

# PAGL View

## Understanding Genesis A selection from the works of Thomas Hora

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*Genesis 1:3: "Let there be light: and there was light".  
Genesis 1:27: "So God created man in his own image".*

### **Phenomenology & Hermeneutics Beyond the Dream (BTD) Session 2.**

We believe thought to be primary. It is the fundamental energy form of existence. When God said: "Let there be light," He did not have a feeling that there should be light. He had an idea, a thought. The thought of God is the creative impetus which is the beginning of all that really is. "Creatio ex nihilo" means that God created the universe apparently out of nothing. Actually the universe is an idea of God, and the basic stuff of the universe is that mental energy which we call thought or idea. "Idios Cosmos" (Heraclitus) means the universe of ideas. Heraclitus also said: "Sine ratione nihil est," which means nothing can exist without thought. The universe is mental. "So God created man in his own image" (Genesis 1:27). He created us by thinking us; we are God's invention.

Similarly, man too is an inventor, with a tendency to invent many thoughts. The thoughts which man invents also seem to have creative power; alas, man is a miscreator. What we invent is often a miscreation. But we can be instruments of healthy creativity. The right kind of creativity is not an invention; it is a discovery. A discovery is the uncovering of something that God has already invented.

### **What is Man? BTD Session 1.**

Metapsychiatry transcends psychiatry. It asks a fundamental question, namely, What is man? It does not ask, What is wrong with man? but What is man? If we ask this simple question, we run into a complicated situation. There are many ways of perceiving man. Medical science simply assumes that man is a physical organism, and that his basic issues are the physiological processes taking place within the organism.

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However, there is much more to man than that. Man is a psyche, an individualized consciousness, even though he may appear to be a collection of physiological systems.

Metapsychiatry, having recognized the tragic insufficiency of knowledge about man, has been led to seek out a definition of man which has endured over the ages. This knowledge is the pearl of great price which has been neglected, skimmed over, and not taken seriously by the scientific world. It has been accepted on the basis of pure belief by the religious world, namely, that man is an “image” and “likeness” of God. Everyone is familiar with this; it is a religious cliché. Religious people believe it. Scientists disdain it, since it cannot be proven. Nevertheless, it is exactly this definition of man that Metapsychiatry takes as a basic premise for its entire structure.

**A Sermon in the Flesh**

One Mind (OM)

Dialogue 3.

**Dr. Hora:** Someone once told me, “I like to play the piano, but I don’t read notes. People think that I’m playing by ear, but I’m not playing by ear—I’m listening with my soul, and I play music by my soul. The soul is playing the music, and I hear the music with my soul, and it’s beautiful.” And that is true—the ear cannot hear. What are the ears? The ears are a statement that says: God can hear. Hearing is a spiritual faculty. The nose, the eyes, the head, the neck, the body, the arms, every little part of the body is saying something about

God. The body is not really the body; the body is thought saying something about God. Every part of the body is saying [revealing] something about God. That is what the statement “Man is an image and likeness of God” means. You see, thoughts can appear either as language or as words written down or as events, or they can take form. When thoughts appear in visible form, we see what? Phenomena—phenomena are thoughts appearing in visible form. So what do we see when we look at each other? We see thoughts speaking. Every part of the body is speaking and saying: God is love, God is intelligence, God is sight, God is hearing, God is communication, God is strength, God is action, God is activity, God is skill. What we think is a material body is really nothing material—it is just language. The body is a language—a composite of many, many thoughts. It is a sermon describing God—that is what the body is—a sermon in flesh. The flesh is a language speaking about God. Isn’t that marvelous? And when we say God speaks to us, what do we mean? We mean that divine ideas “obtain” in consciousness. We become aware of receiving intelligent, loving, creative ideas, and these ideas are messages from God. We call them angels. What is an angel?

**Student:** An inspired idea.

**Dr. Hora:** Yes, an inspired idea—which we have imagined with gossamer wings. Everything, the whole universe, is nothing else but thoughts speaking about God.

**Freedom**

OM Dialogue 21.

**Dr. Hora:** The freedom-fighter’s point of view is on the blocks, the obstacles to freedom and beating one’s head against a wall. A freedom-fighter will just fight all the time and never be free.

What is the secret of becoming a freedom-realizer? How does one become a freedom-realizer?

**Student:** That each of us is a divine consciousness, made in the “image and likeness of God.” If we really knew this, and not just the words, it would make us free.

**Dr. Hora:** Yes, good point. The right sense of self-identity, as a spiritual manifestation of God, is an essential aspect of realized freedom—knowing who we are, what we are, where we are, and what our purpose is [the Four Ws of Metapsychiatry].

**The Gift of Knowledge and Speech**

OM. Dialogue 7.

**Student:** We talk about love and shedding light. Is this what God intends?

**Dr. Hora:** Yes, God said: “Let there be light”. And he gave us the faculty of speech to shed light.

**Student:** We said earlier that we can of our own selves know nothing; but we can of our own selves also speak nothing.

**Dr. Hora:** Yes.

**Student:** What does the seeming urge to say something mean? Is it to make small talk?

**Dr. Hora:** There can be a million motivations for talking.

**Student:** Would the important thing be to examine our motivation?

**Dr. Hora:** Yes, as a matter of fact, it is so difficult to communicate verbally with love and clarity that we have recommended that everyone who would like to talk about Metapsychiatry do so nonverbally. Because if we have not yet reached that level of understanding where we can communicate clearly and with love, it is better that we do not talk.

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### *Genesis 1:6-7:*

*“Let there be a firmament and let it divide the waters.... And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament”.*

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### **The Living Soul**

BTD. Session 57

Metapsychiatry interprets this as saying: The waters below the firmament are the “sea of mental garbage” in which unenlightened man lives and struggles, appears to be born, gets sick, and dies. This is what seems to be going on below the firmament. The firmament itself we understand to be the fac-

ulty of awareness, which we call spiritual discernment. This faculty makes it possible to be aware of the difference between the phenomenal world and noumenal Reality. Above the firmament is the infinite “ocean of Love-Intelligence.” The firmament is the dividing line which is not structural, but a faculty of awareness. Until this faculty is awakened in us, we don’t know Spiritual Reality. All we know is the “sea of mental garbage.” When we start studying Metapsychiatry we discover that there are other dimensions to life, and then we gradually awaken to the faculty of awareness, i.e., spiritual discernment. The word “discernment” refers to a capacity to separate Reality from unreality. We are all familiar with the parable of the tares and the wheat (Matthew 13:24–30). When a farmer’s employees discovered tares in the field of wheat, they came to him and asked, “What shall we do? The whole field is infested with this poisonous weed and everything is lost.” But the farmer said, “Wait until harvest time. When the wheat ripens, then you will be able to discern the difference between the tares and the wheat and you will separate the two.” When we reach the harvest time of our spiritual development, then the faculty of discernment emerges in consciousness and we have the ability to separate Reality from unreality.

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### *Genesis 1:31:*

*“God saw everything that he made and behold it was very good”.*

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## **Self Esteem**

OM Dialogue 11.

The Bible says: “God saw everything that he made and behold it was very good” (Genesis 1:31). Did he do it for self-esteem? No, he did it for the joy of it. When we understand that self-esteem is spiritual, born of divine Love, then life becomes a joy: it is effortless, and whatever we touch turns out well.

**Dr. Hora:** Many individuals derive a sense of self-esteem from how well they perform at work, in art, in science, or from winning scholarships and prizes. Almost everyone seeks to derive self-esteem from what they do and how they do it. Performance is one of the most frequent means of gaining self-esteem. There are other forms of seeking self-esteem, mainly through interpersonal relationships and getting someone to admire us or feed us compliments. If we go to a restaurant and the waiters jump all around us and make us feel important, we get a sense of self-esteem. Or if we are down and out, we can take a drink for self-esteem. But these are all transitory illusions, and they usually fade out and result in a letdown.

**Student:** How can we speak of “self”-esteem when there is no self?

**Dr. Hora:** Can anyone answer this question? It sounds as if a monkey wrench has been thrown into everything that has been said until now. But don’t worry, there is a self which is, and there is a self which is not.

**Student:** You are speaking of the spiritual self.

**Dr. Hora:** There is no other kind, really; it just seems that way. Self-esteem is very important to the whole world—and it is spiritual, born of divine Love. When we understand it, everything is effortless, efficient, orderly, pure, harmonious, aesthetic, and very good.

**Student:** What is the difference between neatness as a spiritual quality and compulsive neatness?

**Dr. Hora:** When we are compulsively neat, we do not know that we are loved by God. What is this compulsive behavior? It is a struggle to perform in order to get recognition. This builds up psychological self-esteem, which is here today and gone tomorrow—it is very fleeting. Psychological self-esteem is just an illusion.

**Student:** What does that mean, “psychological self-esteem”?

**Dr. Hora:** It is personal, self-confirmatory thinking.

**Student:** I understand now why I experience this tremendous let-down after I do something well. I realize that it is not valid to praise myself for it, and when it all turns to ashes, it seems meaningless because I have not understood what the real value of it was.

**Student:** I just heard a piano concerto, and the pianist was very gifted. The performance transcended everyday experience. I wonder what the secret is?

**Dr. Hora:** Maybe he was not performing; maybe he was just playing music.

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### *Genesis 2:6:*

*“There went up a mist from the earth . . . and watered the whole face of the ground”.*

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### **Progress**

OM Dialogue 38.

The second chapter of Genesis says: “There went up a mist from the earth . . .” and covered the whole territory “and watered the whole face of the ground”. After that was when Adam discovered that he was a person. He didn’t know it yet; he had not undergone the operation to get a woman out of his rib. He was still alone.

**Student:** What is the “mist” symbolic of?

**Dr. Hora:** Judging by appearances. It seems that we are autonomous units of intelligence and power and strength with personalities. There is a whole scientific system which studies man as a personality, and it is called psychoanalysis. It is like studying the structure of darkness. It is like fog, trying to rearrange the fog all the time, when it is nothing.

**Student:** What is the difference between the enlightened and the unenlightened individual?

**Dr. Hora:** Well, the unenlightened individual, who got up early in the morning and is watching the sunrise, says, “I wonder how I feel now? This makes me feel good—or makes me feel bad—the sun rising gives me a certain feeling about me and myself.” That’s the psychoanalytic way of watching the sunrise:

“How does it make me feel?” The enlightened man says, “How glorious! God is great—here is beauty, harmony, light, freedom, joy, a wonder of wonders, divine Reality.” That’s the difference. The enlightened individual is looking to see God all the time, under all circumstances—his focus is on seeing God.

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### *Genesis 2:19:*

*“Now the Lord God had formed out of the ground all the wild animals and all the birds in the sky . . . He brought them to the man to see what he would name them”.*

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### **Beyond Words**

OM Dialogue 5.

**Student:** In the Bible there is a statement about power given to Adam when he named the animals.

**Dr. Hora:** Yes, Adam was given the privilege of naming the animals. What do you think that could mean?

**Student:** A name is symbolic of the nature of a creature, but it also seems to give one power, if he or she can name the problem.

**Dr. Hora:** Yes, that is why doctors like to name illnesses. They diagnose, and this facility gives them a tremendous power. If one can say, “You are schizophrenic,” one has a tremendous power over another individual. You gave him a name; you are God. And if that poor fel-

low believes that name, he is lost. Diagnosing is very dangerous.

**Student:** Is it because words are human? They can only describe human things?

**Dr. Hora:** Yes. When Adam was given the privilege of giving names to animals, what happened? All the animals became “human.” The trouble with animals is that they are human. Adam could not have given animal names to animals—he was a human being. He could only give human names to animals: you are a fox; you are a beast; you are a bull; you are a skunk. All these names express certain human characteristics, and ever since that time, animals are “human.”

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### *Genesis 3:4-5:*

*“You will not certainly die, the serpent said to the woman... for God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil”.*

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### **The Law of Karma**

BTD Session 6.

We tend to assume that everything written in the Bible is spiritual, and everything religious is spiritual. Nothing is further from the truth. For instance, the Ten Commandments are not really spiritual laws but moral principles. The law of karma is an epistemic law because it refers to thought processes.

Everything on the level of person-

al mind is a mockery of the Divine Mind because the Divine is nondual. In Divine Reality there is no good and evil; there is only good. And there is no such spiritual law that would work ill. Whereas karmic law is two-sided, it can bring evil as well as good into experience. Therefore, it is not really a law, it just seems to be. The serpent spoke to Eve in the garden of Eden. He said: If you eat of this fruit, “ye shall not surely die. For God does know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil” (Genesis 3:4-5). This was the first mockery of God because God knows no evil; evil is unknown to God. God is good, period.

### **Alcoholism**

BTD Session 41.

“Then your eyes shall be opened, and ye shall be as gods, knowing good and evil” (Genesis 3:5). This is the beginning of alcoholism. The moment we reach out for alcohol as an external remedy for our internal distress, we have found a wrong solution. The same goes for smoking, pill-popping, drug taking, etc. The basic issue in all addictions is the desire to control the quality of inner experience with the help of external remedies.

### **Take My Yoke**

OM Dialogue 26.

**Student:** How do we get out of that duality?

**Dr. Hora:** We don’t get out of dualities. We are hopelessly trapped

in them until we have learned transcendence.

**Student:** God.

**Dr. Hora:** Who else?

**Student:** So there is no way out of that thinking until . . .

**Dr. Hora:** Until transcendence. We have to transcend the problem with the parents, which means that we have to take a view from a higher standpoint, from the standpoint of God. In the context of God, all these dualities and problems disappear because the context of God is nondual—there is only Love-Intelligence and the perfect peace which passeth all dualities, beyond good and evil. Good and evil is the original duality of the serpent. It said that if you eat of this fruit, “your eyes will be opened and you will be like gods, knowing good and evil.” That is what it said, and ever since then, we have had a problem with our parents. If we could lose interest in changing our parents, we would be immediately set free.

**Genesis 3:3:**

*“But God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die’.”*

**Genesis 3:3-5:**

*“Then your eyes shall be opened, and ye shall be as gods, knowing good and evil”.*

**Genesis 2:16-17:**

*“And the Lord God commanded the man, you are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die”.*

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## Thinking

OM. Dialogue 20.

**Dr. Hora:** “. . . The serpent said . . . ‘In the day ye eat thereof [of the tree of knowledge of good and evil], then your eyes shall be opened, and ye shall be as gods, knowing good and evil’” (Genesis 3:3; see also Genesis 2:16-17). You will be able to “think for yourself,” as the saying goes. The moment that we begin thinking that we are thinking, we are in trouble. Human beings are the only life form on this planet who have the illusion that

they are thinkers. Animals don’t think that they are thinking. They are much happier than we are. This illusion that we are thinkers makes for much suffering.

**Student:** It prevents us from being spontaneous.

**Dr. Hora:** And from being intelligent. We are not receptive to Intelligence if we are involved in the illusion of thinking.

**Dr. Hora:** We asked the question, What is thinking? There is no such thing as thinking. We are not thinking—we are paying attention to thoughts. There is the famous conundrum where people are asked to try not to think of pink elephants. What does this question mean? Don’t pay attention to thoughts about pink elephants—pay attention to thoughts about yellow kangaroos? Thinking is paying attention. If we understand that, then there is no problem. We can always shift our attention from one issue to another issue. If our attention is focused in one direction of the room, we will have different thoughts than if we are looking in another direction. So we are not really thinking—we are paying attention to certain thoughts. Therefore we cannot be victims of thoughts. There are people who suffer greatly from obsessive thinking. They claim that they cannot stop thinking about a certain issue. They suffer greatly because they try to stop thinking. We cannot do that because we are not really thinking—our attention is simply focused on a particular issue. But we can shift our attention to another issue.

**Student:** What about certain thoughts that seem to have a strong, attractive pull on the mind, like

worry, for example? It seems as if something very powerful in the thought keeps drawing the attention back.

**Dr. Hora:** There is not only the illusion that we are thinking, but there is also an illusion that we can control events with our thoughts. When we worry about something, we fall prey to an illusion that by thinking about what should not happen, we can in a magical way assure that it will not happen. We are ensnared by our own ignorant illusions, and it is all based on the idea that we are thinking; but it is not really thinking—we are paying attention to something that should not happen or to something that should happen.

**Student:** Dr. Hora, if we would like to understand the meaning of an experience or the meaning of a symptom, how can we avoid falling into the trap of trying to figure it out? We can ask ourselves, “What is this symptom saying to me?” But then it would be very easy to try to figure it out.

**Dr. Hora:** Yes, you could.

**Student:** But it is not helpful.

**Dr. Hora:** It won’t work—that is all. We don’t have to feel guilty about trying to figure it out—it just won’t work.

**Student:** Is it a question of receptivity and humility?

**Dr. Hora:** If we are trying to figure it out, then we are saying, “I believe that I can think.” And there we are back to thinking again—you think that you are thinking, but there is no??

**Student:** Is it self-confirmatory that we think that we are thinking?

**Dr. Hora:** Yes.

**Student:** Meditation really teaches us that we are paying attention to thoughts instead of thinking that we are thinking.

**Dr. Hora:** That is the value of meditation among other things—if we lose the illusion that we can think, we become intelligent.

**Student:** Is that how we can be healed of just repeating words that we have read and become receptive to having an original idea?

**Student:** It prevents us from being spontaneous.

**Dr. Hora:** And from being intelligent. We are not receptive to Intelligence if we are involved in the illusion of thinking.

## The Mystery of Evil

OM. Dialogue 36.

In order to understand a little better the mystery of evil and suffering, it is not enough for us to talk about God; we must also talk about the nature of his very strange creation. Human personalities which claim to be the “image and likeness of God,” which go to church and pray, and think that they are God-fearing men, are committing crimes and cheating and lying and are involved in evil, discordant experiences. The Bible speaks of the “talking serpent,” the one who “whispers” to human individuals that they should be like gods themselves. “For God doth know that in the day ye eat thereof,” from the tree which is in the midst of the garden, “then your eyes shall be opened, and ye shall be as gods, knowing good and evil” (Genesis 3:3-5). Humans, starting

with Eve, start bragging and showing off and confirming themselves, left and right, openly and covertly. The whole human race is full of self-confirmatory ideation. People are blowing themselves up and then collapsing. This goes on and on. So we could ask, “Did God make a mess of His creation?” It would seem so. People say that this is the “human experience,” but it is hard for us to remain committed to appreciating God if our experiences are constantly contradicting the goodness of God because we are constantly running into manifestations of evil.

**Student:** But if God created a perfect world, then where did the serpent come from?

**Dr. Hora:** God created a spiritual universe. He did not create a “perfect world.” The “perfect world” that we observe with our senses is a misrepresentation of the real universe. Anyone who is interested in becoming enlightened has to struggle for years with getting beyond “what seems to be.” Unenlightened man is always being caught up in “what seems to be.” Metapsychiatry says that that which “seems to be” is not; only that which is, that IS. So we ask, “Is you ‘IS,’ or is you ain’t?” If you translate these important questions, what do we mean? Are you really aware of your true identity, created by God? Do you really understand that you are not what you seem to be? As a matter of fact, you are mostly what you seem not to be! It is like a game of hide and seek—we are constantly seeking to behold what we really are and what others really are. But it is hard to stay with that because something is constantly pushing it-

self into our field of vision which is only “what seems to be.” Now you see it; now you don’t—this is the dilemma of life. If we are seekers, we work hard, for years and years, to reach a level of awareness where the truth-of-being, our own and that of others, becomes clearer and clearer to us. How can we tell if we are really seeing more of the real man, or if we are just being fascinated by the millions of disguises of the phony picture of man? In Christianity, we would ask, “Is your Christhood showing? Is it getting manifested?” In Zen Buddhism, we would ask, “Are you known by your Buddha nature? Are you manifesting your Buddha nature?” which is the same as manifesting your Christhood. How can we tell whether someone is manifesting his Buddha nature or his Christhood and whether or not we have reached a point where we are clearly an individual Christ-consciousness or just a person who seems to be made of flesh and bone?

## Symbolic Structures

Dialogues in Metapsychiatry.

No. 14.

**Question:** What is the meaning of having two eyes, two ears, two brain lobes, or two nostrils?

**Dr. Hora:** We can only speculate that the symbolic structures represent reality in terms of dualism. It reminds us of the serpent’s claim whispered to Adam and Eve: “In the day ye eat thereof [the forbidden fruit], Then your eyes shall be opened, and ye shall be as gods, knowing good and evil” (Genesis

3:5). God knows nothing of good and evil; God is one and God is good.

## Beyond Religion

Dialogues in  
Metapsychiatry.  
No. 13.

**Question:** How do we account for all the garbage in our consciousness? How does it enter there and from where?

**Dr. Hora:** How does darkness enter a sunbeam?

**Comment:** Well, it doesn't.

**Dr. Hora:** Right. How does garbage enter a divine emanation?

**Comment:** It really doesn't. It just seems to.

**Dr. Hora:** What is the first intelligent question?

**Answer:** What is the meaning of what seems to be?

**Dr. Hora:** Right. Those of you who are Bible scholars know the answer to this question: What is the meaning of the two accounts of creation in the Book of Genesis? This has stymied theologians through the ages. They could not explain the mystery of two contradictory accounts of creation. And now that we have the benefit of understanding the two intelligent questions, it has become very clear to us. One is the account of what really is, the other is the account of things that seem to be. So man is an individualized divine consciousness and is constantly being bombarded by intelligent ideas, vital forces, love, energy, and everything good from God. The more clearly we can see

ourselves as emanations of God, the more enlightened and effective our prayers will be.

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### Genesis 4:1-2:

*“And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel.*

*And Abel was a keeper of sheep, but Cain was a tiller of the ground”.*

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## How Mature Is God?

BTD. Session 56.

The first crime ever committed is described in the Bible in the story of Cain and Abel. This is a story of jealousy and rivalry resulting ultimately in murder. Here we have an immature god making comparisons between two brothers and favoring one over the other. This kind of parenting often leads to tragedy. The irony of this story is that the very god which instigated the rivalry between the siblings winds up blaming and punishing the jealous brother who is both a malefactor and a victim of his own immaturity. Immature people have immature gods. There is a saying that nations have the kind of governments they deserve.

We may very well ask, How can God be immature? Since time immemorial man has been suffering from his immature and invalid concepts of God. The Bible is a record

of man's evolving, maturing ideas of God, from a vengeful, intimidating warlord, to a legal authority, a judge, an oriental ruler, a punitive agency, a merit system operating on the basis of reward and punishment, a moral disciplinarian, a loving father of Jesus Christ, the divine love of the apostle John, the disciple of Jesus, and finally to a cosmic Principle of Love-Intelligence in Metapsychiatry.

Man, who is an image and likeness of God, has a tendency to turn the tables on God. One of the most prevalent ideas about God is that God is here for man. Man wants to find a way to “get a handle” on God through prayer, incantations, and ceremonies. Man wants to influence God and get God to serve him. This kind of effort of telling God what He should do is practiced either in solitude or collectively in congregations.

Metapsychiatry states that God is not here for man but man is here for God. Everything in the universe has the purpose of manifesting the glory of the Creator. We say that everything and everyone is here for God, whether they know it or not. To some people this is a shocking and revolutionary idea, not unlike the discovery that the sun does not revolve around the earth, but that the earth revolves around the sun. Thus we come to see that spiritual maturity is not attainable unless we are given a mature and existentially valid concept of God. What do we mean by an existentially valid concept of God? An existentially valid concept of God makes it possible for man to overcome the “four horsemen” and to grow into an authentic, beneficial presence in the



world.

The “four horsemen” are: Envy, Jealousy, Rivalry, and Malice.

Envy is a desire to have what someone else has. Jealousy is a desire to be what someone else is. Rivalry is a desire to be better than someone else. Malice is ill will.

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### **Genesis 6:9:**

*“This is the account of Noah and his family. Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God”.*

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### **Noah’s Ark**

OM. Dialogue 25.

What is the meaning of the story of Noah’s ark? Noah was a spiritually minded man in the midst of a terribly degenerated community—all kinds of sinful and criminal and perverse sexuality dominated that particular community. Noah was a patriarch who upheld spiritual values; he was a godly man, and his influence extended to his immediate family, including the animals around him. The whole story of Noah is about safety and survival. We can be safe even if we are surrounded by dangerous mental climates. In spite of the mental climate, Noah preserved the purity of his consciousness, and all those individuals who were around him and who respected these values were also saved. The rest of the community was totally destroyed. That is the meaning of Noah’s ark—it

stands symbolically for protection from the mental contagion of the community. That is the way to be safe.

**Dr. Hora:** Noah was given a command by God to save two representatives of all life forms.

**Student:** Dr. Hora, I was wondering, How is one to benefit

more from each of these sessions?

**Dr. Hora:** That’s a good question that no one ever asks. How could we make these sessions more profitable? How could we really learn something?

**Student:** Is it our lack of interest?

**Dr. Hora:** No. There are “knowers,” there are “thinkers,” there are “thieves,” there are “dreamers,” and there are “hitchhikers.” None of these people ever learn anything until they become sincere “seekers”; then they begin to learn, and it can take years and years. It cannot be controlled; it can only be clarified. Nobody can twist your arm to become a “seeker.”

**Student:** But is not a seeker someone who is really interested in learning?

**Dr. Hora:** That is what it is.

**Student:** Is the interest lacking?

**Dr. Hora:** The interest is misdirected. A “knower” wants to know that he knows, and he wants to be known as knowing. A “thinker” wants to think about it till doomsday. A “thief” wants to accumulate information; a “dreamer” is just dreaming, fantasizing; and a “hitchhiker” is having fun. Maybe conferences are full of “hitchhikers”—everyone is having lots of fun, but not many people are really learning.

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### **Genesis 11: 1-9:** *“The Tower of Babel”.*

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### **The Right Orientation**

OM Dialogue 14.

Do you know the story of the Tower of Babel? The people got an idea to build a big tower to put God out of business; they used different expressions, and the whole thing was a big flop. It started out like a joint venture, but pretty soon there was confusion and no possibility of communicating with one another. And that is happening in institutions more than in private life. In psychotherapeutic and social agencies and in schools, it is very prevalent; frustrations are great, and anxieties are mounting. People are increasingly anxious, and they try to dominate each other to alleviate the anxiety, and problems are mounting. On the other hand, if everyone would understand that “everything and everyone is here for God,” there would be harmonious coexistence and effective work processes and success. This happens occasionally—especially in the beginning. In an organization, group, or agency that is starting out, if there is at least one leader who has a certain constructive concept, it starts out in a very promising way. But pretty soon warfare breaks out, and people start coming late and leaving early; they take sick days, and they go play squash. Everything falls apart. This is the human condition. Now the Bible says that God confounded the builders of the tower—they could not understand each

other. One asked for a hammer, and he got something else. They could not work together because they did not understand each other and misinterpreted what was being said. It is the story of the human race. So, “knowing” and “not knowing” is not the question, and it is not the answer either.

**Student:** Dr. Hora, if our understanding is really expanded, does it ever shrink back to where it was? Do we go forward and backward?

**Dr. Hora:** Understanding is not a rubber band. True understanding is of God, and if we have understood something in truth, then we have been transformed. Our consciousness has expanded with wisdom and love, and it will not snap back. You will have become a “new man”.

Anyone who is concerned about “knowing” or “not knowing” is not learning anything—it is impossible because his attention is derailed; he is not on track. In order to be on track for progress, we have to be sincere seekers, interested in understanding the truth. Only a sincere seeker will benefit from attending a conference, or a group session, or a private session, or even from reading a book. You have no idea how many people read *Beyond the Dream* and get nothing out of it, absolutely nothing. They don’t read the book; they read their own thoughts into the book. Learning is not possible unless there is a sincere desire to understand something.

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*Genesis 1:28:  
“Be fruitful and multiply”.*

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**Life, Love, Laughter  
and Listening**

OM Dialogue 40.

**Dr. Hora:** There is a biblical statement which has been an endless source of suffering throughout the planet. Which is that one?

**Student:** “Be fruitful and multiply.”

**Dr. Hora:** Yes. The Bible says: “Be fruitful, and multiply, and replenish the earth”. The earth is getting so “replenished” that there is no space to live anymore and to produce enough food. Religious people keep propagating themselves and think that the more children they bring into this world, the better. So they are all being religiously pregnant. I saw on television a horrendous picture: an area filled with garbage, trash, and pollution, and there were children, half-naked, running around in this area where the wind blows the toxic substances from the trash, and they breathe it, and then they die. This kind of misery happens when the Bible is misunderstood. How could anyone write such a stupid thing into the Bible? “Be fruitful, and multiply, and replenish the earth.” It is attributed to God as if God commanded it. If God would give such stupid advice to mankind, he would not be God.

**Student:** What does it mean? Either it means that someone wrote it and it didn’t come from God, or

it has a different meaning from the one that it is generally given.

**Dr. Hora:** Somebody wrote it; it didn’t come from God; and it has a different meaning—all these three possibilities. God is not interested in human birth; God knows better. Man was never born, and he never dies; he is “hid with Christ in God” (Hebrews 7:3; Colossians 3:3). How could God have said this, to go and “multiply?” He may have said it for rabbits, but not for man. God could not have said this. God is Spirit, and “they that worship him” and understand him “must worship him in Spirit and in Truth.” What is the Truth? The truth is that we are not rabbits. Man is not a rabbit—man is a divine, incorporeal, non-dimensional consciousness. Now if such a man “multiplies,” there will be no space taken up anywhere—there will only be more and more intelligence and love and laughter coming into the world. Wouldn’t that be a nice place to live? In life, love, laughter? And after? There is no after: it is all eternal, and that is Reality. If God imparted the idea to “be fruitful and multiply,” it means that there must be more and more wisdom expressed in the universe, more and more love and intelligence and joy and harmony and beauty.

**Student:** There is non-dimensional Reality, and then there is “what seems to be” dimensional. If the important thing is to multiply spiritually, how does that manifest in a dimensional way?

**Dr. Hora:** What are the dimensions of wisdom?

**Student:** There are no dimensions.

**Student:** They are limitless.

**Dr. Hora:** Yes. Wisdom is a non-dimensional, infinite good. What are the dimensions of good? What are the dimensions of joy?

**Student:** But isn't there a purpose for "what seems to be" a physical manifestation, for dimensions?

**Dr. Hora:** Yes. What is it? It is just a trick to confuse us. Have you noticed that, when there is a beauty contest, areas of the body are measured with a tape, and that measurement is the evidence of beauty? If the right measurements are found on someone, they are proclaimed to be beautiful. It is really very silly. Everything human is very silly, if not tragic.

**Student:** What is the purpose of the human condition?

**Dr. Hora:** What is the purpose of  $2 + 2 = 5$ ?

**Student:** To reveal the ignorance, the error?

**Dr. Hora:** If there were no  $2 + 2 = 5$ , no one would become a mathematician, and we wouldn't know what is right or what is true. What is the purpose of darkness?—this is a biblical point. And actually there is no darkness because the light is always somewhere in evidence on the surface of the earth. But the experience of darkness makes it possible for us to appreciate the light. If there were only darkness, then no one would know that there is light. At one time we had a sightless girl studying Metapsychiatry. I asked her, "What is the experience of your blindness? Are you seeing darkness, always and everywhere?" She answered, "I don't even know what darkness is. I have no concept

of darkness." She was born blind, so she has never experienced darkness. She just knows that there is a way of moving about in this world without getting hurt. She is a whiz on computers and has a doctorate. God has given her the intelligence and ability to live in the sighted world, practically fully functioning. God looks after everyone according to his need.

**Student:** What is the "meaning" of the population explosion?

**Dr. Hora:** I just explained it to you. It is in misreading the Bible.

**Student:** Isn't every individual a unit of awareness?

**Dr. Hora:** Yes, but unfortunately we can also be aware of invalid ideas. If we were only aware of valid ideas, we would all be brilliant and loving and laughing and living.

**Student:** And listening.

**Student:** Do we hear God speaking to us in ideas?

**Dr. Hora:** God speaks to us through ideas "obtaining" in consciousness, which we then express in words.

**Student:** Edison was creative, and all of the ideas he received ended up in a certain language.

**Dr. Hora:** Yes, he translated what he received into the idea of electricity.

**Student:** And a composer hears God's ideas too, but in a different language.

**Dr. Hora:** Yes. It would drive God crazy to learn all the languages on the earth, but he doesn't have to know them, not even one. God imparts ideas into consciousness, and we translate these ideas into the

words of our own language.

**Student:** How is it that Edison understood ideas that were necessary for his particular work, and a computer specialist hears ideas that are necessary for his particular work? They are not the same ideas after all.

**Dr. Hora:** God does not have a one-track mind or just one idea to impart. Suppose you hear a certain melody on the radio, and immediately you translate it into the words "Beethoven's Fifth." God does not say these words, but it is God which gives us our ability to identify ideas. Let us say that there is a musical idea that we can hear, a musical idea that helps us to appreciate Beethoven and also what the music is trying to tell us. With a little training we can hear what the music is saying—music is just a language. We can get a notion of what the composer was trying to express, and this makes the music most enjoyable, having the right appreciation of the composer's message, the message received through inspiration from God. It is said that whenever Gustav Mahler sat down to the piano to compose, he made a little prayer inviting the creative Spirit to come express Itself through him on the piano. No courage was needed, just the love of music.

*Genesis 22: 1-18*  
*“Abraham & Isaac”.*

### **Malicious Hypnotism** BTD Session 37.

Children live in the climate of parental consciousness. If children suffer, it is always the parents that need to be healed. When parental consciousness is brought into harmony with the Fundamental Order of Existence — which is spiritual love — children are healed. The story of Abraham and Isaac speaks of such a situation. God, in a sense, said to Abraham: “If you continue being possessive and proud of your son, he will have to die. If you want him to survive, you must correct your thinking and know that he is not your son but God’s son, and that he is not a material possession but a spiritual being, a divine consciousness, belonging to God. If you are willing to love him in this manner, then he will not have to die.”

This mental influence extends not only to children but also to material possessions. If we cherish our car, for instance, and are proud of it, then something will surely happen to it. There seems to be such a mental influence extending itself even into the inanimate sphere of life, and we have to learn to be intelligent owners of our homes, furniture, automobiles, etc. We must see these things in the context of God.

*Genesis 37:*  
*“The story of Joseph”.*

### **Decision or Commitment** BTD. Session 50.

Commitment becomes greatly facilitated by understanding the fourth principle of Metapsychiatry, which says: “Yes is good, but no is also good.” This is not a statement of fatalism or renunciation; it refers to the nondual nature of Divine Reality, the will of God. Having understood that the will of God can only be beneficial under all circumstances, commitment becomes a simple matter of trusting what has been realized about the nondual nature of omniactive Mind, God, the harmonizing principle of the universe.

A very good example of such a committed mode of being-in-the-world is the biblical story of Joseph, who was exposed to a series of negative experiences — being sold into slavery, being falsely accused and thrown into jail — and yet every negative experience unfolded higher evidences of God’s blessings. What was characteristic of Joseph was his constant conscious awareness of God’s sustaining presence.

*Genesis 32:26:*  
*“Then the man said, “Let me go, for it is daybreak. But Jacob replied, I will not let you go unless you bless me”.*

### **What is healing?** Dialogues in Metapsychiatry. Dialogue 15.

Once we understand the true nature of healing, there is a valuable lesson in it for us all. If we have a problem, we do not have to seek fast relief, or even a quick healing to get rid of the problem as soon as possible. We may embrace the problem and say the same thing that Jacob said. What did Jacob say when he wrestled with the angel (his problem)?

**Comment:** “I will not let thee go, except thou bless me” (Genesis 32:26).

**Dr. Hora:** If we quickly get rid of a problem and find relief, we are missing an opportunity to learn something vitally important. ■

# PAGL Group Meetings

Susan von Reichenbach, mentored by Thomas Hora, offers spiritual guidance in Metapsychiatry - in person, by telephone or Skype - and also leads META Classes by teleconference the second Sat. morning of every month 10:30-12:00 ET, open to all students of Metapsychiatry. For more information or inquiries, please email Susan@theMetaWay.com, visit <https://www.theMetaWay.com> or tel. 860.405.4044



Tele-Group: 8 A.M. Pacific Time. First Wednesday of every month. Especially timed for early risers

and those in other time zones. Tele-Group: 6:30 P.M. Pacific Time. Third Wednesday of the month. Led by Heather Brodhead: 805-680-3034 (California) h.brodhead@icloud.com. Heather is also available for individual consultation and spiritual guidance.



PAGL groups and private consultations with Nancy Rosanoff, available by phone and in person in Westchester County, NY. [www.themetaview.com](http://www.themetaview.com); 914-589-0090; [nancy@rosanoff.com](mailto:nancy@rosanoff.com).

Monthly PAGL group on a selected date and Eastern time of each month with Bruce & Diana Kerievsky. For info; 609-662-4911 or [bruce.kerievsky@gmail.com](mailto:bruce.kerievsky@gmail.com). Diana is also available for private consultations by phone and by Zoom.



PAGL Group Monday and Wednesday mornings in Greenwich, CT led by Susan Fisher. Individual coaching/teaching of Metapsychiatry available as well. Call 203-322-4890 for more information.

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