

# PAGL View

## The Ignorance of War

*The issue here is not history, not politics, and not psychology—the issue is liberation of the individual. How can an individual student of Metapsychiatry attain such a broad understanding of the human condition that he can enter the “door?” As Jesus put it: “I am the door.” We see the door as the First Principle—we enter that “door” and we are saved. What are we saved from? We are saved from the human tendency toward and the human fascination with pain. So there is an exit, but it is a well-kept secret. Not many people understand it, even though it is explained in the Bible. <sup>(1)</sup>*

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### Being Right vs. Discerning Truth

All the warfare and uprisings and conflicts in the world occur because man in his mental vanity has a desire to claim that he is right. Galileo eventually came to the point where he didn't claim anymore that he was right. So we are not seekers for being right. We are seekers to discern the truth. We pray for the truth. We don't pray that we should be proven to be right.

Now what would happen if in American jurisprudence, in the justice system, people stopped looking to prove that they are right? There would be no argument. Nothing stands in the way of the truth. The truth is not personal; the truth is. If we are interested in knowing the truth, then we are true seekers of the truth and there are no more problems. The television shows could close down and there would be nothing to talk about. All these experts would be silenced, and if

nobody knew the truth, it's all right too, as long as people admit that they don't know. Nobody wants to admit that he doesn't know. Everybody has opinions. Have you heard some people spouting opinions? “In my opinion” — everybody wants to spout his opinion. What are you saying when you say, “In my opinion?” When you say, “In my opinion,” you are claiming personal knowledge—“I am right. I know.” The claim of personal knowledge is a lie. There is no such thing.<sup>(2)</sup>

### Spiritual Universe or a Perfect World

Discordant experiences reveal that there is a great mystery in the universe—the mystery of evil. Here we are glorifying God with lofty concepts like infinite Love-Intelligence and speaking of

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creative wisdom, beauty, harmony, and joy. But someone could say, “Look at all the evil that is everywhere. Where do you see this wonderful universe?” All over, wherever we look—we read it in the papers, we watch it on television—we have rape, murder, crime, corruption, “wars and rumors of wars.” This is all very startling. There is a passage in the Bible where the disciples of Jesus showed him the buildings of the temple, and Jesus said: “See ye not all these things? Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down” (Matthew 24:1-2). This great, divine, individual expression of the good of God suddenly poured water over the enthusiasm of his disciples! He became like a negative skeptic—he was making a negative, discouraging remark that was not so much in his usual style of talking. What was he trying to say?

**Student:** That human, or personal, achievement is rapidly fleeting.

**Dr. Hora:** Yes, it is dangerous to be proud of your material accomplishments because they cannot last. What is wrong with being proud of

material accomplishments? Why would he put it down like that?

**Student:** It is like worshipping a false god.

**Dr. Hora:** Who is this false god that is being worshiped when human accomplishment is being appreciated?

**Student:** It is “personal mind.” It is saying that the intelligence necessary to accomplish these things finds its source in the individual.

**Dr. Hora:** Yes. You are saying that all these things that we admire are signs of someone’s self-confirmatory activities. Self-confirmation, even if it is architectural, is self-destruction; it carries within itself the seeds of defeat. We started out clarifying our concept of God, and we came up against the mystery of evil. In order to understand a little better the mystery of evil and suffering, it is not enough for us to talk about God; we must also talk about the nature of his very strange creation. Human personalities which claim to be the “image and likeness of God,” which go to church and pray, and think that they are God-fearing men, are committing crimes and cheating and lying and are involved in evil, dis-

cordant experiences. The Bible speaks of the “talking serpent,” the one who “whispers” to human individuals that they should be like gods themselves. “For God doth know that in the day ye eat thereof,” from the tree which is in the midst of the garden, “then your eyes shall be opened, and ye shall be as gods, knowing good and evil” (Genesis 3:3-5). Humans, starting with Eve, start bragging and showing off and confirming themselves, left and right, openly and covertly. The whole human race is full of self-confirmatory ideation. People are blowing themselves up and then collapsing. This goes on and on. So we could ask, “Did God make a mess of His creation?” It would seem so. People say that this is the “human experience,” but it is hard for us to remain committed to appreciating God if our experiences are constantly contradicting the goodness of God because we are constantly running into manifestations of evil.

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

**Dr. Hora:** God created a spiritual universe. He did not create a “perfect world.” The “perfect world” that we

observe with our senses is a misrepresentation of the real universe. Anyone who is interested in becoming enlightened has to struggle for years with getting beyond “what seems to be.” Unenlightened man is always being caught up in “what seems to be.” Metapsychiatry says that that which “seems to be” is not; only that which is, that IS. So we ask, “Is you ‘IS,’ or is you ain’t?” If you translate these important questions, what do we mean? Are you really aware of your true identity, created by God? Do you really understand that you are not what you seem to be? As a matter of fact, you are mostly what you seem not to be! It is like a game of hide and seek—we are constantly seeking to behold what we really are and what others really are. But it is hard to stay with that because something is constantly pushing itself into our field of vision which is only “what seems to be.” Now you see it; now you don’t—this is the dilemma of life. If we are seekers, we work hard, for years and years, to reach a level of awareness where the Truth-of-Being, our own and that of others, becomes clearer and clearer to us. How can we tell if we are really seeing more of the real man, or if we are just being fascinated by

the millions of disguises of the phony picture of man? In Christianity, we would ask, “Is your Christhood showing? Is it getting manifested?” In Zen Buddhism, we would ask, “Are you known by your Buddha nature? Are you manifesting your Buddha nature?” which is the same as manifesting your Christhood. How can we tell whether someone is manifesting his Buddha nature or his Christhood and whether or not we have reached a point where we are clearly an individual Christ-consciousness or just a person who seems to be made of flesh and bone?

**Student:** By the awareness of PAGL.

**Dr. Hora:** Yes, that is a very important distinction or gauge, but there is more. There must be more to Christhood than PAGL.

**Student:** Being a “beneficial presence?”

**Dr. Hora:** The Zen student who becomes a Buddha says, “Wherever I walk, even the dead trees come to life!” Just simply by looking in the mirror, you cannot tell whether you are already a Buddha or a Christ-consciousness. There are many manifestations of the right understanding of the

truth-of-our-being. We can see evidence of spiritual blessedness; and in the midst of oceans of evil and ignorance and misery, we can see shining through a reality that transcends everything material. Since time immemorial, there have been uniquely gifted individuals who have been able to attain that quality of consciousness where it was clear that they existed on a higher level than the average individual. In their lives, things are good—just good—the “good of God” is manifesting itself through such individual consciousnesses. So now we have a complete view because we can see God, and we can see man created by God. Where we can see God and man as infinite, inseparable One, with no separation, then we can understand Reality, and we can understand unreality. Reality consists of God-confirmatory living. When a consciousness is in constant touch with infinite Mind, that individual becomes an infinite mind, and his very being is God-confirmatory. The vast majority of people and animals on this planet are self-confirmatory, and therein lies the problem. Jesus put it this way: “And this is the condemnation, that light is come into the world, but men loved darkness rather

than light, because their deeds were evil” (John 33:19). He clarified this whole problem in one single sentence. This is the brilliance of his utterances—they are simple; they are short; and they are very clear.<sup>(3)</sup>

## Personal mind?

There are systems that believe that one can heal people by projecting thoughts onto them, wanting people to get well. There are still other systems that recommend the use of mental powers in the form of visualizations and imaginings. The individuals who embrace these systems believe that whatever they wish strongly enough will come true. The idea is to use the “personal mind” to get what you want. It’s very tempting. And there are also people who believe that one can use mental powers to cure cancer. But of course Metapsychiatry views these approaches as forms of hypnotism, and hypnotism is a form of mental despotism that can result in all sorts of disturbances, like megalomania and manic-depressive psychosis. All sorts of problems can come from the belief in a “personal mind” power. Once someone believes that he has

a superior mind, then there is no living with him anymore. For such an individual, everyone has to be dominated and subjugated. This is the case with cults. There is an individual, a charismatic personality, who believes that he has special mental powers. Others are attracted and submit to him because they are hypnotized by the idea that he has special powers and they want to participate in his powers. We then have a cult with a leader and followers and all the various complications of brainwashing and mind control and all sorts of insanities to which the human race is given. But the Bible says that none of these things really exist: there is only One Mind, the Christ-Consciousness, the divine Mind, infinite Love-Intelligence. Paul explains it this way: “There are diversities of gifts, but one spirit” (1 Corinthians 12:4). This means there is an infinite variety of ways that this One Mind expresses Itself through individuals, but there is only the activity of the One Mind. In meditation, we seek to become aware of these truths. Now what happens when we become aware that it is really so, that there is only One Mind—all-powerful, infinite, omnipresent, eternal, all-knowing and all-loving,

which expresses itself through every individual in the universe in a unique way? What would happen to the world if this truth were universally understood?

**Student:** All conflict between individual minds would cease.

**Dr. Hora:** That’s right. The millennium would arrive. What is the millennium?

**Student:** The millennium refers to the idea of heaven on earth (Revelation 20:1-6).

**Dr. Hora:** Right. Heaven on earth means that jealousy, rivalry, competition, power struggles, anger, fear, greed, deception, cunning, foxiness—all these would disappear and there would just be divine Intelligence flowing through the world. In meditation, we seek to understand the One Mind; and, in proportion to our ability to receive this understanding into consciousness, we become transformed into “beneficial presences” in the world because we can see reality in its true light. We would no longer see many minds at war with one another, trying to gain advantage; instead we would see infinite wisdom and love manifesting themselves everywhere in an

infinite variety of ways. That is how meditation could transform every one of us. This is what the world needs.<sup>(4)</sup>

## Overcoming the World

Jesus said that we have to “overcome the world.” What did he mean? What is this “world” that Jesus overcame? The world is made of, and is the product of, interaction thinking. What happens to the world when we overcome it?

*Student:* We transcend our erroneous thoughts, and it disappears.

*Dr. Hora:* Interestingly enough, the world is redeemed. What does that mean? The world is redeemed—from a miserable conflict-filled world, it turns into a harmonious, peaceful, intelligent divinely governed situation.

*Student:* What about wars and such?

*Dr. Hora:* That is someone else’s world. If we are involved with the thoughts about a war, then it is our world. But our world, the world of our experience, is redeemed—everyone in this world of ours will become a spiritual child of God.

*Student:* Does that include

those sufferers who are still living in the world?

*Dr. Hora:* There is the world at large, and then there is “our world.” For instance, at this moment, this group is our world. When we are in a family situation or on the job, whatever is immediately around us, it is our world, and we can redeem it by expanding our mental horizon. Instead of seeing interpersonal relationships, we see the Presence of God. When we see the situation in the context of God, immediately there is peace, assurance, gratitude, and love—no conflicts, no hatreds, no jealousies, no rivalries, no deceptions, no evil—everything is pacified and harmonized and intelligent. That is what a beneficial presence in the world is: the way he sees reality redeems the world around him. He is a focal point of harmony and healing by virtue of his ability to see the situation in the context of God.<sup>(5)</sup>

## The Nightmare Pill...

Suppose scientific progress were to arrive at a point where someone developed a little pill which could produce a uniform nightmare of horrendous violence in all the

people of the world. Would this pill cure mankind of wars, once and for all? Looking at it from this standpoint, we must regretfully face the fact that filling our consciousness with thoughts of violence, brutality, injustice, and evil will not heal these problems, just as studying psychopathology will not bring about mental health. Only the study of mental health can result in mental health. Only the study of what is existentially valid can bring about a transformation of human character in individuals and nations alike.

It is therefore clear that watching such television programs and saturating consciousness with images of pathology on a planetary scale — or any other scale for that matter — is not beneficial to anyone. There is a difference between the study of history and the exposure of the mind to the influences of television imagery. The study of history is nothing but information dealt with by the intellect; but the television screen has the power to change information into experience and that has existential implications for the viewer. Consequently, instead of having a beneficial effect for world peace, it tends to have a harmful effect, particularly on the mental and psychosomatic

balance of individuals. When we understand that all mankind is suffering — or, as the Bible puts it, “groaning” (“For we know that the whole creation groaneth and travaileth in pain together until now,” Romans 8:22) — in disastrous experiences due to ignorance, then we have great compassion. We do not take it lightly; we are not callous or indifferent. Just because we refuse to swallow the “nightmare pill,” it does not mean that we have no compassion for mankind.

In the history of civilization there have been only a handful of spiritual giants able to rise above the sea of ignorance surrounding them and provide mankind with some guidance. These are the Hebrew prophets, Jesus Christ and his disciples, and the Oriental spiritual luminaries. We must gratefully acknowledge the fact that in this period, in spite of all the horrors of recent history, the light of spiritual enlightenment shines brighter than ever and is seen by increasing numbers of people. And this is the hope of the world.<sup>(6)</sup>

## **Emotional Reactions are Dreams and not Reality**

There is a story about Suzuki — not the bicyclist! — the Zen master. There were many people dying during World War II, such as now, and people were asking him, “What does Zen have to offer us to cope with this horrendous war criminal situation?” It was a terrible situation, yet he didn’t show the slightest concern. He replied something like, “It is regrettable,” but he wasn’t getting involved in the hysteria or the concern for the tragedies that were occurring in every direction. As for the Nazis in World War II, they couldn’t say he was an anti-Semite, because he was not. He was a very healthy individual — more than that — he was an enlightened man. People could not get him to join the feelings of sorrow that had affected practically everyone around the globe for what the Germans were doing. People did not understand how an enlightened man could be so callous. Some speculated that perhaps the Japanese had a national policy of unconcern with the plight of the Jews in Germany, but he tried to explain that such personal reac-

tions are not part of the enlightened Life that is based in Reality. How can one explain this to somebody who is involved, right? It is a difficult situation, and it took a long time for students of Zen to understand that emotional reactions are dreams and not Reality, and personal reactions are not in any way an indication of being virtuous, of being a good man, or a bad man, or a Nazi, or a non-Nazi. He was not involved with the emotionalism and the personalism of most people in those days, which was difficult to understand. And, slowly, slowly, after a few years, we began to see that this is a completely fruitless way of reacting to this situation. Nobody would benefit from the tears of a Nazi victim.

Nothing is beneficial about it, and, similarly, after a while, we can come to see that everything is a dream, no matter how much it hurts, no matter how terrible it is for a human person to see this. It does not help to be emotional, and it is not a virtue to be emotionally affected. We think in terms of emotionalism, and we judge people by the depth of their sorrow; and no matter how deep our human sorrow is, it has absolutely no value. In psychoanalysis; contrariwise,

it was believed that the more sorrow you can feel, the more deeply you can feel the tragedies of the human experience, the healthier you are. But, unfortunately, it does not really work that way. Nobody gets enlightened from being sorry or being involved with grief. As a matter of fact, in psychoanalysis, the idea of grief was exalted; the belief is that the more you experience grief, the more you get healed, or the better the human person you can become, because you can cry.<sup>(7)</sup>

Look, there are all kinds of dangers. Suppose an event occurs where you are forced to change your position or to separate yourself from something that you are attached to? There are all kinds of things happening in the world — political wars, natural disasters, unexpected calamities. Sometimes, people have to flee from their homes, right? There can be volcanic eruptions, situations where families are broken up, and people have to leave their habitual ways of living. Certain radical changes can be forced upon us, and we can be more or less incapable of coping with them; it can be very painful. Whereas, if we would understand freedom, we would not be so incapable

— we would be able to cope much better in such situations.<sup>(8)</sup>

### On Compassion

Compassion sees that the human condition is a state of hypnotic counterfeit existence, and the evils of this world are vicious dreams appearing in the form of evil dreamers, acting singly or collectively. The history of the Nazi movement in Germany was one vicious dream engulfing an entire nation and expressing itself as the Second World War. It was a horrendous tidal wave of the “sea of mental garbage” sweeping over the world.

Compassion cannot be willed. It is existential. Man can decide to be sympathetic. He can make himself concerned and sad. He can will himself to feel pity. But true compassion is possible only when consciousness has awakened to the faculty of spiritual discernment of the difference between Reality and dream.

It is helpful to understand that, contrary to general belief, sympathy, pity, and empathy are actually pathogenic, which means they make a bad situation worse. When we sympathize we say, “I feel for you,” which means, “I acknowledge and agree with you that you

are in a bad way.” When we pity someone we say, “I feel sorry for you,” which means, “You have every reason to feel bad, miserable, and hopeless.” If we empathize with someone we say, “I feel exactly the way you feel,” which means, “Your misery is real because I share it with you.” These three modalities of interaction remind us of the three “miserable comforters” who came to visit Job in his hour of trial. The Christ-truth is the only valid and effective comforter.

This process of awakening starts with the individual when he begins to forgive himself by realizing that his sins were never really part of his true being and that only good thoughts constitute his true selfhood. When he becomes able to have compassion for himself, his capacity to have compassion for others emerges spontaneously. Thus he can fulfill the commandment: “Thou shalt love thy neighbor as thyself” (Matthew 22:39).

Compassion is an essential ingredient of mental health, for without it one is constantly involved in judging, criticizing, condemning, and getting upset over the evils of the world. This, in turn, tends to disturb the homeostatic bal-

ance of the individual.<sup>(9)</sup>

### **So now there is a collision of communications -**

those from man to man with those from God to man—and we are the target. The first communication from man to man is called “interaction thinking”—all the difficulties and miseries and sicknesses and troubles and wars come from this communication between man and his fellow man. The Third Principle of Metapsychiatry states: “There is no interaction anywhere; there is only Omniaction everywhere,” which means communication is from God to man. Blessed is the man who understands this truth. Simply by understanding the message from God to man, we can abolish all the lies the world is constantly feeding us. When we succeed in abolishing the false communication by replacing it with the right communication, there is a healing—the world’s messages get abolished. What does the Tenth Principle of Metapsychiatry say?

**Student:** “The understanding of what really is abolishes all that seems to be.”

**Dr. Hora:** Correct. There-

fore, the most important thing is to be aware of what God is communicating to us. We can think of life as a problem in communication.

**Student:** You used to tell me that I had to outgrow “life” in the family context. Really what you were saying was that I needed to outgrow the communication that is taking place in the family context. We identify ourselves in that context, so there is a constant nonverbal communication going on there.

**Dr. Hora:** That is very important. The Buddha doesn’t talk, but he is sending out the right message for anyone to see and understand. One sees the Buddhists rushing to these big Buddha statues and bringing flowers and praying. What could they expect from a statue? What can the Buddha statue do? It seems like a strange superstition. Of course, religions call it idolatry—they are idolizing a piece of marble or clay or a picture or a memory of the dead Buddha. Then we come home, and we go to church, and we pray to a dead man hanging from the cross—he is bleeding—it is a gruesome picture of violence. Little children would get nightmares if you took them to church. Here again, what sense

does it make to pray to a dead man hanging from a cross? It doesn’t make any sense unless you understand the communication. I have already explained what the “dead” Buddha is communicating, and it is a beautiful message. What is Jesus communicating when he is hanging on the cross?

**Student:** That we can transcend the body in spite of the appearance?

**Dr. Hora:** Yes, the crucifixion means man is immortal: no matter what you do to his body, he is still a “living soul.” Life is indestructible, even though it seems to be very fragile. Always it helps to ask ourselves, “What is the message?” If you understand the message of the Christ, you are on the same plane as the Buddhists who understand the message of the Buddha. They are communicating a truth about life and about what is valid and what is not valid. In order to understand this message, we also have to understand the communication from God to man. There are three [progressive] steps here: “God to man,” “God through man,” and “God as man.” Who understands this?

**Student:** Isn’t it the same as the Buddha example? First we

are receiving from God; then we are giving forth, demonstrating God, which blesses the world.

**Dr. Hora:** Yes, and “God as man”?

**Student:** We have become what we really are: an “image and likeness of God.”

**Dr. Hora:** Right. Some people worship Jesus and claim that Jesus was God. Jesus was a transparency for God, so perfect that he could say: “He

that hath seen me hath seen the father” (John 14:9). This means that we are here for the same purpose.

**Student:** What is the difference between “God through man” and “God as man”?

**Dr. Hora:** When “God through man” is allowed perfect expression, this man will then be manifesting the fullness of God. So first we have “God to man,” where we contemplate God communicat-

ing the truth-of-being to man, and this understanding helps us to heal all our problems. When we go a little further, and we understand that God is expressing Itself through us, increasingly we become transparent. When this transparency attains the fullness of realization, then we are the God-man, or “God as man,” and then we walk “two inches above the ground”; and wherever we go, “even the dead trees come to life,” and dogs cease to bark at us.<sup>(10)</sup> ■

### **Announcements:**

Encounters with Wisdom Book 7

is now available on Kindle.

Encounters with Wisdom Book 8

will be published very soon.

### **The text above was compiled from the following publications:**

1. *One Mind (OM) 33: Possessiveness. (More thoughts on the fascination with pain and being victims/victimizers can be found in Dialogue No. 23, “Pain” in One Mind)*;
2. *Encounters with Wisdom (EwW) Book 2, Chapter 4: Wanting to be Right*;
3. *OM 36, The Mystery of Evil*;
4. *OM 1: One Mind*;
5. *OM 19: Awareness*;
6. *Beyond the Dream (BTD) 28: The Nightmare Pill*;
7. *EwW Book 1, Chapter 3: Death and Mourning*;
8. *EwW book 1: The Meaning of Attachment*;
9. *BTD 53: Compassion*;
10. *OM 29: Real Communication from God to Man.*

## PAGL Group Meetings

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

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

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

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

NEW PAGL Tele-Group: 8 A.M. Pacific Time. First Wednesday of every month. Especially timed for early risers and those in other time zones.

Our evening PAGL Tele-Group continues on the Third Wednesday of the month at 6:30 PM. For info: Heather Brodhead: 805-680-3034 (California) [h.brodhead@icloud.com](mailto:h.brodhead@icloud.com). Heather is also available for individual consultation and spiritual guidance.

## PAGL View

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