

PAGL View

Liberation from Hypnotism

The following article was compiled and edited from the following:

- ⁽¹⁾*Beyond The Dream: Session 53, Compassion;*
- ⁽²⁾*One Mind: Session 12, God Is;* ⁽³⁾*One Mind: Session 2, Dynamics of Liberation;*
- ⁽⁴⁾*Encounters With Wisdom #3: Chapter 7, Selflessness;* ⁽⁵⁾*Dialogues: Dialogue 16, Freedom and Joy;* ⁽⁶⁾*One Mind: Session 24, The Serpent and the Dove;* ⁽⁷⁾*Beyond The Dream: Session 37, Malicious Hypnotism*

Transmutation of Thoughts into Human Experience

We receive most of our thoughts from significant adults in our formative years. To a large extent we are what others have thought of us. The thinker and the thought are one. Since the thoughts are not our thoughts, our sense of selfhood is alien.

We are what we think, but our thoughts are not our own. Therefore, we are not acquainted with our true selves. . . The devil is called the whisperer. The whisperer whispers into consciousness various suggestions about what should be, what is important, what could be pleasurable, what should not be, etc. These suggestions originate

in the “sea of mental garbage,” or the noosphere, and are mediated by significant adults in childhood and by the media. Since these suggestions are active in consciousness, we have a strong impression that they are our own thoughts. We accept responsibility for them and identify ourselves with them.

These thoughts, then, have the quality and dynamism of long-lasting posthypnotic suggestions. A hypnotized subject, who has been given a posthypnotic suggestion, finds it impossible to resist even the silliest command exactly because he has the feeling that he is acting out his own thoughts. The amnesia as to the origin of the suggested idea makes him a slave of the thought. In fact, the suggested thought makes the thinker. Thus the thinker becomes a behavioral expression of the suggested thought.

Recently, a forty-year-old man reported that he has an overwhelming desire to be a little boy and to be pampered by his mother. He is in the habit of periodically going on binges and indulging himself with sweets, consuming large quantities of chocolate and cookies. Recently, when he visited his mother, he was shocked to hear her say, “You are my sweet little boy.” At that moment, it occurred to him that this idea is not his own, that it was suggested to him through his mother’s thinking many years ago. This idea affected him somewhat like a posthypnotic suggestion, where the subject is under the influence of the hypnotist’s thoughts, but he has the illusion that those thoughts are his own. Thus,

this grown man has become what his mother was thinking about him.

Ordinarily, there is no way that man can be liberated from this hypnotism. What usually happens is that there is an exchange of one hypnotic suggestion for another. For instance, the man who indulged in sweets went through a period in his life that in Adlerian terms could be called “masculine protest.” In his early twenties he developed an interest in guns, and toyed with the idea of becoming a soldier. These fantasies came to a sudden end when he accidentally shot one of his neighbors, wounding him slightly.

The human condition is fraught with hypnotic suggestions and various forms of mental bondage. We are all more or less hypnotized by our parents, and go through life either protesting, or submitting, or trying to escape in various ways, usually going from one error to another. Several methods of psychoanalytic therapy have been devised which were meant to liberate man from the hypnotic effects of his childhood experiences and influences. But what happens in such psychoanalytic therapies is that the hypnotism of the parents is replaced by the hypnotism of the psychiatrist and the particular theories he advocates. This is called “doctrinal compliance” (Ehrenwald).

Significant thoughts underlie modes of being-in-the-world. The only salvation, liberation, deliverance, or healing is the discovery of God as omniactive Mind, the source of all valid thoughts. And then the

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hypnotism disappears, and inspired wisdom, Love-Intelligence, and assurance appear because then we come to know ourselves as sons of God, and know that only what God thinks of us constitutes our true being. In proportion to our receptivity to this truth we are liberated from hypnotism.

. . . . Returning to the gentleman we mentioned earlier, the way he lives now indicates that he is manifesting the thoughts of his mother, and his mother believes that she has created him for herself. She enjoyed him when he was a baby and she would like to preserve that happiness forever. And as long as he accepts this belief and shares this belief with his mother, he is the image and likeness of his would-be creator. But that is a very troublesome condition, especially when one is already forty years old. Now he needs to be liberated from this hypnotic spell and really come to understand that God is his creator and not his mother. She has not created him for herself. She was just an instrument in God's creative scheme of things. When he understands that, he will have a desire to manifest his full manliness, forthrightness, and love, and all the qualities of God as it becomes clear that he is God's idea and not his mother's idea. And that is salvation.

We all have to reach that point when we find it perfectly natural to live as God's manifest ideas. As long as we believe that we are creations of our parents, we cannot help but bear witness to their fantasies about us.

The only remedy for victims of hypnotism is to awaken to a realization that the thought which is active in consciousness is not our thought, and the expression of that thought is not what we truly are.⁽¹⁾

Self-confirming thoughts

We all have learned in childhood,

from our parents, a special way of confirming ourselves. Some children learn to be brilliant; some children learn to be stupid; some learn to be criminals or failures; some children even learn to be poor, and they have a fear of giving up their poverty and putting on better clothes or maybe of earning more money. Poverty is very important to them—it gives them a sense of identity. It is even worse than a ring in the nose because if we have a ring in our nose, we can still enjoy life if we have money. But what if we are poor or sick? We learn to be sick—it is not so easy to be sick because God did not teach us this, but we learn it. It is an idea of self-confirmation in accordance with parental fantasies. We go through life using that which we have learned from our parents and assuming this is what we are. It is very important to us that we live that way.

Student: Do we have to become more aware of the actual thought as it arises before we are able to turn to God? We might see more of the manifestation of ignorance than seeing the thought itself. For example, we might just see financial problems rather than the thought, "I am poor." Would it be necessary to see the actual thought before we are able to learn our lesson and turn to the Second Intelligent Question ["What is what really is?"]?

Dr. Hora: Two things must be seen. First of all, it must be seen that we are using this idea for self-confirmatory purposes, and we have to see it with the help of somebody showing it to us. We can go through life poor—and blame economic or employment conditions and think, "It is natural that I am poor because my job doesn't pay me enough money." We can rationalize this and never really know that poverty is important to us as a badge of identification. We must wake up from this dream of self-confirmation through poverty, recognize the source of it and say, "How can I be so crazy as to confirm myself in this particular

way?" We could see that indeed we learned this at home from someone. We may already see that this is self-confirmatory and that poverty has great value for us because it provides a sense of identity. The Metapsychiatric teacher then brings it to our attention that this is a mistake. We could say, "If poverty is a mistake for me, then the solution is to be rich." Will that work? No. What will work? . . . The issue is not to do the opposite—the poor girl trying to be rich, the woman with the ring in her nose trying to put something else in her nose. The answer is to recognize that it is not necessary for us to entertain self-confirmatory ideas—we have to lose interest in self-confirmation. How do we lose interest in self-confirmation? It is very simple if we realize that we are not in this world to say, "I am." Everyone is saying, "I am." Someone says it with poverty; someone else says it with riches; someone else says it with rings in the nose; someone else says it with having expensive cars or with femininity or masculinity. Everyone is saying, "I am." The special ways we say "I am," we have learned in childhood from our parents. But, it never occurs to any of us to consider that it is invalid for anyone to say, "I am." What else could we say? In Metapsychiatry, we learn that the important thing is to say, "God is." When we understand this, then we lose interest in saying, "I am," and this is liberation. What happens when we learn to say, "God is," instead of saying, "I am"?

. . . . Whatever was changes. The poor girl will not be interested in poverty; the childish girl will not be interested in childishness; the good girl will not be interested in goodness; and the bad girl will not be interested in badness. All interest will be focused on that which really is—God really Is, and that is all that there is. Once we are willing to say the right affirmation,

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then we are healed of the childhood conditioning. The way we learn to say “I am” determines our entire individual destiny. All our experiences are determined by the particular way we have learned to say, “I am.” Is there a healthy way to say, “I am?” Can our parents teach us how to be healthy? Absolutely not. There is no healthy way anyone can say, “I am.”⁽²⁾

Immunity from Hypnotism

Dr. Hora: Hypnotism is a belief in and a susceptibility to being mentally influenced. People constantly exert influence upon one another. Enlightened people exert beneficial influence on everyone around them. The sicker and more ignorant someone is, the more harmful mental influence he is radiating. In popular language this is referred to as “vibes,” or vibrations. The essence of intercessory prayer is healing ourselves of the effects of the bad vibes we receive from contact with others. How is that possible? In what way will it benefit another if we heal ourselves of the effects of his bad vibrations?

. . . **Question:** You mean that under ordinary circumstances we are hypnotized by the vibrations of other people?

Dr. Hora: Yes. Every evil, jealous, envious, competitive, hostile, greedy, malicious, fearful thought which we entertain has a radiancy of its own which communicates itself through subliminal channels to everyone around us; if we come into contact with someone who is involved with this kind of thinking, we become affected by it without realizing it. . . .⁽⁵⁾

Most of us have seen hypnotists work in a theater in front of an audience. They often start hypnotizing a whole crowd, and a certain number of people will immediately respond to their suggestions. These people are more

susceptible than others; the others may also be susceptible but to a lesser degree. This indicates that it is not the power of the hypnotist which is at play here, but individual susceptibility of those who believe – consciously or unconsciously – in the so-called “mind-power” of the hypnotist.

Some of the factors that render us particularly susceptible to hypnotism are: pride, vanity, ambition, lust, greed, envy, jealousy, materialism, admiration, contempt, malice, sowing of dissension.⁽⁷⁾

Would you all like to know how to be immune to hypnotism? What is the first thing that happens when we get hypnotized? The first sign is the loss of joy. The normal condition of man is to be joyful. Isn't that interesting?

The vast majority of people are living their lives in a state of mesmerism. They do not even know what it means to be awake. To be awake means joy.

Comment: We don't even know that we are asleep.

Dr. Hora: We have to understand that joy is a God-given gift to man, and we have the right not to permit ourselves to become joyless. The moment we catch ourselves being joyless, that is a sign that we are hypnotized. And what do we do then?

Comment: We complain.

Dr. Hora: What happens if we complain? We sink deeper into a state of hypnotism. Therefore, complaining is not advisable. We must rouse ourselves, take a vigorous stand, shake off the hypnotism as illegitimate, and remind ourselves that God is joy and that His image and likeness has to manifest joy and freedom. When we are hypnotized, we are captives of someone else's mood. So joy is the first thing we must struggle to recapture, as well as the freedom from being influenced by the thoughts and moods of others. We can do this through prayer and the knowledge that it is the will of God that we be

free and joyous always.

We have the power to reject mesmerism, hypnotism, and claim our God-given right to freedom and joy. Every time we succeed in this we are blessed and others are blessed also, particularly those that have induced our hypnotic state, for we are breaking the spell. When the spell is broken, then the one who was the source of the hypnotism is also benefited.⁽⁵⁾

The Science of Right Knowing

Dr. Hora: “What we cannot remember, we cannot forget.”

Student: So, this principle really addresses the problem of suffering?

Dr. Hora: It addresses the “dynamics of liberation.” In order to be liberated from the influence of past experiences, we have, first, to remember the past and, next, to forget it, to let go of it. Then we can turn wholeheartedly to God—otherwise we are hampered.

Student: And yet what seems to happen is that we turn first to God without examining our suffering.

Dr. Hora: Yes.

Student: And, then, a healing comes.

Dr. Hora: To the extent that we are capable [of receiving it]. For instance, if we are full of bitterness and hatred, and we turn to God, how far can we really turn to God? Can you be loving if you are bitter and hateful? And if you blame somebody in your heart for the past, how can you be loving and joyous? Many people try hard to turn to God, but the past interferes with it. On the other hand, the sincerity of their devotion can strengthen them sufficiently to be able to face up to things from the past that they did not dare to face up to before. There is a dynamic interplay between memories, the so-called lifting of repressions and our ability to move toward being “reborn of the spirit” (John 3:7). When the past has died, one is free to

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love; otherwise, it is difficult to love. Then, one can “glow.”

Student: There is a kind of awe-inspiring purity that is required to become free and loving, and at times it seems unattainable

Dr. Hora: It is recommended—it is not required.

Student: What is this purity that seems so impossible?

Dr. Hora: The Bible says: “Blessed are the pure in heart, for they shall see God” (Matthew 5:8). We purify our language, and we purify our concepts; we purify our ways of approaching the knowledge of God. We purify our motivations, and we move toward God-realization. Metapsychiatry is defined as “an epistemological method of God-realization.” Do you know what the word epistemological means?

Student: Right-seeing or knowing?

Dr. Hora: It is “the science of right-knowing”. In order to know something “aright,” we have to find a purity of language that is able to communicate ideas in their purest form, so that the knowledge of these ideas will be unadulterated, not contaminated by misunderstandings. We are very careful about our words, and we are very careful about clarity

in communication.⁽³⁾

Application in the World

Dr. Hora: When you leave here, you are in the world. And in this world you shall have tribulations. When you are here, perhaps you think every problem has a meaning and it is not necessary to be afraid. Because once we know the meaning of our problems, we have no fear. We just see the error of thoughts, and it can be replaced with the truth, and that gives us a sense of assurance. And then we have peace, assurance, gratitude, and love. So when you know that this is a possibility, this is a very comforting thought.

Student: Fear is indicative of the fact that we have shifted toward self-concern as opposed to the focus on spiritual values.

Dr. Hora: Yes, that certainly is true.

Student: I wonder how this can happen — I go from being aware of meanings and that every problem has a meaning to times when I can become hypnotized to the point that I think a problem is a problem with no meaning. There can be a headache, and I can say, “Oh, I have a headache,” and it doesn’t occur to me immediately to regard it as the physical manifestation of a thought. And then I have to go through the whole thing, from square one, of saying, “Wait a minute, this

isn’t just a headache; there is a mental counterpart.” You’ve got to ask, “What is the meaning?” I find it so amazing that I can completely forget all that and become hypnotized by the symptoms. So is that just not being willing to face that there is a meaning, that there is ignorance?

Dr. Hora: Yes, right. We are naturally ignorant, because we think that we are natural people and just human. And it is natural for a human being to live in fear. But the Bible says, “God has not given us a spirit of fear but of power and of love and of sound mind.” (2 Timothy 1:7) When we are fearful, we have no sound mind. We are disturbed. We are not aware of the Truth of Being. So we say we have to practice meditation — sincere contemplation of the truth of being — all the time, because therein lie all the answers. That way we can overcome the world. How do we overcome the world? What does it mean to overcome the world? Hitler tried it. He had to exterminate millions of people to overcome the world and he designed it according to his own fantasies; and there are many would-be Hitlers in the world. And throughout history there always were. And Jesus said, “Yes it is possible to overcome the world, but not that way.” How do we overcome the world? Really, how do we overcome the world?

Student: By losing interest in it?

Dr. Hora: By losing interest in the world. What would happen if we lost interest in the world?

Student: We’d suffer from apathy — lack of energy and enthusiasm.

Dr. Hora: You mean we would become apathetic, right? Then we would probably be missing the world. That’s what depression really is. Many people suffer from depression because they cannot cope with the world and something is missing — some essential element in life. You see, there is a

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The Meaning of Meaning

If we understand the meaning of “meaning,” we are praying that our lives may not be meaningless. What is a meaningless life? When we are “deadheads” and do not understand anything and are even unable to consider the possibility of a meaningful existence, we are just some kind of automaton or “trendy” guy. What makes us follow trends? We are hoping to find meaning through conformity.

Student: Is that because we think that meaning is in the experience?

Dr. Hora: Yes. Everyone is looking to experience life. . . .

Most people think that life is what we experience. But, no, it is what we realize. When Reality becomes real to us, then we have a realization. When we have experiences, or try to experience what others are experiencing, we are just dreaming.⁽⁶⁾

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difference between losing interest in the world and overcoming the world.

Student: Dr. Hora, you always said the world is really interaction thinking and self-confirmatory ideation. So, if we know that definition, that's what heals the pain.

Dr. Hora: Exactly. It is very important to understand that the world consists of two elements. And these two elements are self-confirmatory ideation and interaction thinking. When we are able to transcend these human tendencies that make us natural people like everybody else, then we have overcome the world, and what we have left is peace. But who needs it? What the world wants, really, is excitement, right?

Student: When we talk about fear it can be so all-pervasive, a general problem. If we ask, "What is the meaning of fear?" we might say that it is self-concern, a power apart from God. But must we be more specific than that? I think there is acute fear, and then there is an all-pervasive fear, existential fear, an uncomfortableness. So how do you decide... ?

Dr. Hora: That is a very good point, because we cannot settle for clichéd answers. You know what a clichéd answer is? Something that we read about. Now, if fearfulness is our problem, then we have to meditate and wait until the specificity of that experience reveals itself to us completely. Because every fear has a special meaning. There is a universal meaning to it, but there is something special individually. Very often fear torments us because we want something. And we don't like to face the fact that we want something, because if we want something, we really want it. And who wants to give up what he wants? So it becomes very difficult to be interested in the

meaning of our private fear.

Student: Dr. Hora, because if we face it, then we also face the fact of giving it up?

Dr. Hora: Yes, of course. And everybody has something special, some private quirk of what he wants, and to know the meaning of it is to lose interest in what we want.

Student: Wants are pretty universal, I mean, we want to control, we want...

Dr. Hora: Yes. Now the interesting thing about want, which is reminiscent of what we started today's session about, is when somebody is told, "Look here, you are suffering these agonizing fears because you want something." If he is a very good student, he'll say, "Okay, so I won't want it. I will not want what I want. I'll give it up."

Student: Then he'd become really fearful.

Dr. Hora: Can you see how tricky this is? You cannot say, "Is this my problem, that I want something? So I won't want it. Am I healed now?" Of course not, right? Who needs Metapsychiatry if everything is so easy? Suppose that what you want is popularity. You want popularity. It fills you with anxiety, you struggle with it, you go to see your psychiatrist and he says, "The trouble with you is that you want popularity." And you say, "Okay, so I will give up wanting popularity." And then you find that nothing happens, you are just as scared as ever. Yes? So what is the solution?

Student: We have to become interested in some healthy value, genuinely interested. And that obliterates the interest in what we want.

Dr. Hora: Right. We cannot give up something. We have to replace it.

Student: There is no such thing as fear without wanting something?

Dr. Hora: Absolutely not. Behind

every fear there is a want. Because I want security, I want assurance, I want happiness. I want somebody to drop dead. We have all kinds of wants.

But first we have to be very sincere and willing to face up to this peculiar thing that we want something, and then we have the problem: how to be free of this wanting.

Student: Is apathy not wanting?

Dr. Hora: Apathy is a condition in which you have accepted defeat. You say, "Well, I give up; I am burned out. I do not want anything, I just want to collapse and feel sorry for myself." And then you have caught yourself in a trap, because when you feel sorry for yourself you want something. You want to enjoy feeling sorry for yourself. So life is a conundrum. There is nothing to want except to see what really is. What is, what is?

Man is the image and likeness of God, a transparency for God's qualities. Isn't it possible for us to want the truth? Wouldn't that solve the problem? So you say, "I don't want popularity, I want the truth." Unfortunately you cannot want the truth. If you want the truth, you are a failed theologian. At best, we can be interested in knowing the truth, . . . because every time we catch a glimpse of the truth, something gets healed in us. Because it is only the truth that sets us free.

It's very elusive, the truth. You cannot sink your teeth into it, you cannot hold on to it, you cannot grab it, you cannot force yourself to it. But you can become interested in knowing the truth, being aware of the truth, which is God and its perfect universe, infinite love and intelligence. And every time this truth becomes more important to us, and as we become more and more interested in it, there is something getting healed. And it's the healing remedy for every possible problem.⁽⁴⁾ □

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⁽¹⁾ *One Mind: Session 21, Freedom;*

⁽²⁾ *Dialogues: Session 15, What is Healing?*

Student: This morning I couldn't get started into my day, and I wasn't feeling well. I meditated and realized that I was frightened. This fear was preventing me from doing whatever it was I had to do. I didn't know exactly what the fear was, but I realized that I must be intimidated. Right after that, slowly but surely things started rolling. But it seems as if there are so many things that need to be done, and I think I have to "perform." Then, of course, I can't do it, and the fear sets in, and it is a vicious cycle. How can we realize spiritual Reality first, when, in fact, it seems as if all these other things need to be done? The more we think about it, the less we do—and then there is more to do!

Dr. Hora: That is a very good question. The first requirement for freedom realization is to see the difference—we have to be really aware. Are we free, or are we enslaved? Most people don't realize that they are enslaved. It is so widespread that they think it is just natural to be paralyzed with fear. So the first thing is to know the difference between being enslaved and being free. Once we know that we can be enslaved when we could be free, then the question is, What is the next step? . . . Suppose you are here and find that you are so scared that you don't dare to participate—you don't even dare to admit to yourself that you are scared. You sit there and pretend that everything is okay, and you think it is okay. You don't even fight for your freedom, let alone realize your freedom. You are just a scared spectator, and you don't know it. So the first thing is, we have to cultivate the ability to be aware of what we are experiencing in

every situation. Once we are aware that we are experiencing some kind of restrictive sense of being or some kind of rigidity or passivity, then we have to ask ourselves, "What is the meaning of my experience?" Then, if we sincerely want to know, it will be revealed that we are a victim of some kind of interaction process that is occurring on a subliminal level. There are certain mental forces around us that want us to be immobilized, fearful, or embarrassed, that wants us to shut up and not have the freedom to participate. So once we become aware of the meaning of our experience, then there is a possibility of liberation. How does that happen?

Student: The invalid idea is exposed, and there is no place for it to hide—we recognize it.

Dr. Hora: Right, exactly, and then we can remember that God wants us to be free: it is the will of God that we express all our potentialities to their full extent—without worrying if someone will approve or not. . . .

Student: Will the blacks in South Africa ever be free? They are all fighting so hard for freedom.

Dr. Hora: Not only the blacks but the whites also. No one can be free, whether in Africa or Russia or the United States, unless blessed with the understanding of the whole process of liberation on the basis of realization; otherwise there is no freedom. There is no other kind of freedom than spiritually realized freedom—peaceful, assured, grateful, gracious, effortless, loving, and supremely intelligent. A "person" can never be free because a person is locked into pretending. If we have a pretending mode of being-in-the-world, our energies are exploited in the effort required to maintain a fiction about ourselves. We are not free; we are always thinking, "What kind of impression am I making

now?" There is no freedom there.

Student: It seems that when I am around different people, like grandparents or friends, I don't act the same, but do I remain free?

Dr. Hora: As you said, you don't "act" the same, which means that in every situation you have to put on a certain act appropriate to that particular situation. This is called being a well-adjusted faker. But an individual who has spiritually realized freedom does not act: he is constantly manifesting the qualities of God without ulterior motives. He is simply loving and intelligent, graceful, free, assured, and joyous—the most attractive mode of being possible. It is called the beauty of holiness, which is not synonymous with piety.⁽¹⁾

Liberation from the hypnotism of Illness What role does hypnotism play in illness and the cure of illness?

Comment: Illness itself can be hypnotic. We can become hypnotized by the picture that the symptom presents, or the picture that the cure presents, or the pleasure of discussing it with a neighbor. We can be quite taken up by that. . . .

Dr. Hora: The nature of a cure is changing the dream from an unpleasant one to a more acceptable one. All forms of cure and spontaneous remission are just a shift in the hypnotic state from a negative one to a more acceptable one. But in healing based on spiritual understanding the hypnotic spell is broken and there is a certain degree of awakening. On that basis, we can see the qualitative difference between spiritual realization and any other form of relief which we may avail ourselves of in case of need. So it is qualitatively and radically

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different.

Someone else mentioned here that cures are not lasting. As a matter of fact, the more quickly we get cured of a problem, the easier it is to get it back again. There are some people who suffer from recurrent conditions of one type or another. How do we understand this phenomenon of recurrence? If we allow ourselves to be hypnotized once, it is much easier to become hypnotized the second time; and the more often it

is repeated, the more susceptible we become. This is called suggestibility. But if we are truly healed of a problem, we will never get it back. It is permanent because the hypnotism has been broken. . . . Oddly enough, sometimes it happens that people who were healed in this manner clearly express great joy and gratitude over having been sick. Ordinarily, people feel sorry for themselves for having suffered; but in cases where real healing takes place, there is a sense of gratitude for the experience because it has brought about a realization that

is of great value to the individual. 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. . . . “I will not let thee go, except thou bless me.” (Genesis 32:26) If we quickly get rid of a problem and find relief we are missing an opportunity to learn something vitally important.⁽²⁾ □

To Thine Own Self Be True

Beyond The Dream: Session 13, The Teacher and the Teaching

It is interesting that unenlightened man wants to be like everyone else and, at the same time, he would also like to be unique, which is very difficult to accomplish. Sometimes these two tendencies become separated, and there are some who are mainly concerned with being like others. These are called conformists. But then there are people who sense that there is something wrong with imitating others, and they discover a great idea — nonconformity. This reveals the human tendency toward dualistic thinking. If “yes” is bad, then “no” must be good. So if the establishment is governed by rules of conformity, then the nonconformists conform to the rules of the nonconformists, and we see the same process going on in both camps, which means that to be a conformist or a non-conformist is the same. Always there is fear of being in or out of step with the herd. This process goes on in all walks of life: the social, scientific, political, cultural, religious, and psychotherapeutic spheres of life. The conformists condemn the nonconformists, and the

nonconformists have contempt for the conformists. This is the mockery of human existence. It is also tragic. Shakespeare said: “To thine own self be true.” How can man be true to his own self if he is forever trying to copy others? It is possible to overcome this mode of being-in-the-world. Jesus once said that the difference between him and other people was that he knew where he came from and he knew where he was going. (“I know whence I came, and whither I go,” John 8:14.) What Jesus was pointing out to us was that authenticity of being and liberation from the mockery of ordinary unenlightened life requires us to become acquainted with the truth of our being. We are required to discover what it means to be an image and likeness of God, what it really means when we say that we are spiritual beings. It means that God is our mind, that all intelligent ideas, all vitality, all energy, all love, all happiness, all joy and beauty, all the spiritual qualities which constitute true being, are manifestations of God’s self-revealing activity. And while we are all expressions of these qualities of infinite Mind, everyone is unique and different

from everyone else. This surprising idea points to the infinity of creative Mind. We are all manifestations of the same God, and we all manifest the same God in individually unique ways.

So here we have the authenticity of being established as a fundamental aspect of Reality that says: “You don’t have to envy anyone or anything; you are the most perfect and unique individuality that you can possibly desire to be. There is no need to copy anyone, or to try to be like someone else. It is foolishness. You just become aware of what you really are, and you will find excellence, perfection, beauty and intelligence. There is nothing more to be desired.” Spiritually we are unique individualities created by Divine Mind. Once we become aware of this, then what Jesus said about perfection does not sound so absurd to us anymore. He said: “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew 5:48). The right understanding of the truth of being gives man a great sense of assurance and peace, and makes it possible for him to be loving and satisfied. □

PAGL Community News Listings

PAGL Group Meetings

PAGL Group Tuesday mornings in Greenwich, CT led by Susan Fisher. Individual Coaching/Teaching of Metapsychiatry available as well. Call 203.332.4890 for more information.

Monthly PAGL Teleconference on the third Wednesday of every month at 6:30 PM Pacific time, 9:30 PM Eastern Time for 55 minutes. The meeting is led by Heather Brodhead, a spiritual guide in the practice of Metapsychiatry, who is also available for private consultation. For more information, contact Heather at: hbrodhead@cox.net or call (California): 805.898.9931.

Ruth Robins maintains a private teaching practice for students of Metapsychiatry from her home in Connecticut. She can be reached at Robinspagl@aol.com

PAGL Groups and private consultations with Nancy Rosanoff,

available by phone and in person in Westchester County, NY. For info: 914.930.7095 or nancy@rosanoff.com.

Monthly PAGL Group on a selected Thursday of each month at 8 PM Eastern, with Bruce & Diana Kerievsky. For info: 609.662.4911 or bruce.kerievsky@gmail.com. Diana is also available for private consultations by phone and by Skype.

META Classes in Metapsychiatry are led by Susan von Reichenbach in Old Lyme, CT. on the second Saturday morning of every month from 10:00-12. Susan also offers spiritual guidance in Metapsychiatry in person, by telephone or Skype. For inquiries, please email susan@theMetaWay.com or tel. 860.405.4044.

Donna Goddard's third book, Love's Longing, has now been published. It is based on the longing for spiritual love. Donna's studies with Dr. Hora many years ago formed her

understanding of spiritual love. <http://donnagoddard.com/buy-books/>

THREE META BOOKS: A set of two companion books to Metapsychiatry: "META Meanings," which defines Metapsychiatry's core ideas, its vocabulary and juxtapositional method with examples; and "META Prayers and Principles," which is a collection of Metapsychiatry's "guidelines to spiritual living" with elucidations; also "METAtations," a collection of wisdom words from Dr. Hora on diverse topics for contemplation. To view books, visit www.theMetaWay.com. To order, contact directly: Susan von Reichenbach at metabooks@metapsychiatry.info, or by phone at 860.405.4044.

Metapsychiatry on TV ~ In The Listening Place's nine part television series, "Who am I? What is the Purpose of My Life?," Nancy Rosanoff interviews Ruth Robins about the core ideas of Metapsychiatry. If you would like to watch a free clip from the show, read the text of some interviews or purchase the DVD series, visit: www.metapsychiatry.org

PAGL View

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