

PAGL NEWS

Progressive Spiritual Realization

The PAGL Foundation is pleased to announce the publishing of *Encounters with Wisdom, Book 4*, now available at Amazon.com as a print and e-book. This volume is the fourth in the continuing series of transcribed recordings of small group sessions with Dr. Hora which were held between 1985 and 1995 in New York. This 140 page volume contains nine sessions. The topics covered remain timeless and offer clarity to any sincere student on the path to spiritual enlightenment.

Indestructible Life

Dialogues in Metapsychiatry: Dialogue 35

... Everyone must, sooner or later, become a beholder; the entire human race has to eventually become beholders; this is the portent of evolution. There are individuals who are the cutting edge of the evolutionary process. Jesus spearheaded this process; he was and is thousands of years in advance of the rest of us in the fullness of his ability to behold. Throughout history and in the present time there are more and more individuals who are in the forefront of the evolutionary process

in their faculty to behold, and these are called avatars or prophets or models of spiritual excellence.

Question: How can we be protected from becoming smug and secretly proud of ourselves for being on the spiritual path?

Dr. Hora: Anyone who would be tempted to think this way would clearly show his ignorance and lack of understanding. For anyone, even those with only a little understanding, must be mindful of what Jesus said about himself: "I am among you as he that serveth" (Luke 22:27). He was light years ahead of his fellow men and yet he

did not consider himself superior but rather a servant. The more we can behold divine reality, the more humble, loving, and patient we become. We have an increasing desire to be beneficial presences in the world; the idea of becoming members of a spiritual elite would be abhorrent...

The spiritual is not superior; it is just more real. There is no hierarchy of values between the spiritual and material; there is just reality and illusion. Illusion is very painful and difficult, full of trouble. Reality is harmonious, all good, and frictionless.

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Encounters with Wisdom Book 4:

Session 3: Awareness vs Thinking

Dr. Hora: Can you explain the difference between wanting to be enlightened and being interested in enlightenment?

Students: Interest is love, and wanting is personal.

Dr. Hora: Interest is love, and wanting is personal, willful, and arrogant, which in itself defeats the purpose immediately. If you don't know the difference, you

can never become enlightened. It's so subtle. It is so important to understand the subtlety of these two ways of looking at the situation. The more we want, the less there is the possibility to really become enlightened. You cannot want it. But if you are sincerely interested, you are loving, you are receptive—by the grace of God, it comes to you.

Abundance

Encounters with Wisdom Book 1: Chapter 5

What is needed is a knowledge that is based on progressive spiritual realization, and then good things can happen.

Student: But what can we do to gain the necessary understanding between believing, where there is also doubt, and really knowing?

Dr. Hora: You must be interested in realizing this Truth. So you don't piddle around with "Maybe I will see. Let's try this or that." No, you work. This is called

contemplative meditation where a certain Truth is presented to you either from the Bible, or a teacher, or even from the Daily News. And you take this truth and contemplate it with a sincere desire to realize it and to understand it, and it will happen. Little by little, here a little, there a little, we will realize more and more of the Truth of Divine Reality in which "we live and move and have our being." And that's the way to go. Everything

else is conditional, and God says, "You cannot piddle around with me. I need total commitment." That is what is required. . . .we are discouraged in our work from "wanting" and "not wanting," but we are encouraged to be interested in progressively realizing Divine Reality and Its Power to help us see that what we ordinarily see is not so. Only the Unseen is real. The seen is phenomenal—it is a phenomenon. So we are infinitely rich, and we don't know it. Imagine you had a million dollars in the bank down the street, and you didn't know about it. You could be among the homeless, starving on the street, just because you didn't know. That's the way it is with enlightenment. We don't know, and we always suffer from not knowing. Every little bit of knowing helps.

Dear Reader

The PAGL Foundation, just recently, made over 50 audio recordings available, for listening, at www.pagl.org <<http://www.pagl.org>> . Looking forward, we will continue to make more audio recordings available and we will be producing another volume of *Encounters with Wisdom*.

The PAGL Foundation is very grateful for your continued financial support of this work and sends a special appreciation for each individual student that finds living just a bit easier, for having studied Metapsychiatry.

Enlightenment

Beyond the Dream: Session 48

Ordinarily, life is thought of as proceeding on four levels: First is the level of self-awareness, self-consciousness, pre-occupation with oneself — how one feels, what one is thinking, what one wants, what one needs, what one would like. The second level is concerned with relationships of the self with others. The third level is a concern of man's relationship to the environment, and the fourth level is the relationship with God.

The world of the self is the

domain of psychoanalytic inquiry. The world of relationships or interactions with others is the domain of social psychology. The world of the environment belongs to ecology. The world of man's relationship to God is the domain of religion.

Enlightenment is none of these things, and none of these things can lead to enlightenment. Enlightenment involves radical iconoclasm. Iconoclasm means the destruction of cherished symbols.

There is no self and other, and no relationship of self to other. There is no relationship between man and God. There is no God apart from His creation. There is only God manifesting Himself in the universe in multitudinous life forms. God and His universe are one. Man and God cannot have a relationship; man is a direct expression of God. There is no relationship between the sun and the sunbeam; the sunbeam is an emanation of the sun. The sun and the sunbeam are one.

In enlightenment all symbolic structures and relationship ideas are discovered as nonexistent.

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Enlightenment

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They are only appearances. The third principle of Metapsychiatry says, "There is no interaction anywhere; there is only Omniaction everywhere," and if we really understand it, we are enlightened. When we can understand, behold, and realize reality as Omniaction, then we have completely transcended the world of symbolic structures. And indeed, Jesus said: "I am with you always, even unto the end of the world" (Matthew 28:20). Furthermore he said: "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35, Mark 13:31, Luke 21:33). This is usually interpreted as referring to some historical event in the future, but Jesus was talking about the process of enlightenment in individual consciousness.

At the point of enlightenment we realize that the material world is a conglomeration of symbolic structures, pointing beyond themselves. Problems in human experiences arise from unwittingly confusing symbolic structures with Reality.

In the process of approaching enlightenment we come to a realization that indeed, as the famous Zen Master Hui-neng said, "From the beginning nothing is." This is one of the most radical Zen statements ever uttered. Enlightened man sees that everything is nothing, and nothing is everything. The Zen Buddhists avoid referring to God. The Hebrew religion also has a prohibition against naming God. It is a sin to name God, and it is an even greater sin to portray God pictorially. St. Paul said we must not try to use imagination to imagine what God looks like. In the

Moslem religion, likewise, there is a severe prohibition against making images of God.

The use of the word "God" in our culture is both helpful and unhelpful. It can become a stumbling block if it is an intellectual concept, for it tends to conjure up anthropomorphism in thought. It creates a tendency to imagine God in human form. When Hui-neng proclaims: "From the beginning nothing is," he really says: "In the beginning God, and besides that nothing." ("All things were made by him; and without him was not anything made that was made," John 1:3).

In Buddhist meditation the aim is to attain a realization of "emptiness," which is synonymous with "nothingness," where one has seen through the world of symbolic structures. At this point, man's Buddha-nature emerges. The Buddha-nature is synonymous with the Christ-consciousness. Instead of love, the Buddhists prefer to speak of compassion, which is synonymous with spiritual love (agape). This compassion is combined with wisdom and understanding, and thus man becomes spontaneously a beneficial presence in the world. This is the point where Christianity, Buddhism, Sufism, and all other spiritual disciplines converge in the same truth.

The question is sometimes asked whether it is possible to perform daily tasks and still preserve a constant conscious awareness of God. To understand this issue, it may be helpful to distinguish between thinking about God and being aware of God. If we are thinking about God, we are religious. A religious individual will, from time to time think about God. An enlightened individual

will be in a state of constant conscious awareness of God as the source of all intelligent ideas flowing to him and enabling him to function effectively.

When we speak of God it is also important to point out that we are not talking about a corpse hanging from a cross, nor of a personage somewhere in outer space, nor of a plastic Jesus on the dashboard of a car, nor of a rabbit's foot. God is the source of all intelligence, power, wisdom, understanding, love. Enlightened man does not have to think about God. He is an open channel of awareness, and he is constantly listening for intelligent ideas to obtain in his consciousness. These intelligent ideas make it possible for him to function. In fact, Jesus said: "My Father worketh hitherto, and I work" (John 5:17).

Religious man has a relationship with God; enlightened individuals are at-one with God. Relationship implies two. At-one-ment is one. God is All-in-all; therefore, whatever good work we accomplish, the credit goes to God. We can never boast about it. Whatever mistakes we make, they are due to ignorance. We take neither credit nor blame. This leaves us in the realm of nothingness.

The question may be asked, Is it desirable to attain a consciousness of our nothingness? complete freedom from self-confirmatory strivings? Certainly. Ordinarily, we all want to be somebodies. A great deal of energy is being expended to establish oneself as somebody. When we seek enlightenment we desire to become nothing. We go against the stream of prevalent thinking. We suddenly realize that the greatest, most glorious freedom

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Enlightenment

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is being nothing. When we are nothing, God is all; and when we become nothing, we become divine, and that is the Christ-consciousness.

When we are nothing, we don't have to make anything happen. There is no need to influence, to pressure, to fight, to worry; there is no interaction, only Omniaction. All things work together for good to them that love to be nothing.

As long as we want to be somebody or something, we live in interaction and

we are crucified. When we want to be praised, pampered, and persecuted, what is it that we want? We are seeking self-confirmation through interaction. It is quite amazing what a hunger there is in most of us for interaction experiences. It seems to be built-in into the human condition because there is a tendency in man to interpret reality within a horizontal perspective."

When we avoid interaction, we are engaged in interaction. Avoidance is a negative form of interaction. Yes is no, and no is yes. Enlightened man neither seeks interaction nor shuns it. To him it is just a dream of life as a person.

The Other Cheek

*Beyond the Dream:
Session 44*

The pilgrimage on the spiritual path is in the direction of realizing that we are not what we seem to be. We are not autonomous persons in interaction with other persons. We are individual spiritual beings, emanations of divine consciousness capable of nonpersonal intelligent responsiveness to situations and issues. . . . We do not live in dreams of interaction, but we coexist harmoniously as living Souls in the universe of Mind.

Yielding

Beyond The Dream: Session 21

It has been often observed by individuals who are trying to lose weight that they run into a situation where they feel depressed if they don't eat, and they feel depressed if they eat. If they don't eat, they feel deprived of the pleasure of eating, and if they eat, they feel deprived of the prospect of becoming slim. Thus they are caught on the horns of a dilemma.

This predicament reveals an important aspect of spiritual progress. On the spiritual path we are required to give up many cherished notions with which we have grown up from childhood on and which we have come to consider vitally important for happiness, even survival.

I remember a little boy who used to stop at store windows displaying toys, and over and over again he would cry out: "I want this more than anything else in the world!" This little one is in all of us, and there are many "toys" which we believe to be absolutely essential for our happiness. On

the path we must yield them up one by one. In the process we may experience depressions, episodes of feeling deprived and sorry for ourselves. If we don't understand the dynamics of this process, we may get scared about what is happening to us. Therefore, it is helpful to know that when we feel the worst, that is when we make progress. When we seem to be stagnating, we are not stagnating. We are gestating. We are in the process of parting with some cherished idea.

Sometimes this cherished idea is what we love, sometimes it is what we love to hate, and at other times it is what we love to intimidate ourselves with. These are three forms of self-confirmatory ideation which we have to yield up sooner or later, for without yielding there is no healing. No matter how much we know about the truth, no matter how well we understand the meaning of our problems, without yielding them up there can be no healing.

I remember a young woman, well advanced on the spiritual path and very receptive to spiritual truths, who had periods of depression and a sense of futility, hopelessness, and self-pity until it was discovered that she loved to hate her mother-in-law with such great passion that she was unwilling to give it up. She kept this consuming passion sort of encapsulated in her consciousness to avoid facing up to it until her periods of depression became intolerable.

When a healing does not come for a long time, it does not necessarily mean that the problem is serious; it may only mean that we are reluctant to yield certain cherished notions of what is important in life. To others these may seem silly and trivial, and yet we cling to them as if our very life depended on them. In one case it may be food, in another sex, or intellectualism, or secret ambitions, or anything else.

In the process of having to part with our cherished beliefs we have the impression that without them life would be completely empty and there would be nothing

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Yielding

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worth living for. When we reach the point of staring down into the abyss of absolute nothingness, then we can say: "But the good of life is spiritual. There is no other good but the good God gives." At first, of course, we may not believe it even if we say it, but if we persist we may begin to have a sense of being "uplifted." The truth of that

statement begins to make sense and we realize that the good we seek is spiritual blessedness, and that actually nothing else is really good.

In proportion that our yielding to this truth is sincere and complete, in that proportion there will always be a healing, and more than healing. For as the Bible puts it: "My cup runneth over" (Psalm 23:5). There is a special meaning to this metaphor. Whenever a genuine healing occurs in our experience, we are not only relieved of a certain problem, but we become stronger and more

assured about life in general. So it is always healing plus, because we have ascended a rung on the ladder of realization. Jesus did not heal people only in order to relieve their suffering, but to help them realize that life is God. He healed sickness in order to help people awaken to Divine Reality. Healing is just a byproduct of the process of awakening and of giving up certain cherished ideas hitherto clung to.

Progress

Dialogues in Metapsychiatry: Dialogue 39

Question: What is the value and meaning of man's constant quest for new horizons? My question is prompted by the recent successful landing of our instruments on the planet Mars.

Dr. Hora: Whenever we want to understand something, we approach it by asking two intelligent questions: "What is the meaning of what seems to be?" "What is what really is?"

Comment: The answer to the first question seems to me to be found in ambition; it would seem that man is infinitely ambitious.

Dr. Hora: Yes, there seems to be an insatiable ambition in man to explore ever wider horizons and overcome limitations. Now if we consider the second intelligent question, what answer can we expect? What really is, is God's infinite universe, the universe of Mind, and man engaged in an evolutionary process, seeking

increasing understanding and eternally struggling to overcome his ignorance.

We are also making a great deal of progress on the spiritual plane and reaching ever more distant horizons in terms of our understanding of spiritual reality. Our planetary travels are explorations of material reality. It is interesting to contemplate that material progress is the shadow of spiritual progress. And interestingly enough, spiritual progress is nondual, whereas material progress is always dualistic, which means it is both good and evil. Being non-dual, spiritual progress is the infinite unfolding of God's good; material progress is the counterfeit appearance of this spiritual evolution. When Adam and Eve partook of the tree of knowledge, the serpent told them: "Ye shall be as gods, knowing good and evil" (Genesis 3:5). And, ever since then, there seems to be a parallel process going on; one

is spiritual progress, the other is its shadow – material counterfeit progress.

Question: Looking at the developments in the material world, can we find any value in it from a spiritual standpoint?

Dr. Hora: In as much as it helps us to distinguish more clearly between shadow and substance, it is of value. Real progress is taking place in the individual and collective consciousness of mankind. The Bible describes how Jesus could transport himself from one place to another instantaneously. How are we to understand that? We could ask the question: "How long does it take to travel to the outer reaches of the universe in consciousness?"

Comment: It is instantaneous.

Dr. Hora: Yes. God is omnipresent life, love, and intelligence. What is omnipresent is simultaneously present everywhere. Therefore, it takes no time at all for us to travel to any part of the universe in consciousness. In the universe of Mind there is neither time nor space.

Progress

One Mind: Dialogue 38

Dr. Hora: Imagine that you get up early in the morning before sunrise. It is dark and you are sitting and looking out. Gradually, as the light dawns, more and more of the surroundings become visible. Would it be right to say, “I am making progress?”

It is unfolding, but it is not natural. In Metapsychiatry, we cannot really say, “I am making progress.” It would be like taking credit for the “good of God,” which is increasingly reaching our consciousness. So we are not “making progress.” By the grace of God more and more of Reality is coming into view, and there is no fear connected with this expansion of vision.

It is always the personal perspective that creates our difficulties in life—the belief in personhood is the great

stumbling block. Actually, the “person” is the devil that separates us from the right understanding of Reality. Jesus said: “For he is a liar, and the father of it” (John 8:44). Anyone who thinks he is a person is lying, and the lie keeps lying—“a liar and the father of it.”

Whenever we think, “I am a nice person,” or “I am a progressing person,” we are building a wall between ourselves and God. The concept of personhood is a wall, separating us from God. So we cannot say, “I am making progress.” We can say, “It would seem that progress is happening”—things are getting clearer and better, blessings are in evidence—but we are not “making progress.” We cannot take credit for anything; we can only be grateful for the progressive realization of Reality.

Information and Transformation

*Beyond the Dream:
Session 12*

The psychoanalytic theory behind transformation is based on the concept of the corrective emotional experience. The idea is that man has certain bottled-up emotions from childhood on, and through free association, dream interpretation, and transference analysis within the context of the relationship between the therapist and the patient, a corrective emotional experience can take place in the patient. This, in turn, will have a therapeutic effect on him.

What is the difference between a corrective emotional experience and a real healing? We have seen that emotion is not enough, because it is just information. No matter how powerful the corrective emotional experience may be, it is essentially still just information

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Encounters with Wisdom Book 4

... is now available through Amazon.com. The “Wisdom” series continues with the publishing of more dialogues with Dr. Hora on topics including:

- Responding to Symptoms of a Loved One
- Awareness vs Thinking
- Job Fulfillment
- Loneliness and Wanting

... plus much more.

Transcendent Regard

Self-Transcendence

The question was asked, Does personal mind mature into the transcendent observer? No, consciousness is expanding and maturing spiritually and awakening to the ability to see Reality in the context of God. The Bible states: “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light” (Ephesians 5:14). What is the light Christ gives us? The light of enlightenment. It is a full, mature, expanded capacity of consciousness. The word “maturing” is an attempt at describing a progressive development of consciousness,

moving in the direction of ever-clearer discernment of non-dimensional Reality.

Seeing oneself and others with transcendent regard is beneficial to all. It has a harmonizing, healing effect because it is the result of an unequivocal, wholehearted attention to the good of God. If beneficial consequences are delayed, this may indicate that we have some reservations; they will be slow in coming in proportion to our skepticism or unwillingness to consider the good of God as the first priority in our lives.

Information and Transformation

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occurring on an affective level. The patient discovers what is wrong in a more meaningful way. So now he knows what is wrong. Knowing what is wrong will not heal him. Jesus did not say, “Ye shall know what’s wrong, and you will be healed.” That is not enough. It is the integration of the truth in an existentially meaningful way that brings about a healing.

What is the difference between

an emotional experience and existential integration? Emotions and feelings are not reliable indicators of Reality; they are purely subjective and subject to misinterpretation.

Existential integration is of an entirely different order. Existential integration takes place when the truth validates itself by transforming our mode of being-in-the-world. A healthy individual has a harmonious and fulfilling mode of being-in-the-world, fulfilling in the sense of being able to express his inherent potentialities in a most beneficial way in his daily life.

Far from being just metaphysical and theoretical, Metapsychiatry provides us with a most practical and useful way of being in this world as a beneficial presence. The interesting thing to contemplate is that Metapsychiatry starts out with a metaphysical assumption about man and the universe and winds up being supremely practical in daily life. This indicates that its metaphysical assumptions about man and the universe are thus validated. If they were just mystical nonsense, they could not possibly have practical consequences of a beneficial, life-enhancing nature.

PAGL Community News Listings

PAGL Group Meetings

PAGL Groups with Nancy Rosanoff. For info: 914-930-7095 or nancy@rosanoff.com. Nancy is also available for private consultations in person and by telephone.

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Monthly PAGL Group on the 1st Wednesday 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.

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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.

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Weekly PAGL groups with Ruth Robins:

Mondays, 5:30-6:30 PM, Greenwich, CT., in person

Thursdays, 9:30-10:30 AM, Old Lyme, CT., in person

Ruth is also available for private consultations in person, by phone, or by Skype. Call 860.434.2999 (EST) or email Robinspagl@aol.com for information about classes or consultations.

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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. Visit: www.theMetaWay.com

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THREE META BOOKS: A set of two companion books

to Metapsychiatry: “Meta Meanings,” which defines Metapsychiatry’s core ideas/vocabulary and juxtapositional method with examples; and “Meta Prayers and Principles,” which is a collection of Metapsychiatry’s “guidelines to spiritual living” with elucidations; and “Metatations,” a collection of wisdom from Dr. Hora on diverse topics for contemplation. To order, contact: Susan von Reichenbach at metabooks@metapsychiatry.info, by phone at 860-405-4044, or visit www.theMetaWay.com

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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

The Caterpillar and the Butterfly

Marriage & Family Life

Much time and effort is spent on endeavors to undo parental conditioning, but in vain. A caterpillar will never fly. It must become a butterfly in order to be free and fly. The caterpillar does not know it is really a butterfly. We are taught by Jesus Christ that we are not miserable worms. We are sons and daughters of the living God. We are spiritual beings and live in divine consciousness, the Kingdom of Heaven. The process of transformation entails becoming increasingly aware of the dynamism of the past and its hypnotic nature. We must recognize that it is not relevant to our true reality as spiritual beings. This is not synonymous with

repressing the past, but neither is it a matter of expressing it. It is somewhat like playing a tape recording, listening to it, then erasing it and afterwards discarding it altogether.

The butterfly leaves behind the caterpillar and soars toward heaven. Man can transcend the human illusion, rise above it and live in spiritual consciousness.

Now the question can be asked: How does one attain a clear realization of self-identity as divine consciousness? Under ordinary circumstances, we either repress our childhood experiences or we are told by psychologists to express them. If we repress them, we are not listening

to the tape recording; if we express them, we are listening to it over and over again in the hope that it will wear out. But it doesn't wear out. Instead, we get worn out.

Under spiritual guidance we become aware of the fact that the tape recording does not represent our reality. It is no part of our true being since our true mind is God.

Some psychologists would object to this, calling it alienation and depersonalization. In fact, it is liberation and awakening to a higher level of consciousness. It is the realization that we live and move and have our being in a timeless infinitude of divine Love-Intelligence, and we manifest it. This realization comes to us by grace as a result of study, prayer, meditation and healing.

PAGL News

is the newsletter published by the PAGL Foundation and supported by its readers. It's purpose is to support the mission of the PAGL Foundation in making the teachings of Metapsychiatry available.

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Guidelines for listing in PAGL Community News: All listings need to be about Metapsychiatry and relevant to the PAGL Community regarding its shared interest in Metapsychiatry. Any listing that involves the selling of a product or services costs \$20 annually for listing in all 3 yearly newsletters. Submit your listing to: nancy@pagl.org and send payment to: PAGL Foundation, c/o Bruce Kerievsky, Treasurer, 49 Timber Hill Drive, Monroe, NJ 08831.

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To Receive the PAGL News:

Subscriptions are suggested amounts. Any amount will bring a subscription to an interested individual.

_____ \$20 (suggested amount) for "paper", calendar-year subscription to PAGL News

_____ \$10 (suggested amount) for "electronic", calendar-year, subscription to PAGL News E-mail address _____

_____ Tax Deductible donation to the PAGL Foundation to support its efforts to make Metapsychiatry available to interested individuals.

Contributions made in order to receive the PAGL News 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: 49 Timber Hill Drive, Monroe, NJ 08831.

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We recognize that some interested individuals may not have the means to make payment for the PAGL News. If this is the case for you, we ask only that you send us a statement of your continued interest in receiving the newsletter in December of each calendar year. This notice may be sent to PAGLFoundation@gmail.com