
PAGL VIEW

The Physical is Mental

“We believe thought to be primary. It is the fundamental energy form of existence.”

(Beyond the Dream, “Phenomenology and Hermeneutics”)

Awareness of Self

Existence is a quality of consciousness which is capable of observing itself, or of being aware of itself. So there is something about an existent (an individual who is capable of standing apart) who is aware of what he is doing and thinking. We are given this faculty of conscious awareness of self.

[Beyond the Dream \(BTD\) Session 1: What is Man?](#)

Transmutation of Energy

Ice is water in crystallized form; vapor is a gas. Vapor can change into liquid and liquid into crystalline form. Gas is evanescent, intangible, with the property of expansiveness. Water is liquid and ice is solid. We see that the same substance can take on three radically different appearances. Phenomena are thoughts in visible form. It is remarkable to consider that, analogously, thoughts can undergo transmutation processes and appear either as language, or as emotion, or as behavior, or as illness, or as health. . . . thought is energy, mental energy. It has the power to manifest itself in various forms. And so it is that we speak of phenomena as thoughts having

become accessible to sensory perception. . . . Thus we may say that man is a thought, having become transmuted into visible form.

[BTD Session 2: Phenomenology and Hermeneutics.](#)

What Comes First

There has been a controversy in the field of psychology for some time now about what is primary — thought or feeling. This controversy has not been out in the open very much because of the prevalence of authoritative writings which are in favor of the assumption that first we feel and then we think. Paracelsus said: *Nihil est in intellectu quod primum non fuerit in sensu*, which means, “Nothing is in the mind that has not been first in the senses.”

It is true that in human experience everything begins with sensory perception; in other words, our five senses provide us with information about what seems to be. Therefore, it is natural to come to the conclusion that first we perceive, or feel, or sense, and then we think.

What has been said until now would seemingly settle the whole controversy right at this point.

However, let us not jump to premature conclusions. Things are not as simple as they appear. We must realize that there is more to human consciousness than just sensory input. If man were just under the influence of sensory perceptions, he would be nothing more than a computer. But there is much more to man. For instance, we mentioned phenomenological perception. Sensory perceptions give us information only about the material world, our apparent environment. But they cannot discern thoughts and affective states. However, phenomenological perceptivity goes beyond the five senses and makes it possible for us to be aware of qualities of thought and the mental climate which surrounds us. Even with closed eyes we can know if someone loves us; we can be aware of a loving presence. Similarly, we can be aware of envy, jealousy, competitiveness, tension, hatred. There is a deeper sense of awareness which we are capable of and which computers don't have. There is, then, more to us than just sensory information.

Going beyond phenomenology, there is a whole universe of inspiration, inspired thought, creative intelligence, which comes into consciousness through suprasensory channels.

Thought is energy. The thoughts which obtain in our consciousness are determined by the perspective which we have on life.

[BTD Session 3: Thoughts and Feelings.](#)

There is no tension without intention

One of the frequent complaints we hear is the experiencing of tension. If we ask, What is tension? The explanation offers itself that tension is the experiential aspect of intentionality. There is no tension without intention. Thus we can see that tension is not physical but mental. It is a thought.

There are various forms of tension; we speak of tension headaches, muscular tension, hypotension, and hypertension. The most frequent forms of medical treatment of these problems consist of attempting to alleviate these tensions at the point of their manifestation. For instance, tension headaches and high blood pressure are most frequently treated by specific types of medication designed to relieve the condition at the point of its appearance. Thus the phenomenon of tension with its multitude of manifestations such as backaches, kidney troubles, cardiovascular disease, respiratory problems — as in asthma and emphysema, etc. — is a very important illustrative point which can help us understand that the physical is mental. Unfortunately, physical symptoms tend to create such alarm and fascination in us that we get hypnotized into believing that we are dealing essentially with organismic disturbances rather than epiphenomena of certain mental processes.

BTD Session 35: The Physical is Mental.

Thought is energy. The thoughts which obtain in our consciousness are determined by the perspective which we have on life.

Facing Meanings

There is universal resistance to facing up to meanings. For instance, a man developed a severe dental condition with complications which involved going from a dentist to a root canal specialist and finally to a dental surgeon, with a resultant alarming swelling of his face. This individual is not a student of Metapsychiatry, but his wife is. At the height of his suffering he kept pleading with his wife to look into his mouth. She resisted this request because she knew the problem was not in the mouth. But he insisted, so she yielded to his request twice, but she saw nothing. This, however, did not reassure the patient. We could ask, What could be the meaning of this patient's insistence on this action? The meaning was that the patient wants to have his wife confirm his own belief that the problem is a dental one and is located in his mouth. But his wife knew that this problem was not what it seemed to be and was not where it seemed to be; it was some festering thought in her husband's consciousness which happened to flare up and assume alarming proportions. His insistence was — in a sense — a desire to defend himself against facing up to the meaning of the condition.

Guilt vs. Innocence

If a problem is physical then the patient can think of himself as an innocent victim of some adverse circumstance which has befallen him. But if the problem is mental, then there is a tendency to blame oneself for one's thoughts and feel guilty for having brought upon oneself such suffering. What most people do not understand is that even though we are responsible for our problems, we cannot be blamed for them. For example, in the above case it was discovered that this patient entertained hidden antisemitic prejudicial thoughts about his son-in-law, who happened

to be a Jewish dentist. His prejudicial thoughts festered in his consciousness for a long time until at one point the whole package of impurity flared up at the root of his teeth. But certainly it would be a mistake to blame this man for his problem, or for his prejudicial thoughts, because prejudice is only a common form of ignorance to which most of us are easily subject.

Nevertheless, to be healed, this ignorant pocket of impurity must be cleansed out from consciousness and the truth of spiritual identity in God must be recognized and accepted as a fact. This would result in complete healing.

Wishful Thinking vs. Beholding

The process of purifying our consciousness is called the Prayer of Beholding. This must be distinguished from wishful thinking. Wishful thinking is preoccupation with what should be; the Prayer of Beholding is an endeavor to realize what really is. Wishful thinking is self-deception; beholding is prayer. The consciousness which beholds Reality becomes aware of its own purity as an aspect of the Christ-consciousness. This realization manifests itself in healing. Whenever one individual attains the purity of the Christ-consciousness, everyone around him is blessed, including, of course, himself. Such an individual becomes a beneficial presence in the world. His being is a focal point of harmony and healing. In beholding there are neither others nor self, there is only the awareness of God's perfect Reality as the infinite background upon which manifest themselves all life forms in absolute perfection and beauty. "In the realm of Love-Intelligence there is neither self nor other, there is only that which really is."

[BTD Session 35: The Physical is Mental.](#)

Issues are Always Mental

"..And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."(Matthew 8:1-3)

When we learn to focus on issues the way God sees them, healings take place, not because we have done something but because what really underlies the situation comes into view. Where there was an appearance of impurity, suddenly purity is revealed. The two fundamental questions we ask in Metapsychiatry, "What is the meaning of what seems to be?" and "What is what really is?" can help us understand the issue involved in the leper's healing. This individual may have been diagnosed as suffering from leprosy, but Jesus understood that he was suffering from an idea of impurity. He healed this invalid thought by seeing the man as God saw him: pure and whole.

Thus we can see that the physical is mental. It is comforting to know that no matter what the problem seems to be or what the diagnostic label may be, in the final analysis it is but an invalid thought.

[Booklet: Commentaries on Scripture. "Jesus' Healing Work".](#)

The Power of Thought

If we are ignorant of certain thoughts that are affecting the quality of our lives, we have the impression that these invalid thoughts are holding us in their power, and we actually feel that we are being victimized by them. They seem to have power over us and we feel like

their hostages. There are many things in life that seem to be, but actually do not exist. Until we discover the truth that can abolish these invalid ideas and erroneous notions, it appears as if there are two powers battling with one another. There is a picture of a Buddha standing in semi-darkness and the caption says, "Man is a place where darkness struggles against the light." This is a description of a battle going on in individual consciousness. Man appears to be a battleground of conflicting forces. But the Bible says: "The battle is not yours, but God's." (II Chronicles 20:15) There is another well-known passage in the Bible suggesting a contest between two powers: "The flesh lusteth against the Spirit." (Galatians 5:17) Actually, this describes the human experience. In reality there is just one power and that is God.

It is helpful to be aware of the fact that the material is mental. No matter what the diagnosis or the outward appearance of a problem is, we have to remind ourselves that the physical is mental. It has no cause; it has only a meaning. Therefore, the answer to the first intelligent question in Metapsychiatry is our starting point.

Whenever we are confronted with some frightening report on television or in the newspapers about some (so-called) natural disaster, the first question that is asked by the public is: "What happened there, and why did it happen, and who is to blame, and what is wrong with the world?" These questions are, of course, all right for the news media to ask. But in Metapsychiatry we ask another question. We start out by asking, What is the meaning of my experience in connection with this report? Then everything that we hear and see and read about will help us gain a different perspective on the situation. We may not be able to help anyone or change anything, but we will preserve our own perspective and not fall into despair.

Ignorance is not passive but existential, and is built into the human condition. The whole

world is suffering or “groaning,” as the apostle Paul says, under the burden of ignorance. It is a universal experience of the human race, and it is existential because it determines the quality of our experiences in life. It is inevitable because we tend to judge by appearances. This results in a tendency to misinterpret and distort what we see. Consequently, a great deal of ignorance is being propagated among the peoples of the world, which in turn gives rise to a “sea of mental garbage.”

We see Metapsychiatry as a great blessing, as actually a gift of God to our time. We have come to understand that it is an epistemological method of Truth realization, a unique approach to the Truth. This new approach to the Truth is neither philosophical, nor religious, nor materially scientific, nor political. It offers great blessings to all who come to understand it. The more grateful we are for it, the more rapid progress we shall make in its study and the more benefits will accrue in terms of individual redemption.

Booklet: Self-Transcendence. “Two ways of experiencing healing”.

The Body Talks

Student: There is a statement in the Bible: “The spirit quickeneth, the flesh profiteth nothing.” (John 6:63) This is a pretty radical statement. When with other people, how do you not see persons and identify them as such? Would that mean in an enlightened state you would just be allowing qualities to flow through you and there would be no intermingling and no seeing each other as the source?

Dr. Hora: Many people are puzzled by this quote from the Bible. Any puzzled people here tonight? Can anybody explain this puzzle? What does it mean, “the flesh profiteth nothing?”

Student: It seems like a koan, because again, we are basically taught in most religions that we

are spirit and flesh, and we seem to be both. We seem to live as both, yet we are being told one of them doesn’t exist. I was wondering if it has any purpose at all.

Dr. Hora: Some people, when they hear this quote, think that Christianity rejects the body and trivializes physical existence, and simply proclaims it’s nothing; therefore, we might as well get rid of it. If “the flesh profiteth nothing,” why are we bothering with it and being so preoccupied? “How do I look?” (*Laughter*) That is, of course, a misunderstanding of the teachings of Jesus. So what do you think?

Student: If “the flesh profiteth nothing,” and people value their life on the physical level, they generally find a great deal of frustration, or things don’t work out; there’s a lot of futility, and they are left thinking, “I tried everything. Nothing seems to work.” You just sort of come to this conclusion. It just doesn’t work.

Dr. Hora: Last week, we spoke about a TV show where people were showing their bodies — how beautiful all their muscles are; they exercise six hours a day to build up the body. That was everything. Flesh is everything to many people. Now, the Bible says it “profiteth nothing.” That is a puzzlement, isn’t it? It is the spirit that quickeneth; this life is spirit, flesh is nothing. What does the word “profiteth” have to do with it? “The flesh profiteth nothing.”

Student: That there is nothing good in it? It is not the good.

Dr. Hora: Neither is it bad.

Student: Nothing is gained.

Dr. Hora: Who wants to gain? If you want to gain, you go gambling somewhere. Now, in Metapsychiatry, we are learning to look at the body and ask another question. Suppose the body becomes a problem. Suppose something is wrong with the body. If we try to diagnose the body, which medical science absolutely

recommends and insists upon, we don't get anywhere. And if they treat the body, it usually winds up getting worse than it was before.

I just spoke with someone on the telephone this afternoon. She went to a dentist and she had a problem with her teeth, and the dentist said, "What you need is a dental implant. You put the tooth in there, and then the physical makeup in your mouth will be complete." He looked at the body, looked at the thing, and recommended a remedy. It's very logical, very smart, technologically advanced, and beyond that, it is even fashionable to have implants. (*Laughter*) You can have them in the breasts, in the buttocks; you can have collagen put in the face. So this dentist sold her on the idea that she could have a tooth implant and that would solve her problem. This poor girl has a terrific infection at the site of the implant, and a headache, and she is suffering enormously, and the implant will have to be removed. It isn't working. It induced infection and all kinds of problems. The Bible says, "The flesh profiteth nothing." So if you have a physical problem, don't try a physical remedy, even though it would be logical to do this and even scientific and trendy, which is very important to some. (*Laughter*)

Student: You can't neglect a physical problem.

Dr. Hora: This student says that either you do it or you don't do it. If you do it, you are going to suffer, and if you don't do it, you will neglect it and you will suffer also. It's a human dilemma. The teachings of Jesus and St. Paul say not to look on what you see. You have to look at what you do not see. ("...we look not at the things that are seen but at the things that are not seen..." (2 Corinthians 4:18) Metapsychiatry says the physical is not physical; it is mental. So when you look at the body; you don't say, "Throw away this body" or "Don't take a shower for the rest of your life," or "Pull out your teeth." Metapsychiatry says, "Look at the unseen rather than the seen." That's what St.

Paul said. What is this "unseen?" It is what we call — this may surprise you — we call it "meaning." Have you ever heard of that? You know that the body talks, yes? We have spoken about this — the body is a language and is always telling us what we need to know. So Metapsychiatry absolutely fulfills this Biblical statement. If you just see the body as a material object in space, it is nothing. "The wind passeth over it and it is gone; and the place thereof shall know it no more." (Psalm 103:16) So when the Bible says, "the flesh profiteth nothing," this means that it is futile to try to deal with the body as if it is what it appears to be. However, we don't ignore the body. We don't reject the body. We don't cherish the body. We don't hate the body. We don't love the body. We are not afraid of the body. We seek to understand the meaning. We seek to understand what the body is saying, and that is called meaning. Who can remember the definition of "meaning" from the first book, *Existential Metapsychiatry*? That is the first time "meaning" was defined.

Student: The mental equivalent of a phenomenon?

Dr. Hora: Yes. The body is a phenomenon. A phenomenon is a thought in visible form. So we say, "Meaning is the mental equivalent of a phenomenon." We listen to what the body is saying, and when we hear it, we understand the meaning, and this meaning is a thought, and a thought can be replaced by another thought. A better thought. A more existentially valid thought. So this friend of ours went to the dentist. She didn't have to have an implant put into her jaw. People live without teeth, thousands of them! (*Laughter*) You don't have to replace the matter. It's not a big deal. If there is a toothache or an inflammation — all these things have meanings — we look at the body and we try to see the meaning rather than what appears to be. The two intelligent questions are: "What is the meaning of what seems to be?" and "What is what really is?" "The spirit

quickeneth” — this really is. What does it mean, “it is the spirit that quickeneth?”

Student: The spirit is life.

Dr. Hora: That’s right. Exactly. So we look for life, and life is God, and God is perfection. It is consciousness. So it is not helpful to be preoccupied with the conditions of the body. It profiteth nothing. Millions of people are in hospitals suffering with physical diseases and symptoms, and their minds are constantly turning to the body. They ask, “What can we do with this body so that it will behave itself like it should?” They are always looking to see whether the body is all right. That’s the koan, “Nothing is as it seems to be, but neither is it otherwise.” If you have a problem with a tooth, it’s not what it seems to be. It’s not a tooth. You don’t have to have it pulled out. You don’t have to have it replaced with an implant. You have to find out what the meaning of this experience is. So we always come back to the basic Metapsychiatric position that we must look at the meaning of problems if we want to be healed and not seduced by phenomena.

[Encounters with Wisdom Chapter 3: The Physical is Mental.](#)

Everything is Mental

Student: If one has a headache, as opposed to being unemployed, one problem seems to be located in the body, the other in an economic situation or a social situation. Is it just the manifestation of an idea?

Dr. Hora: Everything is just mental. The whole universe is mental, and we don’t need to make differential diagnostic refinements. We say you are experiencing a problem; whether it’s in the stomach or the head or an economic situation, it is still a problem, and problems are thoughts — lessons designed for our edification. Every problem can be healed if the Truth can be discerned.

[Encounters with Wisdom Chapter 3: The Physical is Mental.](#)

Eleven Principles of Metapsychiatry

1. Thou shalt have no other interests before the good of God which is Spiritual Blessedness.
2. Take no thought for what should be or what should not be; seek ye first to know the good of God that 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.

PAGL Website News

The new concordance is available for searching words and phrases in all Metapsychiatry books and booklets at www.pagl.org

PAGL Group Meetings

Two PAGL Group meetings per month, by teleconference (audio only): (1.) "Early Meeting," First Wednesday of the month at 8 A.M. Pacific Time. (2.) "Late Meeting," Third Wednesday of the month at 6:30 P.M. Pacific Time. Heather Brodhead, 805-680-3034 (California).

Heather is also available for individual consultation.

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.

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. 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.

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 11-12:00 ET, open to all students of Metapsychiatry. For more information or inquiries, please email Susan@theMetaWay.com, visit www.theMetaWay.com or tel. 860.405.4044.

PAGL View

PAGL View is published 3 times a year by the PAGL Foundation and supported by its readers. Its purpose is to support the mission of the PAGL Foundation in making the teachings of Metapsychiatry available. • Catalina Wieser, PAGL View Coordinator: paglview@PAGL.org. PAGL View Committee: Nancy Rosanoff, Heather Brodhead, Bruce Kerievsky, Lisa Borodovsky and Catalina Wieser.

Guidelines for listing in PAGL Groups: All listings need to be about PAGL group meetings. Submit your listing to paglview@PAGL.org, and send payment of \$20 for a year of listing to: PAGL Foundation, c/o Bruce Kerievsky 49 Timber Hill Drive, Monroe, New Jersey, 08831.

To receive the PAGL View

Contributions made in order to receive the PAGL View are tax deductible and may be made via credit card on the PAGL Foundation's website: www.pagl.org or by check sent to: The PAGL Foundation, c/o Bruce Kerievsky (Treasurer) 49 Timber Hill Drive, Monroe, New Jersey, 08831. We recognize that some interested individuals may not have the means to make the payment for the PAGL View. If this is the case, we ask only that you notify us at the end of each year informing us of your continued interest in receiving the publication, and we will be sure it is uninterrupted. This notice may be sent to PAGLFoundation@gmail.com

Subscriptions below are suggested amounts. Any donation will bring a subscription to an interested individual. _____ \$20 for "paper," calendar-year subscription to PAGL View _____ \$10 for "electronic," calendar-year subscription to PAGL View. E-mail Address: _____ Tax deductible donation to the PAGL Foundation to support its efforts to make Metapsychiatry available to interested individuals.