me as if I were fragile or damaged. To her, the truth of my being in the context of Divine Mind was always whole. The experience of being seen this way, and of recognizing that this sort of seeing was possible, was what began to bring me toward healing — and what cemented my desire to seek further spiritual guidance and become a student of Metapsychiatry myself.

As I have continued to study Metapsychiatry---having been free of all drugs and psychiatric diagnoses for two and a half years now — my ability to see that essential wholeness, in myself and in others, has continued to expand. Through being seen clearly, I have been helped in turn to see clearly enough to realize that the truth of what I am is not some suffering self, but, Love Intelligence. Certainly this doesn't mean that my behavior is always loving and intelligent, or that I never find myself experiencing suffering---but it does mean that when I notice that I am suffering, I can investigate the meaning. Then, I come to realize that the problem is my unwitting attachment to some invalid thought rather than some damaged or defective aspect of my being. Thus the healing that I need in my life does not come through a sophisticated form of "therapy," but through Metapsychiatry, which does not seek to repair of what is wrong but understand what is true. While the search for truth can be embarrassing at times, my conversations about it (with others who are engaged in the same search) never leave me feeling traumatized — instead, they consistently leave me calmed and strengthened.

It would be unhelpful to argue with my friend who insisted on rescheduling our dinner plans due to the impending trauma of the "new thing" she is doing in therapy. She is suffering, and I can understand her desire to rush toward the latest promise of something that might "fix" her. But whenever she finally comes to the dinner table, I'll be there waiting---joyfully---to eat with her and be ready to tell her about my experience if and when (though not before) she wishes to hear about it. She may ultimately come to find the peace, assurance, gratitude, and love that come with seeing the reality that I see. While she may not yet understand the meaning of her suffering, she does not need to keep up the frantic, traumatic search for that someone or something she believes will finally "fix" her, because the essential truth of who she is could never really be broken in the first place.

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*B. Buber lives and works in New York City. She has been a student of Metapsychiatry for three years.*

## DREAMS

HYMN

FLORENCE MARY SMYTH

Art thou sinful,  
Weak and weary,  
'Tis but a dream.  
Does the way seem dark and dreary,  
'Tis but a dream;  
God never made thee sick or weary,  
God never made the way seem dreary,  
Cease from dreams and look above,  
God is Love,  
God is Love.

## THE BEST AND ONLY JOB OF YOUR LIFE

ANNE KUBITSKY

Since my college graduation, I have been searching for the perfect job that will be meaningful to me on all levels and positively benefit the world. Today, I realized that I already had a job that fits these criteria. The only problem is I didn't know I had it. So I put together a little description that clarifies my job and helps me to remember what my work in life is all about.

### Who do I work for?

I don't work for myself or anybody else. I work for Omniactive Love-Intelligence, the harmonizing Principle of the Universe.

### What is my job?

My job is to be a unique manifestation of Love-Intelligence, a spiritual awareness, and transparency for God.

### Where is my job?

Right here.

### When is my job?

Right now ... and now ... and now...

### What's my salary?

Your salary is an infinite abundance of spiritual values, spiritual qualities, and inspired ideas. Benefits include a healthy, happy and truly meaningful life.

### Do I need experience?

Although no experience is necessary for this job, it's inevitable that I will have some.

### What skills are helpful to have?

Helpful skills include a willingness to be embarrassed and a radically sincere interest in being peaceful, assured, grateful and loving.

### What's my job description?

My job is to listen for divine ideas and manifest them in my life. The challenging aspect of this job is that other ideas will come to me that are neither loving nor intelligent. It is my job to discern the difference between these ideas and only act on the valid, God-centered ideas.

The best way to discern this is to pay attention to the principle of PAGL, or Peace, Assurance, Gratitude, and Love. When faced with choices, the presence of PAGL will let me know that I'm on the right track. If I'm not aware of this, slow down, pay attention, and be prepared to say "no." Not only am I doing my job when I am paying attention to PAGL, but I am protecting myself and others from harmful thoughts and experiences. It's actually one of the best insurance policies I'll ever get. Oh, and did I mention it was free?

Although I am welcome to try other jobs while working for Omniactive Love-Intelligence, such as "Professional Reactor to bad ideas" or "Commander in Chief of your life and everyone else's", it is not recommended. As my skills do not match these

titles, it is inevitable that these jobs will lead to negative experiences like backaches, heartaches, and bankruptcy. Hopefully, these experiences will help me to understand that it is not my job to be in charge of life or figure everything out. That's God's job (and what a relief)! Although I am free to do as I wish, a positive experience is only guaranteed if I do my job, and ONLY my job: This, again, is simply to be aware of spiritual values and inspired ideas. A good way to listen for God is to meditate, be still, and search for spiritual values such as love, intelligence, beauty, peace, harmony, joy, humor, abundance, and gratitude. The more I am interested in understanding these values, the more I'll see, hear, and express them. I'll be blessed by acknowledging these values and, in turn, will bless others with my uplifted spirit.

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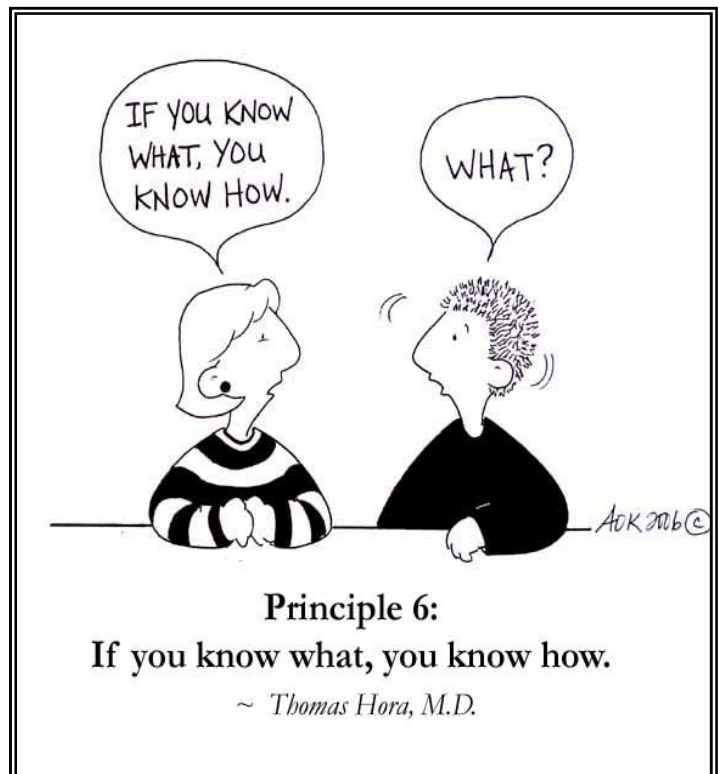
### *My job is to listen for divine ideas and manifest them in my life*

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The best part of this job is that I don't have to do anything. Actually, I can't do it even if I tried. Rather than doing this job, I am the job! By being aware of spiritual values and inspired ideas, I become them and thus manifest them in everything I say and do. And what's even better is that this job is all about now. There are no schedules or deadlines to meet. All I have to ask myself is "Am I aware of God right now?" If not, look for something good, inspiring, and harmonious. Very soon I'll be surprised and awed by the power and presence of Omniactive Love-Intelligence. Learning about my job is the first step in transforming my life and becoming a transparency for God. This is the best and only REAL job of my life!

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*Anne Kubitsky is a student of Ruth Robins and enjoys creating Metapsychiatry cartoons in her free time such as the one below.  
aokubitsky@yahoo.com; www.annekubitsky*



# THE PERSUASION OF BEAUTY

## 4 Enlightening Questions

ANN LINTHORST

I would like to share with you some thoughts about Beauty. In the consciousness of beauty, there is neither threat nor anybody to feel threatened. The experience of Beauty is the realization of the Wholeness of Being. Beauty might be one definition of “the secret place of the most High.” (1) The awareness of beauty is certainly the shadow, or reflection, of the Almighty. “What Beauty I am,” says divine Life.

In her book, *LONG LIFE*, Mary Oliver writes a lovely little vignette of a summer afternoon, spent with friends and a dog, in a boat on a sandy beach. In her concluding paragraph, she says, “All through our gliding journey, on this day as on so many others, a little song runs through my mind. I say a song because it passes musically, but it is really just words, a thought that is neither strange nor complex. In fact, how strange it would be *not* to think it - not to have such music inside one’s head and body, on such an afternoon. What does it mean, say the words, that the earth is so beautiful? And what shall I do about it? What is the gift that I should bring to the world? What is the life that I should live?”

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*What does it mean that the earth is so beautiful?*

*And what shall I do about it?*

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Here are four enlightening questions. The first question - “What does it mean that the earth is so beautiful?” - embodies a perception - the earth is so beautiful - which then expresses itself in the form of the questions, which focus on how to honor and respond to the perception. Bicknell Young says that “perception is reception.” To perceive beauty is to receive beauty. And that reception delivers us into a new context of thinking about everything. From Beauty’s standpoint we do not ask, “what is scaring me right now? What is the threat? How can I find protection for myself ... for my loved ones?” From Beauty’s standpoint, we start out in, and from, an entirely different sense of Life.

In an article entitled, “Awakening to Beauty,” Irish poet, John O’Donohue writes: “When we experience the Beautiful, there is a sense of homecoming. We feel most alive in the presence of the beautiful, for it meets the needs of our soul. For a while, the strain of struggle and endurance are relieved and our frailty becomes illuminated by a different light in which we come to glimpse behind the shutter of appearances the sure form of things. In the experience of beauty we awaken and surrender in the same act. We find that we slip into the Beautiful with the Same ease as we slip into the seamless embrace of water; something ancient within us already trusts that this embrace will hold us.”

“What does it *mean*, Mary Oliver asks, “that the earth is so beautiful?” In Metapsychiatry, we are used to asking the mean-

ing of negative phenomena: “What does it mean that my toe is so sore? What does it mean that my checks always bounce?” These questions arise out of an understanding that the phenomena of personal experience reflect mental pictures and beliefs, and this is useful.

We are also used to noticing beautiful things, occasionally. “What a beautiful view.” But do we not realize that any instance of noticing beauty is actually a realization of capital-B, Beauty; Beauty as a message about the nature of reality. The realization of Beauty takes us to ITS sense of reality, which is radically different from anyone’s personal sense of things. From this different viewpoint on “what really is,” different questions take form. Beauty *means* something of surpassing importance for our lives; it gives us information of a totally different nature than personal sense supplies. Again, “perception is reception.”

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*Beauty might be one definition of  
the secret place of the most High*

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In response to receiving the gift of Beauty’s information, Oliver suggests, we feel the need to do something about it, that is, to give and to live in response to this holy Beauty. It is not personal, operational doing, but an impulsion which erupts from the impact of beauty upon the consciousness of the perceiver.

The four enlightening questions are, then, questions of response, not reaction; questions of expression, not aggression or flight; questions of Omniaction, not interaction; questions of Love, not of fear. We begin to see, here, how “dwelling in the secret place of the most High,” is radically different from dwelling behind a fortress of protection. We start out free from that cramped, agonized little self that is always feeling threatened. A familiar hymn suggests the spontaneous response which the recognition of beauty evokes:

For the beauty of the earth, for the glory of the skies,  
For the love which from our birth, over and around us lies,  
Lord of All, to Thee we raise,  
this, our hymn of grateful praise (2)

“Starting from a higher standpoint,” Mary Baker Eddy writes, “one rises spontaneously, even as light emits without effort; for ‘where your treasure is, there will your heart be also.’” (3) This is the principle of consciousness illustrated by the 4 questions.

John O’Donohue directs our attention to the cultural significance of beauty, and suggests how an attention to beauty can change our social, religious and international concerns.

“Our global unification has been raging on but merely at a superficial, conscious level. We need to acknowledge the subtle yet powerful subconscious of different cultures. Within every culture there are huge archives and fountains of beauty. When we are admitted there, we stand on universal ground, on a level where conscious and subconscious are in harmonious tension; this is the depth below fear, threat, and otherness.





## DEUS EX MACHINA

MICHELLE COHEN AND BRUCE KERIEVSKY

“This is the fecund Field of Springtime within a culture, the one field where the seed of true beginning can germinate. Imagine the harvest of possibility that would open if the West could attend to the neglected and forgotten creative subconscious of Islam and China — that Field of Springtime where the beauty of Islam and China await to enrich us all. Beauty is another order, a deeper level. When we allow ourselves under the persuasion of beauty, our encounter gains a deeper level. When we allow ourselves under the persuasion of beauty, our encounter gains integrity, and integrity is the heart of integration, which is the gift we most desperately need now.” (4)

“Allowing ourselves under the persuasion of beauty ...”  
Beauty is in the eye of the beholder, and we all are, in truth and in Soul, places where Beauty’s Self-awareness is taking place.

There is a very beautiful novel which is, remarkably, gaining appreciative attention these days. It is called GILEAD, and is by Marilynne Robinson. Near the end of the book, which is told in the voice of an elderly Iowa preacher, John Ames, writing to his young son, Ames, muses on the seeming ups and downs of his own life and the lives of his family and parishioners, over the years.

“It has seemed to me sometimes as though the Lord breathes on this poor ember of Creation and it turns to radiance - for a moment or a year or the span of a life. And then it sinks back into itself again, and to look at into one would know it had anything to do with fire, or light. That is what I said in the Pentecost sermon. I have reflected on that sermon, and there is some truth in it. But the Lord is more constant and far more extravagant than it seems to imply. Wherever you turn your eyes, the world can shine like transfiguration. You don’t have to bring a thing to it except a little willingness to see.”

Allowing ourselves under the persuasion of beauty, our eyes become beholder’s eyes, and we yearn to allow that beauty to shape our doing and our living. “What does it mean that the earth is so beautiful? And what shall I do about it? What is the gift that I should bring to the world? What is the life that I should live?”

*Psalm 91:2 (2)SCIENCE & HEALTH WITH KEY TO THE SCRIPTURES, Mary Baker Eddy, p.262:24, (3) BEAUTY: THE INVISIBLE EMBRACE, John O’Donahue.*

*Ann Linthorst studied with Thomas Hora for many years. At one time, she and her husband, Dr. Jan Linthorst, co-directed the West Coast Branch of the Institute of Metapsychiatry in Orange, CA. Her book, "Giddyap" is a collection of papers delivered at Conferences of Metapsychiatry held in Southern California. She may be contacted at [annlinthorst@cox.net](mailto:annlinthorst@cox.net).*

**The million little things that drop into your hands**

**The small opportunities each day brings**

**He leaves us free to use or abuse**

**And goes unchanging along His silent way.**

~ Helen Keller

I am a New York gal who resides in a Manhattan rental, and I spend the summer at my home in the Catskills, thus enjoying the best of both worlds. When in the country, I was invited to lunch by my friends, and afterward were scheduled to attend a matinee performance of “Funny Girl.”

My friends live in a secluded section of the mountains, way off the beaten path. Not having been to their home for some time, and infrequently at that, I found it difficult to locate their residence. Finally, I reached what I thought was their community parking lot. Although it appeared somewhat different from what I remembered, I took a chance and drove in. It turned out that the parking lot was about a foot lower than the road I was on, and since my 1977 Oldsmobile is a big car, it was impossible for me to see a row of raised railroad ties edging the lot. Rumpf went my car as I lumbered over the ties, leaving me stuck dangling on those beams with my front wheels in the parking lot and my rear wheels on the road. I was devastated! With my heart pounding, I meekly got out of the car and gazed on my misfortune with sheer dread.

I didn’t call triple A since I couldn’t explain where I was. As I looked around the deserted area, all I saw were vacated houses and lots of trees. I started walking saying “Oh my God. What now? What now?” As I was lamenting my plight, lo and behold about a city block away between the trees I saw a road with heavy equipment on it. I ran like the dickens to it. “Oy vay!” No one was there. “Oy, yoy, yoy!” Forlorn, I turned around and suddenly, some distance away, a man appeared riding a bicycle. I started waving frantically and yoo-hooing and running towards him.

“Oh, am I glad to see you. Am I in trouble with my car.”

“Is that yours hung up there?”

“Yes,” I said desperately.

“Well, what are you doing around here?”

“I’ve come to visit Stan and Helen.”

“Oh,” he said with an angry face. “Oh, her! I threw her out of my house last night.”

My heart sank. “Oh dear, does that mean that you won’t help me?”

“First, I want to tell you the story and you tell me who’s right.”

He proceeded with this story.

“I brought Helen some spinach that I grow in my garden and I said, ‘Helen, do you know how to make spinach patties?’ She replied that she had never made them. ‘Gosh, I can’t tell you how much I love them.’ So, that same afternoon Helen asked to borrow a large frying pan and cooking oil and she said that she was going to make the patties. She didn’t even say ‘come over for dinner.’ She just left me feeling hurt and flabbergasted. Seven o’clock that night she knocked on my door saying, ‘Come on over; I made the patties and I’ve been waiting for you. Where were you?’

“By that time I had already drunk 3 vodkas, had my dinner and was flying high. She proceeded to berate me, saying ‘After all my effort, you have to come.’ She got me so angry that I said, ‘Get out of my house! Just go!’ She left looking livid.”

“So who is right? Tell me who is right?”

By this time I knew his name was Ken. “Ken, you are one hundred percent right. But does that mean you won’t help me?” He didn’t answer but continued on about Helen.

“I won’t speak to her unless she apologizes. She owes me an apology. I’ll get your car going.”

“How are you going to do it?”

“You see that equipment back there? It’s a backhoe and it’s mine.”

My eyes doubled in size. “It’s yours and you know how to use it? Oh, wow!”

He got into the machine, tied a chain to the back bumper of my car, looked under my car for damage, and then lifted my car up and gently moved it into the parking lot.

With a million blessings and thank you’s, I then offered him a sizable amount of money, which he refused to take.

After all this, I arrived at my friends’ house. As I walked in, I said to Helen in no uncertain terms, “Get on the phone and call Ken and apologize to him and thank him for helping your friend out of big trouble. I’ll explain later. Get on the phone right now.”

She ran to the phone and apologized profusely. They made up and she came back and kissed me so hard. She said, “Ah, Michelle, what a mitzvah you’ve done for me. I didn’t know how to make up to him and I need him so desperately. Thank you. Thank you. Thank you.”

Believe it or not, we had enough time for lunch, saw a delightful play, and as for my car, she didn’t even belch; she’s such a good girl! “What blesses one, blesses all.” (1)

(1) *DIALOGUES IN METAPSYCHIATRY*, Thomas Hora, p. 131

*Michelle Cohen and Bruce Kerievsky are students of Metapsychiatry.*

## INTELLECTUAL KNOWLEDGE

### V.

## TRUE UNDERSTANDING

JUDITH BARBOUR OSBORNE

Everyone probably knows the image of Atlas with the weight of the world on his shoulders. After having wondered about the meaning of a painful left shoulder which had bothered me for quite some time, I remembered this image, but that knowledge alone took me nowhere in resolving the pain. I realize now that my pain having to do with responsibility was intellectual knowledge without true understanding.

On the morning I was finally to leave to visit my aunt, my shoulder pain was particularly bad. On a physical level I had attributed it to sleeping on my left side. Intellectually I understood that shoulders have to do with responsibility (Atlas),

but was confused about the meaning of it or the larger truth of the situation.

While sitting at the breakfast table with my brother and his daughter who both work with the deaf, I found myself mentioning the pain in my shoulder. Instantly they both made the sign for responsibility: the first two fingers of one hand on top of the first two fingers of the other hand over the left shoulder. They demonstrated degrees of responsibility and one’s reaction to it by pressing harder and lowering the shoulder, adding facial expressions for emphasis. I graphically saw my pain for the first time. It was as if everything else — all sound, all thought — had been turned off for those few moments.

As I let the realization register, the thought “Who is responsible?” landed in my mind. Certainly, the one responsible is not the person I think I am much of the time; the who tries to manage situations in her life.

Three or four hours later, as I drove to visit my aunt, I realized there wasn’t any pain in my shoulder and as of this writing the pain has not returned. The question, “Who is responsible?” and an accompanying peace about the situation have been present. We cannot affect a situation positively by “doing” something out of ourselves; rather it is our presence in a state of grace that is the difference.

*Judith Barbour Osborne is an artist, a resident of southeastern Connecticut, and has been a student of Meta- psychiatry for more than two years. [www.jboart.com](http://www.jboart.com).*

## TIMELESS THOUGHTS

"AN EXPERIENCE IS NEITHER VOLUNTARY NOR INVOLUNTARY: IT IS "NOT INVOLUNTARY." (1)

~ Thomas Hora, M.D.

SUSAN VON REICHENBACH

This brilliant use of a double negative reveals a subtle but very significant point. Taking the language apart, we can see that a troublesome experience is not something we consciously wanted, chose or to which we consented -- it is, therefore, "not voluntary;" and, yet, it is not something over which we have no control -- which would make it "involuntary."

It is not deliberate on our part, but neither could the experience occur without our (conscious or unconscious) participation in some way. These words, "not involuntary," point us to the world of meanings; they invite us to examine the contents of our consciousness and reveal the non-personal Law of Correspondence.

Principle #7 of Metapsychiatry, "Nothing comes into experience uninvited, "leads us to search consciousness until we can find the hidden mental equivalent of an unpleasant or disturbing experience and bring it up to the light of truth and love to be healed. (1) *ONE MIND*, p. 96.

*Susan von Reichenbach is a spiritual guide and Meta class teacher who is available in person & by phone #860.434.8866 & who also leads groups & retreats. [www.metapsychiatry.info](http://www.metapsychiatry.info)*



## IN DR. HORA'S WORDS ...

“Man is unavoidably prayerful at all times. Without realizing it, we live in a condition which requires us to pray in order to have a sense of direction in life. Without prayer we judge by appearances and tend to become disoriented. Our senses are not adequate to provide us with reliable information about reality. We tend to wind up with misdirected modes of being-in-the-world. Whatever we cherish, whatever we hate, and whatever we fear are our gods, and we pray to them all the time.

Prayer can also be thought of as a mental hygiene principle. Sanity depends upon being in touch with reality. Thus prayer is an existential necessity. We are not talking here about religious prayer, which is mostly petitionary. We define prayer as a constant conscious endeavor to be aware of our place in Reality.

The world is constantly intruding on our consciousness, creating disturbances, fears, confusion, and emotional upheavals. We misinterpret what we see. This results in discords and disasters. To live in harmony, we must learn to pray effectively. Effective prayer is based on *seeing* Reality rather than getting something from it.

In Buddhist literature we came across a prayer which could be thought of as a “symbolic prayer.” It speaks of a calm lake on a windless night which reflects the moon without distortion, so that it glows from the lake. This is a symbolic portrayal of man as a “place,” or a consciousness which perfectly reflects the spiritual qualities of God. When human consciousness is filled with Love-Intelligence, God glows in it. Such an individual becomes a beneficial presence in the world. He finds his bearings in what we call PAGL (peace, assurance, gratitude, and love).

Metapsychiatry helps us to be keenly and painfully aware of the universal human tendencies toward self-confirmatory ideation and interaction thinking. Instead of being aware of our oneness with God and our contingency on Love-Intelligence to guide us and inspire us, we are constantly seeking to confirm our separateness from God. Every self-confirmatory thought is an assertion of our separation from God and leads to many kinds of problems. Misperceiving others leads to misperceiving ourselves, and this is essentially the nature of our ignorance.

The question now arises, How can we be aware of our completeness with God at all times? To understand this issue it is helpful to reexamine the biblical scene in which Moses asked God what His name was. According to the biblical text, God answered: “I AM THAT I AM.” It seems that this is what Moses heard. This statement has led to many theological speculations and interpretations throughout the years. Judging by the consequences of these speculations, we must conclude that either the interpretations of various teachings have proved unsatisfactory, or that Moses may have misheard the message. As the record has it, he continued to relate himself to God as to a separate entity throughout the forty years of the exodus. Shortly after this encounter with God, he was told to go to speak to Pharaoh on behalf of the children of Israel. Moses balked at the mission and said: “I cannot do this because I am slow of speech.” Then God said: “I will be with thy mouth”

(Exodus 4:12). Moses reluctantly obeyed, but he still did not understand his at-one-ment with God. The Bible also states that Moses was not allowed to enter the Promised Land. This may very well mean that he failed to become enlightened. He failed to realize his at-one-ment with God.

On reflecting on the problem of realizing our at-one-ment with God, we begin to suspect that the original message may have been: “*I am the only I am,*” rather than, “I am that I am.” And indeed, this discovery opens up the door to effective realization of at-one-ment with God because it closes the door on all self-confirmatory ideation. It establishes in consciousness the awareness of man’s inseparability from his Creator. Jesus, of course understood this when he explained: “I and my Father are one” (John 10:30). “I am in the Father and the Father in me.” (John 14:11)

The prayer of at-one-ment is a healing prayer because it abolishes the complications of unenlightened life, which is rooted in a sense of autonomous existence, independent and apart from God. It becomes clear that man does not have a relationship with God. He is an *individualized aspect of God*. His substance is Spirit. He is a living Soul, “hid with Christ-

God” (Colossians 3:3). ”

From BEYOND THE  
DREAM, pp 305-07



### Eleven 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 should not be; seek ye first to know the good of God, which already is.
3. There is no interaction anywhere, there is only omni-action 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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## CONCORDANCE ON PAGL.ORG

Those with internet access may now take advantage of a wonderful concordance to all of Dr. Hora's writings published by the PAGL Foundation. A concordance allows the reader to view every occurrence of the use of a particular word in all of the 6 books and 12 booklets that are available. On the [www.pagl.org](http://www.pagl.org) web site, a link to the concordance is provided by clicking on the open book icon below the buttons on the left hand side of the home page. The browser displays a page with 4 sections. The alphabet directs you to words beginning with a selected letter. The words on the left (called head words by the Concordance program) allow you to select a particular word. The right hand frame below the alphabet contains all uses of the selected word, while the bottom frame contains the exact context in the indicated book and page in which the selected word context appears. A little experimenting reveals how it all works.

## REMEMBERING PAGL

Those wishing to provide financial resources to the PAGL Foundation may now also send a stock contribution. In the interest of maximizing tax deductions for our contributors, as well as benefiting the foundation and its projects, the Board of the PAGL Foundation has altered its previous policy of only - accepting cash contributions. Contributions in stock may now be made by transfer to TD Ameritrade Account # 785085697 for DTC # 0811. Making the Foundation a beneficiary in a will is also gratefully accepted. Contact PAGL Foundation Treasurer, Bruce Kerievsky at: [kbruce@optonline.net](mailto:kbruce@optonline.net).

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## PHOTO

**The Transformative Power of the Principles of  
Metapsychiatry**

**2008 PAGL Associates Meeting**

You are invited to write about any one of the 11 Principles or any other Principle of Metapsychiatry that has had a transforming effect on the quality of your daily life.

The East Coast Meeting in New York City will be on Sunday, May 4th; the West Coast Meeting in Fullerton, California will be on Saturday, May 17th. We hope you will participate.

All submissions are required to give references to support their quotations in footnotes with publication, author's name and page number. You may send your papers to Ruth Robins: [RobinsPagl@aol.com](mailto:RobinsPagl@aol.com) and a copy to The PAGL Associates Newsletter Editor, Rev Deborah Sofferman: [ReverendDeborahS@aol.com](mailto:ReverendDeborahS@aol.com). Please include your telephone number with a 2-3 line biography.

**FOOTPRINTS IN THE SAND**

One night I had a dream. I dreamed I was walking along the beach with the Lord and across the sky flashed scenes from my life. For each scene I noticed two sets of footprints in the sand. One belonged to me and the other to the Lord. When the last scene of my life flashed before me, I looked back at the footprints in the sand. I noticed that many times along the path of my life there was only one set of footprints. I also noticed that it happened at the very lowest and saddest times in my life. This really bothered me and I questioned the Lord about it. "Lord, you said that once I decided to follow you, you would walk with me all the way. But I have noticed that during the most troublesome times in my life there is only one set of footprints. I don't understand why, in times when I needed you most, you should leave me." The Lord replied, "My precious, precious child. I love you and would never, never leave you during your times of trial and suffering. But when you saw only one set of footprints, it was then that I carried you."

**The five colors can blind,  
The five tones deafen,  
The five tastes cloy.**

**The race, the hunt, can drive men mad  
And their booty leave them no peace.**

**Therefore, a sensible man  
Prefers the inner to the outer eye:  
He has his yes, — he has his no.**

**~ THE WAY OF LIFE  
According to Laotzu**

LETTERS  
TO THE EDITOR

**Your Thoughts Are Welcome**

This is your space. I encourage and invite you to keep the dialogue open, share spiritual healings, offer musings, thoughtfully comment on articles and ask insightful questions. Inform us, as well, of ways in which the application of PAGL principles has expanded consciousness in your personal or current events.

**A Roadmap For Life**

Ann Linthorst held a series of classes over the summer where we watched the video interviews with Ruth Robins discussing Metapsychiatry. At one class, we were looking anew at the two intelligent questions and the following ideas presented themselves to me.

When we have discovered the gift of asking them, we find we have been given a guide, a road map for life.

The first question invites us gently to be with ourselves and not ignore our humanity. Our humanity is trying to instruct us of our divinity so we don't have to rush blindly to truth.

The second question blesses as it says NOW, come dwell with Love. Who are you really and what does this reality mean to your daily living?

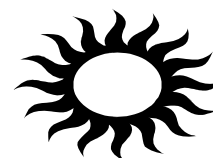
You are doing excellent work with the PAGL Newsletter!

*~ Jan Kovac, Newport Beach, California*

**Thank you**

We would like to thank all the generous contributors to the Foundation for helping to provide the resources needed toward completing the video, entitled "The Blessings of Metapsychiatry." Your munificence is greatly appreciated by the Board of the PAGL Foundation.

*~ Board of Directors of The PAGL Foundation*



## PAGL COMMUNITY NEWS AND SUNDRY ITEMS:

**SAVE THE DATES AND ATTEND** The East Coast **PAGL Associates Meeting** in New York City, Sunday, May 4, 2008 and the **West Coast Meeting** Saturday, May 17, 2008 in Fullerton, California.

For information about participating in upcoming **Telephone PAGL Meetings**, contact: **Carol Marganian** at: # 714. 875. 92897 or at: [Carol.marganian@gmail.com](mailto:Carol.marganian@gmail.com).

**Diana Kerievsky**, LCSW, the Executive Director of the Association for Spirituality and Psychotherapy (ASP) and a long-time student of Dr. Hora and Metapsychiatry is **available to see individuals** as well as couples at her office in Manhattan and Great Neck, NY. She may be reached at: #516.829.5027 or: [Diana@optonline.net](mailto:Diana@optonline.net). Diana and her husband, Bruce Kerievsky will be attending the 2008 World Congress on Psychology & Spirituality in Delhi, India. They will participate in a **panel discussion about Metapsychiatry** where all of Dr. Hora's books will be available for purchase.

**The Blessings of Metapsychiatry videotape of Dr. Hora's legacy** to all of his students is in production. A 4 1/2 minute **video clip may be viewed online at: [Pagl.org](http://Pagl.org).**

**Humorous Meta black and white cartoons** (as seen on page 5 of this issue) depicting 11 Principles of Metapsychiatry may be purchased. For 15 cartoons printed on "8X5" cardstock, Send: \$20 (S&H \$3 USA, \$5 abroad) to: **Anne Kubitsky** 317 Boston St., Guilford, CT 06437. [aokubitsky@yahoo.com](mailto:aokubitsky@yahoo.com)

**The Manager of the PAGL Bookstore in Australia** is **Silvia Viaggio**. You may contact her regarding PAGL publications via: [metasilvia@yahoo.com](mailto:metasilvia@yahoo.com).

**And God saw every thing that he had made, and, behold, It was very good. ~ Genesis 1: 31**

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

PAGL Associates Newsletter  
Reverend Deborah Sofferman  
P.O. Box 1525  
Litchfield, CT 06759

or: [ReverendDeborahS@aol.com](mailto:ReverendDeborahS@aol.com)

Letters may be edited for length and clarity.

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

**Interfaith Minister, Deborah Sofferman** recently appeared as a guest on the national TV show, **New Morning (on the Hallmark Channel)** discussing the issue of **Life In Motion**. To view the interview on-line, go to <http://NewMorning.tv/> see: Past Shows: **October 23, 2007**. In addition, Deborah officiates weddings, baby blessings & other sacred Life ceremonies. You may contact her for spiritual guidance in person or by phone at #860.567.2201. [ReverendDeborahS@aol.com](mailto:ReverendDeborahS@aol.com). For more information, visit her website at: [ReverendDeb.com](http://ReverendDeb.com).

**Metapsychiatry is now 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. Is you would like to watch a free clip from the show, read the text of some interviews, or purchase the DVD/VHS series, visit: [www.metapsychiatry.org](http://www.metapsychiatry.org).

Two companion books to Metapsychiatry: **Meta Meanings**, which explains the juxtapositional method with examples and **Meta Prayers and Principles**, a pocketbook reference with elucidations. Send \$10.00 each (S&H\$3. USA, \$5. abroad) check or money order to: **Susan von Reichenbach**, P.O. Box 1024, Old Lyme, CT 06371. # 860.434.8866 or visit: [www.metapsychiatry.info](http://www.metapsychiatry.info). Susan is a spiritual guide & teacher of Metapsychiatry, in person or by phone.

**Bruce Kerievsky compiled a set of 83 aphorisms** categorized as "Definitions," "Problems," "Solutions," "Inspirations," and "Koans" from Dr. Hora's works with commentary & practical examples; "Metapsychiatry & the Elusive Truth of Being," which appeared in the Journal of Religion & Health, & "Experiencing the Passing of a Master," based on his relationship with Dr. Hora. Send \$20 (S&H \$2) To: 7 Arrandale Ave., Great Neck, NY 11024. # 516.466.28772 or: [MeaningAndTruth.com](http://MeaningAndTruth.com).

**PAGL Associates Newsletters are translated into Dutch** by **Jenny Rutten** in Belgium and available at [PAGLBELGIE](http://PAGLBELGIE).

**YOU MAY SUBMIT TO THE EDITOR WRITTEN  
INFORMATION THAT IS OF INTEREST TO  
THE PAGL COMMUNITY**

