

PAGL View

Spontaneity

The essays in this newsletter were compiled and edited from the following works of Dr. Hora:

Audio recording # 115: *What Cannot Be Done*; ⁽¹⁾ *One Mind Dialogue No. 17*; *The Herodian Thought*; ⁽²⁾ *One Mind, Dialogue No. 32: "Infinite Structure"*; ⁽³⁾ *Booklet: Can Meditation be Done?*; ⁽⁴⁾ *Encounters with Wisdom, Book One, Session 8: "Spontaneity"*; ⁽⁶⁾ *Booklet: Compassion*

What is "Spontaneity?"

Student: How is it possible to be spontaneous and not irresponsible?

Dr. Hora: We have to clarify what these words mean. What do you mean by "spontaneous?"

Student: "Spontaneity" is acting without hesitation and without disrupting your consciousness.

Dr. Hora: I don't understand that.

Student: Action without premeditation.

Dr. Hora: Do you mean that "spontaneity" means non-reflective reaction, reacting without being aware of our thoughts?

Student: Yes

Dr. Hora: You are mistaken about the idea of spontaneity. What you call "spontaneity" is just ignorant reactivity and that is always irresponsible. Now, would you like to know what "spontaneity" really means?

Student: Yes, please.

Dr. Hora: Spontaneity means responding appropriately to issues on the basis of understanding. It's not at all what people usually think about spontaneity. People think that if you fly off the handle, that is a spontaneous response. That is an ignorant, nonreflective reaction – any dog can do it.

Student: That's impulsive.

Dr. Hora: That's right. Spontaneity comes from the Latin: *sponte tua* – "according to thy will." It is the will of God that we respond intelligently, appropriately and with love to whatever issues we are facing.

Student: Can spontaneity be applied to decision-making?

Dr. Hora: In Metapsychiatry we are learning not to make decisions. We don't make decisions; we choose according to inspired wisdom and divine guidance.

What happens when someone tries to express spiritual qualities? Usually they appear artificial and create a negative reaction in people.

Sometimes you see preachers on television who are trying to express loving, spiritual qualities, and it just does not come through. A great deal of effort is being exerted in trying to express spiritual qualities. And it cannot be done. It is not authentic. It is disingenuous. Let what we hear do its own work. Spiritual qualities express themselves. It is the expressing that cannot be done.

Student: Don't we have to try?

Dr. Hora: If you don't understand the difference you may never know... There is a difference between manifesting spiritual qualities and expressing them. When you are expressing them, then you are trying to do it.

Student: Like the preachers on the TV.

Student: How is manifesting them different?

Dr. Hora: Manifesting would be very spontaneous, and easy and create a comfortable feeling of ease in the audience. Whenever you are facing a disingenuous individual there is a discomfort in watching them. The essence of the discomfort is awareness of being conned. Perhaps not willfully, but inadvertently, through lack of awareness.

Student: Is manifesting the truth "letting be" and waiting for something

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What is "Spontaneity?"

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to come forward?

Dr. Hora: Now you are asking "how to do it?" And we just said that it cannot be done. If we are sincerely appreciative of these values and qualities, we are imbued by them and they shine through us. We do

not have to exert an effort to express it. Invalid values can be expressed — these are the things that can be *done*—you can fake it. But spiritual qualities are realities, they cannot be falsified without ill effects. You can hurt yourself that way.

Student: But if you expose yourself to these valid spiritual ideas, does it just happen as a natural process?

Dr. Hora: You don't change yourself. It happens when you are sincerely imbued with them, when you love and appreciate them. They transform you. The truth sets you free. But you cannot produce the truth. You have to allow the truth to transform you and set you free. You just receive the truth. ⁽¹⁾ ■

To Do or Not to Do

Dr. Hora: When God gives us an idea, then there is action taking place, and that is called spontaneity.

Student: Dr. Hora, sometimes someone will call and invite me someplace, and I have to say, "Yes" or

"No."

Dr. Hora: So, you say, "Yes" or "No."

Student: That is very difficult; there is no time to question our motivation about accepting the invitation or

refusing it.

Dr. Hora: So, you say, "Give me a break!"

Student: "Give me time" to see whether I have PAGL or anxiety.

Dr. Hora: Right. ⁽²⁾ ■

Living in the Context of God

Dr. Hora: What is meant by "living in the context of God?"

Student: Living by spiritual laws as opposed to human laws. Human laws say that if you get cold, you will catch a cold, which is cause-and-effect thinking. Spiritual laws are above that and override human laws. Spiritual laws operate from a higher perspective. If anyone understands spiritual laws, then he can transcend human laws.

Dr. Hora: Indeed, the Bible says: "The law of the Spirit of life in Christ Jesus" makes us "free from the law of sin and death" (Romans 8:2). Now the question is, "What is meant by living in the context of God?" This is a marvelous, miraculous condition where "all things work together for good." If you shoot an arrow you will hit the bull's-eye without even looking. The book *Zen in the Art of Archery* describes it so very beautifully in minute detail.

Student: That book offers a description of an individual who became an instrument of God—that individual was able to allow perfection to happen, and there wasn't anything standing in the way of it. Is that an aspect of "living in the context of God?"

Dr. Hora: That is the subjective aspect of living in the context of God. We are aware of ourselves as being governed by God—we never get tired; we do everything effortlessly, effectively, and efficiently, with no strain. There is a lot of stress involved in living in our culture, and everyone expects to suffer from these various stressful ways. But in the context of God there is no stress; there are no bellyaches and no headaches. What exactly is this mysterious thing?

Student: Perhaps it is the way we view life.

Dr. Hora: Exactly—it is a way

of seeing. Unenlightened man sees life in the context of human relationships. In the context of God, there are no human relationships, and there is no interaction: there is only the harmonious coexistence of divine ideas in the universe of Mind. It is a way of seeing Reality. Does anyone know our "Principle of Safe Driving?" It is an example of driving with the perspective of the divine context. It says, "There are no drivers anywhere; there is only the harmonious flow of traffic under divine Mind's control." This principle offers an entirely different viewpoint on the situation. And when Jesus said, "If therefore thine eye be single, thy whole body shall be full of light" (Matthew 6:22), he was talking about the context of God. It is the same idea we find in the Third Principle of Metapsychiatry: "There is no interaction anywhere; there is only Omniaction everywhere." ⁽³⁾ ■

Funnel Consciousness

Available to Inspired Wisdom

There is a story about a student of Zen, who in the course of meditation reached a point where she spontaneously exclaimed, “The bottom of the bucket has broken through!” We understand this to mean that this individual had suddenly become aware of the fact that all mental content had left her and that she had become completely available to inspired wisdom

reaching her from the cosmic Mind. If we have a bucket and if we knock out the bottom, what will we get? We get a funnel. A funnel is something that lets everything through and doesn’t hold on to anything. We cannot accumulate knowledge, information, fantasies, or imaginings in a funnel. So unenlightened man’s consciousness could be compared to a bucket which is constantly being

replenished, kept full of images, concepts and preconceived ideas. Enlightened man lets go of these things and, as a result, he becomes an open funnel or a channel through which inspired wisdom — Love-Intelligence — freely flows. Such an individual is spontaneously wise, loving and responsive and always capable of dealing with life in an appropriate fashion.⁽⁴⁾ ■

Spontaneity

Student: Sometimes we react to situations, and sometimes we respond to situations; sometimes we calculate and think about situations beforehand. We have spoken about spontaneity before, and it seems that if we’re spontaneous, we are not calculating. But when we react, we are not calculating either. We often reflect later and realize that we’ve said something that was invalid. So, what’s a good way to be beneficial and aware of being a valid presence, thereby being neither calculative nor reactive but reflective and spontaneous?

Dr. Hora: If you step on a nail, and you say “Ouch,” is the “Ouch” spontaneous?

Student: It’s probably a reaction.

Dr. Hora: Of course, it has nothing to do with spontaneity. It’s a very interesting word. When you have an experience and you try to figure out how to deal with it, that is not spontaneity — that’s calculative reasoning, isn’t it? If you have an experience and you react to it, that is not spontaneity — that’s a reaction. So, you cannot think, and

you cannot “not think” in order to be spontaneous. There is no human quality or faculty that can explain it — it’s a total mystery. Smart people are not spontaneous — stupid people are also not spontaneous.

Student: It seems that when we respond, it comes by the grace of God, and that no human or personal activity is happening.

Dr. Hora: Right. Now what is this “grace of God” that you are talking about?

Student: I can’t explain it. I used to think they were miracles — now I realize they are not miracles.

Dr. Hora: There are miracles every day, all the time, and nobody notices them.

Student: What is a miracle?

Dr. Hora: After we have explained this so many times! *(Laughter)* Now what do you think when out of left field comes a question, and the response is appropriately present. What has happened?

Student: Spontaneity.

Dr. Hora: What happened?

How is it that there is suddenly spontaneity in this room? How did it come in? Through the door? A human person cannot have spontaneity.

There is just one quality of consciousness that can respond spontaneously, and it is a great mystery. It is the miracle of Life, and it is called Love. Have you ever heard of this word, Love? Love can respond with spontaneity. How is that so? We know that fearful people cannot be spontaneous; angry people cannot be spontaneous; jealous people cannot be spontaneous; envious people cannot be spontaneous; rivalrous people cannot be spontaneous; ambitious people cannot be spontaneous. None of these human behavioral factors can manifest spontaneity. Love alone can reveal what spontaneity is. Do we all follow this?

When Love is in our consciousness, God is there in the form of Love and Intelligence, and that manifests itself as spontaneous responsiveness. It is non-personal

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Spontaneity

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and non-conditional, and it is always benevolent. It's like a breath of fresh air, clarifying all the smog that normal human interaction generates.

Student: So many times, after certain situations in life, we look back and say what might have been, what would have been a more valid way to speak or act. "I shouldn't have said that." That's not even valid, but you wish your participation had been more valid.

Dr. Hora: A human person cannot respond spontaneously. Only Love can do it. Now, how is it that Love can manifest itself as spontaneity?

Student: Because it is selfless — it is not a personal love.

Dr. Hora: Yes, because it is

Intelligent, and it is Spiritual and Divine. If anybody doubted the existence of God, if such an individual understood spontaneity, he would automatically acknowledge the Reality of God. And certainly, people who are agnostics, or anti-God, or not fully accepting the truth of God's existence, have no way of being spontaneous. No way. The human mind is always messing things up.

Throughout the history of art, there were great works produced. Who produced them? If we judge just by appearances, we see that Michelangelo was a man, a human being, yet he created all kinds of great works of art, of music, and painting, and sculpture, and we marvel how a human person could have this, to produce such marvelous works. If we think this creativity and beauty comes

out of a human person, then we don't understand anything. A truly creative individual will tell you, "I don't remember having done this. It just happened." Something within the consciousness of a creative individual expresses itself in a certain way to manifest beauty, honesty, goodness, and love — this is spontaneity. Great art always came about spontaneously. The great artists developed the ability of letting God work through them, and they were very leery of accepting credit. Money, yes, (*laughter*) but credit, no. All the credit always goes to God, to Infinite Love-Intelligence. It is the Creative Principle of the Universe, and It is responsible for everything that is beautiful, good, intelligent, and worthwhile in life. So whoever understands spontaneity understands God-in-action.⁽⁵⁾ ■

Divine Qualities vs. Spontaneity

Student: Dr. Hora, suppose you adhere to a certain value system, let's say, one of honesty. Then, when there might be a temptation to be dishonest, you would immediately reject it because you cherish the value of honesty in your consciousness. Is that spontaneity?

Dr. Hora: No. That is a commitment to the truth-of-being or the quality of character. It is mostly educationally derived, the result of the right kind of education.

Student: So, it's a human trait?

Dr. Hora: No, it is a divine quality. The truth, as expressed through human behavior, is not an area of spontaneity. Spontaneity is closely associated with creativity and responsiveness to inspiration from God. You don't have to be a

creative individual to be truthful or honest under all circumstances. Of course, if you are clear about spontaneity, you could never be dishonest or a liar. It would be impossible. That's part and parcel of the whole perception of Reality. If we are dishonest, lying, or deceiving ourselves and others, then we are adulterating Reality. Jesus said, "Don't be an adulterer" — "Do not adulterate the Truth of God." Cherish the Truth and realize that all good comes from being here for God. We are here for God — we are spontaneous. We have inspired wisdom, and we are non-conditionally benevolent. If we are not benevolent, everything is off. It's good to be good, right?

Student: In everyday life, there are thousands of different

situations we encounter, and we'd like to respond appropriately to them. They are all different, and we can't know what's going to come, and we can't know ahead how to respond. If we meditate regularly and understand what it is to have a loving consciousness, then that is what will allow those situations to work out just fine. We would be responding in a healthy way, in a beneficial way, because we practice that Love.

Dr. Hora: Well, there are people who take courses in conversation, and how to socialize, how to bullshit, how to sell, how to buy, how to deal with people, as Dale Carnegie wrote in, "How to Win Friends and Influence People." These are artificial ways of trying

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Divine Qualities vs. Spontaneity

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to approximate spontaneity and truthfulness. The approach is artificial — in the end, it is nothing.

Student: Those operational ways seem to be inauthentic. But if we accept Metapsychiatry's Principle #7 that "Nothing comes into experience uninvited," then the things we encounter, which the other student was speaking of, all those myriad experiences, are being invited by our consciousness. So we really need to pay attention.

Dr. Hora: Yes. Our educational system is geared to what is called by a strange technical name: "relationships." If you watch television, or listen to the radio, you will find this word "relationship" innumerable times. Everyone is talking and thinking in terms of relationships, which means interaction between individuals and others. And you go to school and learn psychology, sociology, good manners, and street smarts, and this smart and that smart, and all this is really an endeavor to try to deal with the world on the basis of personal mind. And the harder you try, and

the more you study, the more trouble you get into. All the marriages and the group experiences that people have invariably disintegrate, because it is not possible to sustain harmonious communication on the basis of psychology. And the more an individual is trained in psychology, the more impossible it is for him to live and communicate harmoniously — when he or she is positive, it leaves an unpleasant aftertaste; and when he or she is negative, it results in conflict. There is no way that you can function in life on the basis of calculative thinking. That's what these are, and what they breed are politics and politicians. Calculative thinking drains their minds, and they learn all kinds of things — selling themselves and selling things. It is full of suffering — it cannot be done. But if we understand spontaneity as a manifestation of Divine Love in human encounters, then we do not have to learn how to communicate — it is spontaneously present, and it is good and harmonious. It is free; it is effortless, reverent, and loving, based on an awareness of the Truth in all situations. We do not have to learn how to handle people. You see on television all kinds of schemes

that people have devised to influence people — to sell, to convince, to seduce, to lure away, to pressure — all this goes on due to ignorance. People are trying to manage how to get along in this world.

Now, if an individual would give a party or has visitors, after the party there always comes the reckoning: "What I should have said, and what I didn't say!" "How should I have made this?" "Did I do it right?" "What did I say?" "What are you thinking now about what I was thinking?" "Was I right?" "Did I make a mistake?"

And then, headaches follow and the inability to find peace. But true spontaneity is timeless, mindful, effortless, loving, and non-conditional. Spontaneity is all forgiving, because God is Infinite Love and mercy. As human beings we can slip out of the spontaneity of timelessness, and mistakes may occur. But there do not have to be worries about it because it never really was. You made a mistake? No, it never was. The only thing that really is, is the Omnipresence of God, as Infinite Love-Intelligence, and that is genuine spontaneity. You cannot take a course in spontaneity. ■

Student: Isn't this a course?

Dr. Hora: Well, this is an iconoclastic course about everything that is not God. We are here to destroy the world totally, so that the presence of God may become clear. "In this world you shall have tribulations..." No matter what you do, no matter what courses you take, no matter how many psychology books you have read, spontaneity cannot be done. You just have to surrender to Perfect Love. In Perfect Love, there are no persons, so it's

no use trying to use your mind, or what you have learned, or read in a book. In Perfect Love, there is non-conditional benevolence. This includes compassion, forgiveness, peace, assurance, gratitude, freedom, etc. It's "a whole 'nother smoke." People suffer so much anxiety when it comes to meeting another — friend or foe. "How will I behave and handle this situation in the right way?" Yes, spontaneity is a tremendous miracle of God in

the human domain. Therefore, if we would like to function uprightly in the world, we have to meditate on the question, "What is spontaneity?" If you meditate on this issue, you may come to the point where it is tangibly present in your awareness, and you will function spontaneously in any situation, and that is good. And you will come to understand that you do not need to worry whether you are liked, or appreciated, made an

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Student: Isn't this a course?

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enemy, or criticized, or maligned in any way — it doesn't touch you. There is no Reality to it whatsoever. . . .

Spontaneity is a miracle. (*Laughter*) A miracle is an observable event, which defies all customary ways of reacting or dealing with it — it is totally surprising and always absolutely good. All the healings of Jesus were miraculous. Now, if someone really understands something here or anywhere else, that is a miracle, because nobody can “do” understanding. Every time we understand a little bit, that is a miracle. If we understand a lot, we are very happy and blessed. The more we understand the truth-of-being, the more miracles will appear in our lives.

And, here, this student asked a beautiful question about spontaneity, and she tried to answer it, and ran into an impenetrable, invisible wall of the Truth. We all have to face the fact that nobody knew the answer. Was there anyone of you who understood spontaneity? If you were to ask a thousand people, in church and out of church, in a synagogue or in a

mosque, nobody would understand what it is. It is a miracle, a mystery. Spontaneity is a beautiful word and idea. Everyone believes that they know what it means. It is a great blessing to really know. But if we deceive ourselves — if we like to say, “I am right” — we will just suffer. It is very important to know that if we understand spontaneity, we understand God. What could be more important than that?

Student: It is interesting that the word “spontaneity” originates with God, and yet that aspect of its meaning, or its actual origin, is lost. If we look in the dictionary, this meaning would appear as a secondary usage when it needs to be primary.

Dr. Hora: The interesting thing about this word is that no matter how many times we have spoken about it here, when it comes up again, nobody remembers; nobody knows; nobody has really attained understanding of it. It is easy to lose it. But “If you don't use it, you lose it!” How do we use spontaneity in our daily lives? How do we use it, now that it has been explained to us?

To a **Student:** For instance, at your next party, guests will come

and may have all kinds of unloving fantasies. How will you use spontaneity? The way to use it is to cling to it, tooth and nail. You have to cling to the understanding of what spontaneity is, and pray that it works in you. “But the father that dwelleth in me, he doeth the works” (John 14:10). When our interest in Perfect Love is greater than in personal success, and power, and influence, and defensiveness, then it is there, and we don't have to worry about it — it will be there. We are oriented toward letting it work in us — we cannot do it. But if we are imbued with the understanding of what it is, it works. It does its own work because God is God. “It is the Father in you who doeth the works.”

Student: That's really helpful because the problem is that we get distracted all the time.

Dr. Hora: Sure. Of course, it is easier if we don't have to go to parties (*Chuckle*), but some of us are forever going to parties, and trying to like them, and trying to make them a pleasant experience. But I think it is seldom so — parties always leave an unpleasant aftertaste because of the interactions which take place. You cannot make it otherwise. ■

Perfect Love and Spontaneity

Student: How is spontaneity different from PAGL?

Dr. Hora: PAGL is the fruit of spontaneity. Or, as the medical establishment says, it is the “side effect.” (*Laughter*)

Student: I think I've lost spontaneity. I have to admit that I've forgotten what you said.

Dr. Hora: What? Already? You

didn't wait until you got to the subway?! (*Laughter*)

Student: Well, some of it is clear, that it is Perfect Love operating in us.

Dr. Hora: Right. And you know what Perfect Love is, so you have to practice, practice, practice.

Student: So, spontaneity is not different from Perfect Love?

Dr. Hora: Perfect Love is a precondition to spontaneity — Perfect Love makes spontaneity possible. It brings into manifestation this highly desirable state of consciousness called spontaneity. Practicing Perfect Love is really the easiest and the most wonderful discipline that we can apply for ourselves, except

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that we have to approach every day and every moment contemplating the importance of Perfect Love. It helps if you will remind yourselves that it is good to be good; then you will become more and more spontaneous.

Student: It is good that you speak of a Good that is good, that comes only by the grace of God, because we are taught to be “good,”

and that is not the real Good. That is something we can “do,” but we cannot do the “Good” that you speak of.

Dr. Hora: Well, nobody here has said that we have to “do” the Good.

Student: No. What I meant was that the Good that is beneficial is a Good that just seems to come spontaneously.

Dr. Hora: Therefore, if we say, “It is good to be Good,” we are not talking about how to “do” it — we

are making a statement about a mental orientation in life.

Student: I understand. This is another miracle — it is a response that comes from God only.

Dr. Hora: Anybody can be interested in being good. It doesn’t mean that he has to produce this Goodness.

Dr. Hora: We have to be interested in Goodness, in the Good of God, and if we are sincerely interested, it appears. ⁽⁵⁾ ■

Beholding and Spontaneity

We cannot see love and beauty and harmony and truth with our eyes. We cannot smell them. We cannot taste them. We cannot intuit them. We cannot feel them. Yet, we are capable of beholding the infinite presence of God everywhere in the universe. When that faculty has been awakened within us, we become beholders. We spontaneously

see evidence of God’s presence all around us and within us. A beholder is a spontaneously beneficial presence in the world, and all good things tend to happen around him without his having to intend it. Unenlightened life is characterized by a great deal of intentionality. We want and we don’t want. A beholder doesn’t intend

anything. He is just glowing with the constant awareness of Love-Intelligence, filling the universe with its omnipresence. Such an individual is an example of spiritual blessedness. Here, personal minds are not in conflict with each other because it is recognized that God is the only Mind and the source of all intelligence in the universe. ⁽⁶⁾ ■

PAGL Community News Listings

PAGL Group Meetings

PAGL Group Monday mornings in Greenwich, CT led by Susan Fisher. Individual Coaching/Teaching of Metapsychiatry available as well. Call 203-332-4890 for more information.

Monthly PAGL Teleconference on the third Wednesday of every month at 6:30 PM Pacific time, 9:30 PM Eastern Time for 55 minutes. The meeting is led by Heather Brodhead, a spiritual guide in the practice of Metapsychiatry, who is also available for private consultation. For more information, contact Heather at: hbrodhead@cox.net or call (California): 805-898-9931.

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

PAGL Groups and private consultations with Nancy Rosanoff, available by phone and in person in Westchester County, NY. www.themetaview.com; 914-930-7095; nancy@rosanoff.com.

Monthly PAGL Group on a selected Thursday of each month at

8 PM Eastern, with Bruce & Diana Kerievsky. For info: 609-662-4911 or bruce.kerievsky@gmail.com. Diana is also available for private consultations by phone and by Skype.

Susan von Reichenbach, an established student of Thomas Hora, and teacher of Metapsychiatry, leads regular META Classes (CT) as well as offering private spiritual guidance in Metapsychiatry ~ in person, by telephone or Skype. For more information or inquiries, please email susan@theMetaWay.com, or visit www.theMetaWay.com or tel. 860.405.4044.

PAGL View

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