

PAGL View

From Fear to Fearlessness

“Perfect love casteth out fear.” (John 4:18)

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Fear and The Security System

Whenever we find ourselves facing some physical symptom or any other kind of problem, we can be sure that we are in a state of fear. Some would say that the fear is generated by the threat to our health, or to our peace, but that is not correct. It is exactly the other way around. The fear is primary and the sickness or a distressing situation is just an indication of the fact that we are

in a state of fear because something is threatening our security system. This can be a person, or the dawning of a new idea which is threatening to invalidate an old idea, etc. There is no sickness or problem that is not based on an underlying fear of the collapse of a false system of security.

Recently I spoke to a young lady whose great system of security was self-reliance. This young writer lived for the past two years in a primitive hut in the woods of Maine, all by herself writing a novel. She was proud to relate how she was able to take care of herself and all her needs fearlessly and efficiently, relying on no one at all, how she could surmount all obstacles in her life without anyone’s help. However, lately she had come up against an enemy which she was unable to “handle.” She had developed some kind of a spinal condition and no one seemed to be able to help her. This had completely disorganized her security system. She lives in great fear and with a sense of utter failure, not knowing which way to turn, whom to believe, and what to do.

Metapsychiatry is endeavoring to help her understand that self-re-

liance or ego strength, while it is universally extolled as a virtue, is actually just an illusory and unreliable security system. In order to be healed, one needs to find the existentially valid way of fearlessness, namely, conscious awareness of that “perfect love [which] casteth out fear” (1 John 4:18). This alone is fail-safe.⁽¹⁾

What is Fear?

In conventional thinking there is a tendency to ask two futile questions: one is, “Why am I afraid?” The other, “What am I afraid of?” Whenever these two questions are asked, many explanations can be found. . . .

As we mentioned, it is important to ask the right question in order to get a valid answer. In order to become fearless, we must come to understand what fear is. Millions of people suffer from fear unnecessarily. Fear is self-concern. It is the habit of being concerned about oneself. In Metapsychiatry we call it “self-confirmatory ideation.” From childhood on we are conditioned to ask ourselves two questions: “How do I feel?” and, “How am I doing?”

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These questions are always present in the background of our thinking.

Interestingly enough, if we are in the habit of fearfully contemplating our condition in life, this thought is present in consciousness, and whatever is present in consciousness acts as a magnet attracting corresponding experiences to reinforce that mental preoccupation. The more we are in the habit of fearfulness, the more we shall attract experiences of intimidation. All sorts of little experiences will come our way to increase our fearful self-concern until we may develop a full-blown anxiety neurosis. We are trained from childhood on to be fearfully preoccupied with ourselves.

If we unmask fear as a chronic form of self-confirmatory ideation — and as such it constitutes a misdirected mode of being-in-the-world — then we can slough it off. Jesus often said to people: “Fear not: believe only” (Luke 8:50). Is that possible? Is it possible to shake off fearfulness and be rid of it once and for all?

Fear is a prolific source of illness of every kind: emotional, mental, physical, social, economic, etc. Behind all our problems lies the unfortunate inclination toward self-confirmatory fearfulness. If we could be fearless and loving we could truly be healthy all the time. How is this possible? What did Jesus mean by saying, “Believe only?” We have to realize that fear is nothing other than misdirected interest. When we are fearful we are interested in ourselves. Even if we are concerned with the welfare of

others, we are still interested in ourselves, and when we are interested in ourselves we are fearful. When Jesus says, “Believe only,” he actually says: “Shift your interest to something higher, more valid; turn your attention to something that is existentially more valid; reorient yourself mentally toward God, infinite Mind, Love-Intelligence, the source of your existence, the foundation of all life.”

So when we realize that what we suffer from is a misdirected interest in self instead of in God, the Transcendent, then we see that it is possible for man to be healed of self-confirmatory mental preoccupations and thus become fearless, loving, intelligent, and joyful. He can attain his full and conscious spiritual identity. He can become conscious of himself as a spiritual being, a divine manifestation of Love-Intelligence, and thus attain the ability to be a beneficial presence in the world, which is mental health. Hence, we see that fearfulness, while inevitable, is actually not necessary.

It seems desirable to point out the difference between fearlessness and courage. The difference can be understood if we compare the philosophy of Stoicism with Christlike meekness. The courageous Stoic relies on willful resistance to fear, thus struggling against it. The Christlike meekness is based on a higher understanding of life as divinely governed wisdom and love. Therefore it is effortless and free. The enlightened man is naturally fearless and loving.⁽²⁾

“Spiritual beings are fearless because they are loving.

They are neither passive nor aggressive. They are responsive.

Courage, rooted in anger, is unintelligent, whereas fearlessness, rooted in love, is based on a sound mind and clarity of vision.

It is very important to be aware of our self-identity as emanations of the universal Mind,

and to be aware that the firmness and forthrightness and the ability which we express is God manifesting Himself through us.⁽³⁾”

Whenever we are afraid, we either want something or do not want something.

Student: I would like to understand how there can be intelligence and fear present at the same time. Everything that points to intelligence works out harmoniously, and yet I notice that I still struggle with fear. I need to be fearless, but I can't seem to become fearless. When I catch the fear, I remind myself that I am “here for God,” and I am not here for myself. But I am not really free of fear; it is still there. I have been reading the chapter on fearlessness and listening to class tapes, and it is becoming clearer. I realize fear is about self-concern, but that is not enough. Something isn't clicking, so that I can really let go of the fear.

Dr. Hora: Is this fear about a job interview?

Student: The job interview went well, in spite of myself.

Dr. Hora: There was no fear there?

Student: No fear. It was harmonious; everything worked out beautifully. At the end of the week, the job will be mine.

Dr. Hora: Wonderful.

Student: Yes, there was perfect harmony.

Dr. Hora: God is with you.

Student: I can see that, and I am very grateful.

Dr. Hora: So what more is there to complain about?

Student: Fear—my body temperature is constantly manifesting fear; it is just there. Although I can function and there is harmony and I can do the work, the fear is still there.

Dr. Hora: You are afraid that your parents will find out.

Student: What is a child to do when faced with the parents' wishes? How can I become fearless of their wishes? As soon as they know about my life, somehow they have a way of attacking it, and it robs me of my joy. It hits me unawares, and that is what really scares me. Apparently I am not sufficiently immune to their influence.

Dr. Hora: Whenever we are afraid, we either want something or we do not want something. That is all there is to it—it is very simple. Is it possible to neither want nor not want? We want our parents to love and approve of us, and we don't want them to disapprove of us. So we live in constant fear about whether they will approve or disapprove. We want approval, and we do not want disapproval.⁽⁴⁾

Beyond Fear

...Our compulsions are efforts at avoiding fear. We are afraid to be afraid. Just as we have to be willing to be embarrassed if we want to become humble, we also must be willing to endure the fear of annihilation in order to discover that beyond nothingness there is God.⁽⁵⁾

The body is the mind, and the mind is the body; they are one. In other words, there is only mind. The transmutation of mental energy moves in the direction in which the maximum fear is moving. The Bible beautifully explains this; it says, "For the thing which I greatly feared has come upon me" (Job 3:25). However, it is possible to be fearless to a great extent. "Perfect love casteth out fear" (John 4:18). "He that feareth is not made perfect in love; he that dwelleth in love dwelleth in God and God in him, for God is love" (John 4:16).

When we attain the realization of spiritual love and come to cherish it, then there will be no problem with fear. That is the way to be healthy and to stay healthy, no matter what sicknesses are fashionable at any particular time. . . .⁽⁶⁾

"The fear of the Lord is the beginning of wisdom."

The word "fear" is a semantic oddity in the Bible. It means reverent mindfulness of God's infinite power and presence and total control over His creation.

This is the beginning of right practice.⁽⁷⁾

BE YE THEREFORE PERFECT - A Dialogue

Question: I would like to ask a question about meditation. I find that when I meditate there are just a lot of garbage thoughts. All that I know so far is that if you are aware that you are fantasizing then that is good, and if you can be aware during the day, catching yourself in a fantasy, that's also good. But I am not really clear about more than that. I don't know what God sounds like. I thought maybe you could tell me.

Dr. Hora: You don't know what God sounds like?

Question: Yes, what does God sound like? Sometimes in medi-

tation it is like a bad movie.

Dr. Hora: Perhaps you are switching from one fantasy to another.

Question: That happens, one after the other, a lot of channels. So is that right—that the first step is to at least be aware when one is fantasizing?

Dr. Hora: Yes.

Comment: And that is like a little bit of waking up?

Dr. Hora: Of course, if you are fantasizing and you don't realize you are fantasizing, you can go on that way for years. We have to nip it in the bud.

Question: But once we are aware that we are fantasizing, what then?

Dr. Hora: Then we switch to channel "G" . . .

Comment: Okay, do you mean being open to what channel "G" is saying?

Dr. Hora: Yes on channel "G" we contemplate what God is. We start with God, and remind ourselves what God is. What is God? The Bible says, "Acquaint now thyself with him, and be at peace thereby good shall come unto thee." (Job 22:21) So instead of fantasizing, we turn our attention to the questions: What is God?, Who am I? and What

does God want? God wants us to be interested in him so that we may better manifest his perfection. The Bible says, "Be ye therefore perfect even as your Father which is in heaven is perfect." (Matthew 5:48) Now, when we fantasize we aren't interested in being perfect; what are we interested in?

Comment: Feeling good.

Dr. Hora: That's all. You could say, "If I will feel good, I will be perfect." Right? It's not necessarily true. There is a commandment in the Bible which demands of us perfection. Now is that reasonable? Can we do this? No? What happens to us if we take this commandment seriously?

Comment: We try to do it.

Dr. Hora: How would you go about trying to do it?

Comment: Never get mad at anyone.

Dr. Hora: Okay, then we repress our emotions and get sick, right? And if we get mad at someone, then we get punched in the nose. It's no good.

Comment: We also try to imagine God.

Dr. Hora: Imagine God, is that possible?

Comment: Not really, no. Or

affirm that God is good, and get stuck there.

Dr. Hora: How can we then fulfill this commandment? Is it an unreasonable commandment?

Comment: No, it is not an unreasonable commandment. It doesn't say, "You should be perfect."

Dr. Hora: What does it say?

Comment: It is very comforting to know that we are perfect, and that we can work towards realizing this perfection. By working towards realizing this, life becomes better and better.

Dr. Hora: How do we work towards realizing perfection?

Comment: By becoming aware—awareness is one avenue, and gratefulness is another. Aware of where we are involved with ourselves and not God, grateful to realize that there is a higher form of life than that which is troubling us when we are involved with ourselves.

Dr. Hora: A higher standard. Yes. Now, the commandment says, "Be ye therefore perfect even as your Father in heaven is perfect." Therefore, if we would like to take this commandment to heart, we have to start by asking ourselves, "In what way is my Father in heaven perfect?" We start with God, and contemplate God, and what is this perfection

of God. We remind ourselves that God is perfect life, God is perfect intelligence, God is perfect peace, God is perfect love, God is perfect harmony, perfect health, perfect beauty, perfect goodness, perfect joy, perfect freedom. This is what God's perfection consists of. Then we have to match this perfection in ourselves. Is that difficult?

Comment: Well, the idea that there is an example of this perfection leads to being grateful.

Dr. Hora: Right.

Comment: So the important thing is to become aware of this perfection, not merely saying, "God is this, God is that." We work towards becoming aware that this really exists and that we can be part of this Reality.

Dr. Hora: Yes, right. We then fulfill the commandment. "Be ye therefore perfect, even as your Father in heaven is perfect." So we learn about the perfection of God, we remind ourselves that we are created by this God, that we are controlled by this God, supported and sustained by this God, and we are inseparable from this God, and we are here for this God. We get so involved in this commandment that everything else fades out of consciousness. So that is a good way to be healed of any problem, if we can immerse ourselves in this commandment about being perfect as God is perfect. When we say

we have to be here for God and not for ourselves or others, then we are beginning to see the actualization of this commandment. We work on that all the time, and then the "sea of mental garbage" has no access to our consciousness anymore. The valid mode of being-in-the-world is that of "Be ye therefore perfect, even as your Father in heaven is perfect." When we are perfect our mode of being-in-the-world is perfect. And that is a situation which is called "spiritual blessedness" when all things work together for good because we are "on the beam." We cherish spiritual values.

Question: So do we manifest these areas of perfection, like intelligence?

Dr. Hora: Yes.

Comment: But yet we said that nothing in the material world can ever be perfect.

Dr. Hora: Right, but our intelligence is spiritual; therefore it is perfect, even while we seem to be in the material world.

Question: What about perfect beauty? It doesn't seem quite clear how that could be manifested.

Dr. Hora: Jesus said, "We are in this world, but not of it," So even while we are in this world, God is expressing his own perfection through us. And then

we are amazed at the intelligent ideas which come; we solve certain challenging problems, and we can see God acting in us and through us in this world. So we are in this world, but we are not of it.

Question: Is there any kind of perfection on the material level?

Dr. Hora: Perfection is always spiritual, always divine. Suppose we need to make a call to a company, and before we make the call, they call us, isn't that divine perfection? "Before you ask, I shall answer," says the Bible, "Your Father knoweth what ye have need of, before ye ask him." (Matthew 6:8). These are signs of perfection. We couldn't do this, right? It is happening.

Comment: But it seems no matter how spiritually minded we are, say while we are cleaning the house, it is never perfect, there is always some dog hair around or some dust. It seems like it can never be perfect.

Dr. Hora: Yes, but we can clean the house effortlessly, efficiently, and effectively, and whistle a happy tune at the same time!

Comment: That's enough to be grateful for.

Question: But what if the dust bothers us? What if we say, "I am not perfect, here is my dusty house." What is that?

Dr. Hora: We don't judge per-

fection by the material situations. Perfection is in consciousness.

Comment: It seems like one is trying to make the material world perfect.

Dr. Hora: Yes, that is called perfectionism. And this is a psychological disease.

Comment: It is operationalism isn't it?

Dr. Hora: Yes.

Question: How can one be healed of perfectionism?

Dr. Hora: Recognition that by our own self we can do nothing. When we are perfect even as our Father in heaven is perfect, we don't do this. It happens to us by virtue of having been attentive to the attributes of God. We cannot make ourselves perfect. But we can be receptive to this perfection if we are sincere about it. Anybody who would try to produce perfection through his own effort either in himself

or in somebody else would be a perfectionist. If we misunderstand these spiritual principles we can get pretty confused, like the man who was wearing a toga and sandals because Jesus was dressed like that two thousand years ago. This man wanted to be Christlike and make himself appear Christlike. So he grew a beard, and wore a toga and sandals. What does that do?

Comment: I hope he was in a warm climate. (Laughter)

Question: You said the healing of perfectionism is knowing "of mine own self I can do nothing." Is that also the healing of operationalism?

Dr. Hora: Yes, of course. "All things were made by him, and without him nothing is made that seems to be made." (John 1:3) What is the main problem with operators?

Comment: They see themselves as persons.

Comment: They are doers.

Comment: It is like the cart before the horse. We could contrast doing with being, and you are helping us to see that our doing is really coming from our being, and not the other way around.

Dr. Hora: Yes, that's a good way of putting it. Being precedes doing. Being is expressive of our thoughts. When our thoughts are in line with divine reality, then our being is perfect. ⁽⁸⁾ ■

The text above was compiled from the following publications:

(1) *BTD (Beyond the Dream)* 17: "FailSafe"; (2) *BTD* 29: "Fearlessness"; (3) *BTD* 40: "Anger"; (4) *OM (One Mind)* 6: "The Mystery of Ignorance"; (5) *BTD* 19: "The curtain of fear"; (6) *Healing through Spiritual Understanding*; (7) *Can Meditation Be Done?*; (8) *PAGL News, November, 1988.*

The Eleven Principles of Metapsychiatry

These eleven principles are guidelines that, when contemplated regularly and applied to our everyday lives, are intended to increase receptivity to divine grace and to ensure progress on the spiritual path to enlightenment.

- 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 for what should not be; seek ye first to know the good of God, which already is.
- 3:** There is no interaction anywhere; there is only Omniaction everywhere.
- 4:** Yes is good, but no is also good.
- 5:** God helps those who let Him.
- 6:** If you know what, you know how.
- 7:** Nothing comes into experience uninvited.
- 8:** Problems are lessons designed for our edification.
- 9:** Reality cannot be experienced or imagined; it can, however, be realized.
- 10:** The understanding of what really is abolishes all that seems to be.
- 11:** Do not show your pearls to unreceptive minds, for they will demean them.

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PAGL groups and private consultations with Nancy Rosanoff, available by phone and in person in Westchester County, NY. www.themetaview.com; 914-589-0090; nancy@rosanoff.com.

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