

PAGL View

Beneficial Presence

*A beneficial presence in the world is a witness to the truth.
It is not the witness that is important but the truth.⁽¹⁾*

What is Real?

Nothing that can be experienced, or has form, or is formless, can possibly be real. Reality is spiritual and the building blocks of Reality are spiritual values. When spiritual values are awakened in us sufficiently to determine our character, then we are conscious spiritual beings whose lives are characterized by spiritual qualities. Such an individual becomes a beneficial presence in the world because he is an image and likeness of God.

He is a focal point of harmony and healing.⁽²⁾

In everyone's life experience there are occasions of criticism, attacks, and rejection. The question is, How to cope with these or minimize their effects? Man has no right to influence anyone; it is, however, his duty to God to be influential. How are we to understand that? We become influential by embodying the right values and by making valid statements about what is intelligent, what is good, what is helpful, what is creative, what is beautiful, what is wholesome, and leaving it up to others to accept or reject. We can never be clever enough to prevent people from thinking the way they want to think, and even if we were, it would not be right to do it. Therefore, in order to be beneficial presences either in spiritual guidance, in psychotherapy, in marital life, in group life, or in life in general, we need to learn the nonpersonal mode of being-in-the-world.

Whatever ideas we present, we must know that those are not our own ideas. Good ideas come from God through inspiration. They are gifts of creative Mind.

We present them for free consideration and allow people the freedom to respond to them positively or negatively. To some business people and politicians this, of course, would seem absurd because in the business world and in politics there is a belief that one has to sell ideas to people. But if we do sell our ideas to people, they will be troublesome; if we do not succeed, we will be troubled. In either case no good can come of it. The only solution is to be a nonpersonal beneficial presence, voicing whatever seems to be existentially valid in any particular situation. And then if there is criticism and contention and opposition, it will in no way have an effect on us or on anyone else. The truth cannot be destroyed by criticism. It stands by itself. It is indestructible. And since we are not personal owners of it, we can in no way be frustrated or affected by its rejection. Interestingly enough, when the truth is presented in a personal way, it becomes unacceptable because we don't know where the truth begins and we end.

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Impersonal IS Personal

It is not easy to learn the non-personal mode of communicating ideas because we are so interested in our own personhood or in the personhood of other people. Often, when we try to be nonpersonal, we wind up being impersonal. The impersonal, however, is personal. When we are nonpersonal then the ideas are the focus of attention. When we are personal, we are pushing ourselves into the focus of attention. When we are impersonal we are sort of rejecting others and thereby making them the focus of attention. To reject or to accept is the same. If we reject someone, we are making him important as a person in a negative way. If we accept someone, we are making him important positively.

Non-personal

The nonpersonal way is issue-centered, and people are given the right to misunderstand, even distort the issues, without this constituting a personal attack.

All these things sound rather simple. However, they are not really simple because the non-personal mode of being-in-the-world can be frightening. To most people it conjures up the fear of utter loneliness. Most of us have a fear of letting go of the old and facing something new. People can be attached to persons, places, things, and ideas, and these

attachments can be unconscious and can be very strong. Anyone and anything that would tend to separate us from our attachments is liable to arouse a great deal of anxiety. In psychoanalysis this is called separation anxiety, but we call it existential anxiety. All of us have a tendency to lean on some person, some place, or some thing. We say we get used to certain relationships. When a necessity for a change arises, let us say, to part with some person — it could be a friend, or a spouse, or a child going off to college — we are often seized with tremendous anxiety.

This anxiety can manifest itself in the form of some physical illness. We may believe that some outward circumstance is responsible for our condition and we do not realize that actually what we are confronted with is existential anxiety.

Sometimes, as we grow more mature and our values change, it is inevitable that we have to give up certain things which we have come to lean on for a sense of security. It can be a big issue or it can be something trivial.

Everyone is, to a certain degree, superstitious until he finds that power which can never be lost, refuted, or destroyed. And this power is God, omnipotent Mind, Love-Intelligence. This is the only way to attain a real sense of assurance. The Bible says: “Acquaint now thyself with him

and be at peace” (Job 22:21). If we do not have this acquaintance with omniactive Love-Intelligence as an existential Reality, we are forever reaching out for some invalid thing to cling to. The false systems of security are personal, materialistic, and intellectual. If we learn to lean on omnipresent Mind, we can never be separated from the source of our strength. ⁽¹⁾

Beneficial Presence within Human Institutions

Question: I am extremely encouraged by the realization that because Metapsychiatry is an understanding of how things are, rather than a belief system, people can be participating in a valid and truth-oriented way even in the midst of a structure which is, itself, extremely difficult to work with. However, I wonder, Dr. Hora, I know a number of our students are professional and do work in a structure which is very socially oriented and behaviorally oriented. Is it possible really to be helpful within an invalid structure?

Dr. Hora: The only thing one can do is to “render unto Caesar what is Caesar’s and unto God what is God’s.” We don’t argue with people because we know that the truth always prevails. We just seek occasions for clarifying it, whether one is working in a jail or with drug addicts or

tough guys or acting-out guys. It is very well possible that the particular institution where one is employed requires certain kinds of reporting. You comply with these requirements of reporting the behavior of people and what recommendations they would expect you to make because it is no use arguing with them. But in the meanwhile, you keep in mind that the only therapeutically effective issue is being a beneficial presence right in the midst of an invalid world. We are in this world but not of it, and our therapeutic work may require us to function in a totally invalid world. But we understand what is really beneficial. The truth is the healing element in any situation. We try, to the best of our ability, to function within that context as beneficial presences. We let the truth speak for itself and thereby we can be maximally beneficial. We are not against anything or anybody. We are for clarity. That is how we must function.

Student: Many times as a minister, I find myself praying to the congregation rather than praying to God. It is the idea that I want them to get this. The most difficult part for me is seeing that the issue is changing the perspective in my consciousness and how that makes a difference in someone else's life.

Dr. Hora: In other words, how does the change in the therapist's consciousness benefit someone

who is seeking help? Everything depends on having the right consciousness. Consciousness determines the mental climate which exists between the healer and the individual seeking help. The value system which we cherish determines the mental climate which surrounds us. One could speak of "healing vibes." Jesus was known to have just passed by in a village and people would spontaneously get healed. It is the healing climate which has the healing and liberating impact. Anyone who works with people or who would like to be a beneficial presence would be well advised to develop a capacity of awareness of the quality of his consciousness at any moment.

Student: So then it would be very important for teachers not to have the thought that their students SHOULD understand what they are teaching.

Dr. Hora: Yes. ⁽³⁾

"Who" is the beneficial presence?

Student: Could you please explain what you mean by transcendent regard?

Dr. Hora: In order to be able to view others with transcendent regard, we have to thoroughly understand what a non-dimensional individual is. Could you say what it is?

Student: Seeing the qualities in people rather than the characteristics?

Dr. Hora: That's right.

Student: It would seem I would have to see the qualities in myself before I could even consider being aware of qualities in others.

Dr. Hora: That is correct, and it is in line with the biblical admonition which says: "Love thy neighbor as thyself." This means, if you know who you are, you will know who your neighbor is. Such regard will be not only positive but transcendent. You will know that you are a spiritual being and you are made of love and intelligence instead of flesh and blood. Then you will see your neighbor the same way. That may make a tremendous difference even in your neighborhood.

Student: We are seeking to learn that God is the only I am, and that there is no "who" – no person. I have had a continuing puzzle with the concepts we learn in Metapsychiatry: the steward of consciousness and the transcendent observer and the beholder. All these seem to point to some "who" – just a different kind of a "who." Could you clarify that for me please?

Dr. Hora: Within the context of infinite Love-Intelligence ev-

everyone is a unique, non-dimensional entity which has faculties of spiritual discernment. You have to realize that within the context of Love-Intelligence, there are infinite varieties and an infinite number of entities. Each one is a unique entity manifesting the same God in a unique and different way. Your identity is in the image and likeness of God. Non-dimensional man dwells forever, eternally in the ocean of Love-Intelligence, and he manifests the ideas flowing into consciousness from this ocean of Love-Intelligence. These ideas are wisdom and love. They are existentially valid and they comprise the real individual. Reality is spiritual and the real man is made of wisdom and love.

Student: During the conference, we have talked about how the transcendent observer has transcendent regard. Is that what is aware of non-dimensional man?

Dr. Hora: Yes.

Student: The personal mind is what is aware of lack and limitation. We also talked about some kind of maturing process where one moves toward transcendent regard. Who does the maturing? Does the personal mind become the transcendent observer?

Dr. Hora: No. Consciousness is expanding toward the ability of spiritual discernment and

beholding. There are dormant faculties in us, and by studying, prayer, and meditation, our consciousness is expanding and maturing spiritually and awakening to the ability to see reality in the context of God. The Bible says, "Awake thou that sleepest, arise from the dead, and Christ shall give thee light." What kind of light will Christ give us? The light of enlightenment. What is the light of enlightenment? It is a fully mature, expanded capacity of consciousness.

Comment: You made a comment right at the beginning that began a train of thought which I would like to explore a little with you. You talked about seeing your neighbor as yourself and you said that it would be good for the neighborhood. It made me aware that I had been thinking of transcendent regard in a rather isolated sense of either a certain way of seeing myself or a certain way of seeing another. When you said it was good for the neighborhood, I began to get a sense that it is a whole state of consciousness that encompasses and constitutes one's whole world.

A Beneficial Presence in the World

Dr. Hora: Of course. It is communicated in our favorite term – beneficial presence in the world. If one has reached a point of having learned to become a beneficial presence, that individual

is a blessing to the whole world because an enlightened consciousness is infinite. Enlightened man lives in infinity. It is not limited geographically. The whole world becomes the neighborhood and every individual who has reached the level of a beneficial presence is a blessing to the world. If there were more of such individuals, the whole world could be redeemed. There would be spiritual blessedness everywhere.

Comment: Part of what makes a beneficial presence a blessing in the world is that in that state of transcendent regard, everything that you see or think about is seen in this blessed way, and that is beneficial to the whole world.

Downward Drag

Student: I know that you have spoken before about living in a spiritual perspective being effortless and yet it seems to me that it takes a lot of effort to resist the downward drag of everything around us. I am wondering if you could clarify that for me?

Dr. Hora: Certainly. It is very simple. All these things are only effortless to the extent that we are interested in them. Whatever we are really interested in is effortless, efficient, and effective. The problem is that we are not radically sincere and we are kidding ourselves often. Our interest tends to be rather shallow.

That is why we are studying and facing up to ourselves. We are willing to be embarrassed when we discover that we have been insincere or deceiving ourselves and thereby we become increasingly more and more truthful and forthright and fearless. That way, we are learning to be wholeheartedly interested in living the life which the first principle recommends, living in the context of God under all circumstances consciously.

What Changes?

Student: I have been noticing a human characteristic in myself. I have always been watching or hoping for a change in my human life. I recall being much younger, in my 20s, and seeing all my invalid thoughts. As I become older, in my 40s, I notice that the same thoughts are there. It is as if my thoughts have stayed exactly the same, and yet there is a change. Otherwise, I wouldn't be here. I would like to understand more where to look for the change. I am aware of a change, but it is very elusive.

Dr. Hora: The essence of the change is in your interests.

Student: Oh, I see. Even though the thoughts and wants and human desires are still there. It doesn't mean anything.

Dr. Hora: Of course not! They are nothing, if the good of God (PAGL) is of primary interest. ⁽⁴⁾

What is needed is transformation.

There is a relevant passage in the Bible: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Romans 12:2). In this passage the secret of transformation in contrast to information is revealed.

To move from information to transformation, we are required to do something. Goethe said something relevant to this issue, namely: "Whatever we have inherited, we must reacquire." Information is something that we receive from books and lectures. But in order for this information to become existentially integrated, it must be proven in individual understanding. The information we receive must be put into practice through participation in existence as a beneficial presence in the world. For instance, it is not enough to know that God is love. We must also be loving. It is not enough to know that God is truth. We must also be forthright and honest in our daily life. It is not enough to know that God is beauty, harmony, joy, freedom, intelligence, and goodness. We must also live that way. Information is passive gathering of data. Transformation requires participation. ⁽⁵⁾

Existential Engagement

Dr. Hora: Intellectual questions are relevant to nothing: they are a pretense to relevance; therefore, they are a lie; they are fraudulent. Everyone knows, especially in academic circles, that intellectuals are frauds. They are not only lying; they are constantly pretending, and they are constantly arguing with each other. This is called contentiousness—intellectuals have a tendency to be contentious.

Student: Dr. Hora, you said "existentially engaged." I am not sure I understand that.

Dr. Hora: Whatever you are interested in, you have to be interested in the quality of life. What is the quality of my life, and how could this quality of my life be improved? Everyone has a need to improve his quality of life. We do not have a need to collect intellectual concepts which have no relevancy to our lives. We come here so that our lives could be improved.

Student: I can understand that this applies here; does it also apply when we are not here? Can we say that in order to be authentic, we have to be existentially engaged all the time?

Dr. Hora: Well, of course. If you are not engaged, you are just up in the clouds. There are many people like that—they will not

communicate—they make conversation. What does it mean to make conversation? It means to pretend that we are engaged in living. But, if we are truly existentially engaged, then we are interested in finding ways of elevating and improving the quality of our existence—this is existential involvement. When we talk to such an individual, we are never bored—everything is very interesting and awakening. You never fall asleep with such an individual. With a nice person, you fall asleep! There are people with whom we fall asleep, and there are people with whom we wake up. I am sure you have found such situations. We wake up! Such an individual doesn't have to talk a lot or shout; the quality of his presence is such that you wake up.

Student: Is that a broader way of seeing a beneficial presence, or are we talking about something different?

Dr. Hora: It is the same thing. A beneficial presence is present. An intellectual is not really present—he pretends to be present.

Student: Is communication about a quality of consciousness? Probably 99 percent of what goes on outside is just conversation. Communicating has to be more than words, because most people do just want to make conversation. So how do you communicate, when most of

the time what's happening is just conversation.

Dr. Hora: Yes, if someone is making conversation with you, you tell them it is nonsense.

Student: That will cut it short! I don't understand because we say, "Do not show your pearls to unreceptive minds" [Eleventh Principle of Metapsychiatry]. So we cannot talk about the things we talk about here; and if we cannot make conversation, what do we talk about? I don't know what is left . . . I can't see it in practical terms.

Dr. Hora: It is what we don't talk about that we have to know. We don't talk about things that are not relevant. A beneficial presence is, first of all, "present"—he is not somewhere else. Second of all, he deals with whatever is relevant: if the weather is relevant, he talks about the weather. Whatever is relevant to the moment and the situation, he deals with it, but in a forthright and authentic way—not just pretending.

Student: How is talking about the weather relevant to the issue of life?

Dr. Hora: Very much so. The weather colors our life experiences very much, and one can talk about that. One can talk about anything—as long as one is sincere. You see, the nice lady

was a phony; she was never sincere. She was talking about Metapsychiatry, but it was never relevant to anything. She was just using sentences and words that she read and heard, and it was absolutely empty. We have to become genuine, authentic individuals who respond moment to moment.

Student: An individual whom I meet with talks primarily about her health, or she gossips; this is what is relevant to her, and I am finding it a problem.

Dr. Hora: Health is very important; it is relevant to everyone.

Student: But she talks about symptoms.

Dr. Hora: If someone is talking about symptoms, he is not talking about health. What is he talking about? "Poor me." He is complaining.

Student: Right, but that is what seems important to her.

Dr. Hora: So, either you have compassion and you let her complain—you patiently let her talk—or you don't have compassion, and you say this is just complaining, and I am not going to listen.⁽⁶⁾

Healthy Communication

In order to participate in the world as a beneficial presence it is also needed to understand what constitutes healthy communication. For there are many forms of communication, for instance: debating, discussing, arguing, persuading, negotiating, selling, contending, propagandizing, boasting, baiting, bullying, bickering, etc. A beneficial presence in the world practices the art of hermeneutic dialogue, which is a joint participation in a process of shedding light on the truth at hand.⁽⁷⁾

Students often ask what a beneficial presence is. It is often confused with personality. From a psychoanalytic viewpoint, there are many forms of personality which can be considered socially attractive, or desirable, or more or less emotionally, or genitally mature than others. A beneficial presence is not a person and he doesn't have a personality. A beneficial presence manifests spiritual qualities in his being.

The word "presence" is a very important one because it abolishes the concept of person. Most people are accustomed to thinking about personhood. The concept of presence points towards a quality of consciousness rather than a personality. In Metapsychiatry we have discovered that there really is no such thing as a

person. This is very shocking to hear. People cannot understand how we can be so radical as to claim that there is no such thing as a person. As we get used to thinking of ourselves as presences, then we have immediately transcended conventional psychology and we see ourselves as qualities of consciousness.

Let us consider a leaf. Do you think there is such a thing as a leaf? Actually there is no such thing as a leaf even though we see millions of them on trees. The moment we separate a leaf from a tree, is it a leaf? No, it is trash. There are maple leaves and oak leaves and ash leaves and dogwood leaves, etc. A leaf is only a leaf as long as it is an integral part of the tree. The concept of personhood claims that man is an individual person, without God. He is autonomous and completely separated from God, entirely on his own and self-existent. That's what personhood implies. But just as there cannot exist a leaf apart from the tree, so man cannot exist if he is separated from God. He is not man. He is something artificial, something that is already in the process of decaying.

A beneficial presence is a representative of God's qualities. It is an aspect of infinite divine consciousness. This presence manifests Love-Intelligence. We can think of the sun and the rays of the sun. Every ray of the sun represents all the qualities of the sun — radiancy, warmth, activ-

ity, power, intelligence, creative influence. We are this representative aspect, a manifestation of God. Our presence reveals God's infinite presence in the world.⁽²⁾

Freedom to be what God wants us to be

In Metapsychiatry "Soul" is a word used to describe a non-dimensional entity which is alive, which was never born, and which never dies. It is synonymous with the Christ. It is a quality of consciousness attained through the process of studying and meditating on ultimate issues. When we realize that we are living Souls, we have beheld ourselves in the context of God. The Buddhists speak about the Buddha nature. Both these concepts point to the Christ consciousness.

The purported aim of Zen training is to realize one's own Buddha nature. The aim of Metapsychiatric study is to realize oneself as a living Soul which was never born and never dies, which is "hid with Christ in God," and which is the source of everything real and good and beautiful. All the spiritual qualities and ideas flow from God into this individual living Soul which we all are. When we say that everything and everyone is here for God, we mean that we are all living Souls at different levels of realization. When the Buddhists speak of the "unborn" it is the same thing as the living Soul, the ultimate nondimensional identity of everyone.

This reminds us of the Zen Master who asks: “Show me your face which you had before your parents were born.” This koan liberates us from the fantasies of our parents. We have often spoken about the fact that we are unconsciously living out the fantasies of our parents. Now the koan says we have to realize our true identities, which are completely antecedent to any parental fantasies about us. In order to be really aware of one’s true identity, one has to be free from parental and educational influences. In working with this koan one can reach a point of total freedom from other people’s thoughts. Therefore, we seek liberation in becoming aware of ourselves as God has created us. This process of liberation is the freedom to be what God wants us to be. Our spiritual selfhood is hidden from ourselves and from the world, because few suspect it. Few can really understand it. It is a mysterious sense of identity beyond the comprehension of unenlightened man. It cannot be apprehended by the senses, but we can come to know it through the spiritual faculty of beholding. The beholder beholds his own true identity, which is devoid of all human influences. This is complete authenticity of being.

When we start studying Metapsychiatry we discover that there are other dimensions to life, and then we gradually awaken to the

faculty of awareness, i.e., spiritual discernment. The word “discernment” refers to a capacity to separate Reality from unreality. It is like separating the tares from the wheat. We are all familiar with the parable of the tares and the wheat (Matthew 13:24–30). When a farmer’s employees discovered tares in the field of wheat, they came to him and asked, “What shall we do? The whole field is infested with this poisonous weed and everything is lost.” But the farmer said, “Wait until harvest time. When the wheat ripens, then you will be able to discern the difference between the tares and the wheat and you will separate the two.” When we reach the harvest time of our spiritual development, then the faculty of discernment emerges in consciousness and we have the ability to separate Reality from unreality. The spiritual and the material can now be clearly seen, and that constitutes the emergence of the firmament. From here on, we work and pray and meditate in the direction of rising ever higher to the point of beholding.

The faculty of beholding is the capacity to see Spiritual Reality. At this point we discover that we are living Souls, incorporeal nondimensional spiritual identities, living in the context of infinite Mind. We are not dealing any more with images but with realizations of our individual places in that Reality. Interest-

ingly enough, at that point our lives begin to improve in every direction. We harvest the blessings of expanded awareness of spiritual consciousness. Our understanding of ourselves as living Souls becomes evident in healings, both of our bodies and of our so-called “temperament,” as well as in our relationships with the world. Experiences become more harmonious. We find ourselves responding to daily challenges in more intelligent and effective ways. There is less strain in living. There is increasing effectiveness and new blessings.

The material world is seen as the shadow of Reality, a shadow of true substance. In proportion to our awareness of the perfection of life in the nondimensional realm, the shadow images cease to torment us; they disappear because there is nothing to feed them. A living Soul is unhampered by the inanities, the fantasies, the wants and not wants of the world. Therefore, Love-Intelligence can freely express itself in life. As a result, things become less complicated. There is less stress. Whatever is needed is responded to effortlessly, efficiently, and effectively.⁽⁸⁾

The text above was compiled from the following publications:

- (1)BTD17: Fail-Safe;*
- (2)Booklet: Compassion;*
- (3)PN1986: March;*
- (4)PN1986: September;*
- (5)BTD12: Information and Transformation;*
- (6)OM Existentially Engaged;*
- (7)BTD: Curtain of fear;*
- (8)BTD57: The living soul*

ANNOUNCEMENT

Pagl.org has launched a new and improved website! Some of the new features are:

1. Better accessibility on various mobile devices
2. More direct links to the different pages
3. Recently published books are available to download (Encounters with Wisdom books 5 & 6)
4. Past PAGL Views are easier to find, download, and read.

www.pagl.org

PAGL Group Meetings

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. www.themetaview.com; 914-930-7095; nancy@rosanoff.com.

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

Monthly PAGL group on a selected Thursday of each month at 8 PM eastern time, 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.

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 h.brodhead@icloud.com or call (California): 805-898-9931.

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

PAGL View

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