

PAGL View

Recognizing Contagion Understanding Health

The following excerpts from the texts of Metapsychiatry were spoken by Dr. Hora, and transcribed over 30 years ago and are still relevant to the issues we face today.

What is the meaning of epidemics?

Epidemics reveal a universal preoccupation with one’s physical selfhood. There is a universal, natural inclination in everyone toward self-confirmatory thinking. And everybody jumps on the bandwagon and then we have an epidemic. Every time a new type of disease is publicized, it starts a trend. . .

However, those on the spiritual path know that there is divine permission and power to refuse to indulge in self-confirmatory ideation. Thus, one can be spared

the suffering so common among people. One must be willing to be interested in the good of God more than in physical experiences. The Bible says: “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord” (2 Corinthians 5:8).

The prevalence of self-confirmatory thinking centers on the body; we want to feel that we have a body. It is interesting to consider the legal term “habeas corpus,” which means that you have a body and are therefore a legal entity. Consequently the law respects your right to physical integrity. But we say: “You just seem to have a body, and the sooner you realize that you are a spiritual entity rather than a physical person, the sooner you will be free of this pervasive desire for self-confirmatory experiences.”

The understanding of man’s spiritual nature is not easily arrived at; yet it is possible. And when that realization is attained, the inclination to illness and grief is greatly diminished.⁽¹⁾

Mental Contagion

An unprotected consciousness is exposed to mental contagion propagated by the news media

or hearsay, which captures the imagination and perpetuates and magnifies the adverse experiences of the culture. Today we have epidemics perpetuated by a marvelous system of communication. The blessings of scientific progress are always accompanied by the cursed problems of its side effects. Purity of good, however, can only be found through spiritualized consciousness, which is the essence of what we have called the healing environment. In such an environment neither illness nor crime can endure.⁽²⁾

Borrowing Symptoms and Diseases

We borrow like the banking system; we can borrow not only money but symptoms and diseases. Then we say it is something going around. Now, when we say that we are saying, “this is contagious”, we have to ask the meaning of contagion. How is it possible that we are subject to being affected by contagion? What makes us susceptible to contagion?

“Me Too:” Individuality Through Conformity

We are always interested in having something that would confirm our

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Recognizing Contagion/ Understanding Health

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individuality by imitating others: individuality through conformity. Isn't that interesting? So epidemics and contagions are just indicating that a vast majority of people live in a state of fear or resentment and are susceptible to borrowing symptoms with which they can say, "Me too." From early childhood on we keep saying, "Me too." This is the human condition. It still has a meaning. Not long ago there was an epidemic of swine flu and a panic in Congress about it. Do you remember the epidemic of swine flu? They spent millions of dollars to get the vaccine against the flu and the more they talked about how to prevent the swine flu, the more people were in fear of getting the swine flu. Something happened. Within a few weeks nobody spoke about it. Once the vaccine was available there was no more swine flu. And the millions of dollars that were given to the pharmaceutical companies to prepare this vaccine were all spent. So we are just doing all kinds of things and getting poorer all the time. We're becoming economically exhausted. We are exhausting ourselves in futile and invalid methods of protecting the

public, and protecting ourselves. It's a fantastic comedy of errors . . . when the scientific discoveries are presented as a panacea that will protect us⁽³⁾

"Poor Me"

When we are thinking negatively, we aggravate the situation instead of helping. So under no circumstances is it helpful to gripe, to complain, to kvetch, or to entertain hopelessly negative thoughts. God is infinite Love-Intelligence, so how can there be anything wrong or negative? Today there is an epidemic of all kinds of illnesses, and there is economic kvetching, worldwide kvetching over the economy, people going into bankruptcies, and thousands of people losing their jobs. Everything seems to be going from bad to worse and everybody is catching the bug of complaining. And the more people complain, the worse things get. There will come a time when people will wake up and say, "What the hell are we griping about so much? Let's become positive thinkers and let's look at life from the perspective of God, the infinite source of goodness." When that happens, we will see that the recession will be over and things will be good again. And we'll sing "Happy days are here again." (Laughter) Is the recession a material

problem? No it's a mental problem. Unfortunately, all human problems have a tendency to be contagious. What makes them contagious?

Problems, suffering, complaining, griping, kvetching. If you have an excuse to indulge in these negative modes of expression, they are secret ways of confirming oneself. We can confirm ourselves positively or negatively, and the easiest way to confirm ourselves is negatively. When things go well, we cannot take credit for that. We have to give credit to God. But if things go badly, we can say, "Well, I did it." We can take credit for the bad things in life unabashedly. Most people will not blame you for it. They will feel sorry for you and make you feel sicker than before. So illnesses, unhappiness, and disasters are more contagious than happiness, because it is easier to take credit for the bad things. You have to be blatantly egotistical to take credit for the good things in life. Anybody can tell you that you're just praising yourself. Therefore, we prefer to be sick, to be unhappy, to have problems, because then we can really take credit unabashedly. "Poor me." My father used to say, "I am most sincerely sorry for myself." (laughter) It was a standing joke.⁽⁴⁾ ■

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

What is Health?

God is perfection; I am healthy⁽⁵⁾

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.⁽⁶⁾

In Metapsychiatry mental health is defined as being a beneficial presence in the world.

A beneficial presence is not an operator. Neither does he assume attitudes. We cannot make ourselves into beneficial presences. It is a quality of being arrived at through a liberated consciousness. What is our consciousness to be liberated from? We need to be liberated from the narrow confines of conventional thinking. We are all prisoners of conventional thinking. Metapsychiatry says, “Let us expand our mental horizon and behold man in the context of God, infinite Love-Intelligence.”⁽⁷⁾

Really, nothing needs to be healed except...

God has created a perfect universe, and everything in it is already perfect. When a healing takes place, or when we grow in our ability to discern non-dimensional reality, we begin to see that right where a problem seems to be, there is just perfection. This gives us the impression that a healing has taken place; really nothing needs to be healed except our ability to see, which is an unfolding process of consciousness. It is like when you draw a curtain, or a veil is removed and then you see an aspect of perfect creation.⁽⁸⁾

Symptoms are thoughts

When the thoughts are gone, the symptom disappears—symptoms are just thoughts in visible form—that is the dynamic of healing.

Student: How does that work?

Dr. Hora: If we have a symptom, and the symptom is annoying or frightening or hurting or troublesome in any way, attention gets riveted on that symptom. If we are not a student of Metapsychiatry, then we run for help and draw the attention of the helper to the experience, and the helper reinforces our rivetedness to the symptom. Soon the symptom becomes the problem, and it grows by being reinforced from many sides. This is what happens to people who go to hospitals. . . . It is not understood that attention has to be shifted from the physical symptom to the thought which is in consciousness and which is manifesting itself as the symptom. When we understand the meaning, we can see that we have gotten involved with a thought; and then we ask the Second Intelligent Question, which shifts our attention away from the invalid thought to something valid, and that thought then has a chance to disappear from our consciousness and with it, the symptom.⁽⁹⁾

Thought is Energy

It is remarkable to consider that thoughts can undergo transmutative processes and appear either as language, or as emotion, or as behavior, or as illness, or as health. Thought is energy, mental energy.

It has the power to manifest itself in various forms. And so it is that we speak of phenomena as thoughts having become accessible to sensory perception.⁽¹⁰⁾

Should Thoughts

But we are trying to understand “what really is” because all unenlightened people live by what “should” be or what “should not” be. As long as we live this way, we are suffering all the time because we say, “Pain shouldn’t be, and pleasure should be; sickness shouldn’t be, and health should be.” Everything is either what should be or what shouldn’t be. As long as we think that way, we will never know “what really is.” Only if we know “what really is,” only then can we be healthy and free and alive—then we are in touch with Reality.⁽¹¹⁾

What is what really is

Student: It must be a wonderful freedom to be done with all that seems to be.

Dr. Hora: Then we can be conscious of all that really is. What is “what really is”? Life really is; truth really is; love really is; intelligence really is; goodness really is; beauty really is; harmony, perfection, joy, health—these things really are, and everything else just seems to be.⁽¹²⁾

The Body Speaks

A healthy body talks about the glory of God—the vigor, the vitality, the life, the joy, and the harmony of divine Reality. We

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What is Health?

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have to “speak” the language: the body is a language, and it speaks. It is a great blessing to be able to understand what the body is saying. The Bible says that the body is “the temple of God”—a beautiful, healthy body is the temple of God. What is it saying? “God is glorious; life is beautiful—it is joy; it is power; it is vigor; it is harmony and freedom; and it is happiness.” The body is worshiping God. We must not worship the body—the moment we start worshiping the body, we get sick. It is like going to church and worshiping the stained-glass windows. So a healthy body is a statement about God—a sick body is a statement about disturbed interaction. . . . we must understand health as spiritual. Again we speak about a healthy body, a beautiful, flawless body, but it is just “speaking” about health. There is no such thing as a “healthy body”—it is a body which is “speaking” about health. And then there are also bodies that are speaking about disturbed interactions. Everything in this world is a symbolic statement about the condition of divine Reality, and that statement can be true or false or slanderous or counterfeit. . . . The point is that when we admire a piece of art or a beautiful individual—a beautiful, healthy, physical specimen or anything beautiful in the world—that is not God; it is a statement about God. Whatever is good and beautiful and true is a statement about God - whatever is decrepit and rotten and troubled is a statement about ignorance.⁽¹³⁾

Isn't it understandable, in normal terms, to want a pain to go away?

Dr. Hora: Yes, but we are not “normal” people—we are spiritual beings—so it is a fallacy to reason in “normal” terms. A pain cannot go away, because it isn't there.

Student: It seems to be there.

Dr. Hora: It “seems to be,” yes—but “what seems to be” is not. The pain cannot “go away,” but an invalid thought can be replaced by a valid thought. If we have a pain, we make the mistake of thinking about the pain, rather than seeking to understand the invalid thought, which needs to be corrected and replaced by a valid thought. So if we are seeking a healing, we must transcend the pain and become more interested in the thought than in the pain.

Student: Interested in the valid thought?

Dr. Hora: No, first we must be interested in the angry thought that we are involved with. That is, we must disregard the pain and be more interested in a thought. When the thought becomes clearer and clearer, then we can replace it with a healthy thought. An angry thought is always a sick thought—it is “normal,” but it is sick. You will find that everything “normal” is really very sick, whereas everything spiritual is very healthy. A “normal” thought has to be replaced by a spiritual truth, and then we discover that the pain was never really there. I remember someone who was healed of a cold and was happy that the cold had gone away; and then we told her, “Now, at least, you know what you never had!” If we had it, it would never “go away.” The trouble is, we

can get stuck on the pain and want the pain to go away, but the more we want it to go away, the less it will go away. We have to become more interested in the “meaning” than in the symptom. Now, if someone is a “pain in the neck,” this is an angry, invalid thought, and it has to be replaced with a valid thought. What would be a valid thought? A valid thought is the truth-of-being about another individual. We are all aspects of divine Consciousness, made of Love-Intelligence, and that is the only truth about us. We cannot afford to have any other thought about another. Remember also that every physical symptom is a thought about a relationship: “A man's foes will be those of his own household” (Matthew 10:36).⁽¹⁴⁾

Fear

Here we can mention a startling fact, namely, whenever we find ourselves facing some physical symptom or any other kind of problem, we can be sure that we are in a state of fear. Some would say that the fear is generated by the threat to our health, or to our peace, but that is not correct. It is exactly the other way around. The fear is primary and the sickness or a distressing situation is just an indication of the fact that we are in a state of fear because something is threatening our security system. This can be a person, or the dawning of a new idea which is threatening to invalidate an old idea, etc. There is no sickness or problem that is not based on an underlying fear of the collapse of a false system of security.⁽¹⁵⁾

Right Thinking

How do we know what a healthy-

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mindful individual is? . . . Our own thoughts can make us or break us. Therefore, right thinking is of paramount importance for safety, for mental health, for physical health, for social integration, and for happiness When we understand what Reality is, we are not losing anything that is good. We are only discovering what is really good and not what is good and evil. Ignorant man is crucified between good and evil, pleasure and pain, yes and no. Enlightened man knows the good which has no opposite. He knows the nondual realm of Reality.

Spiritual existence is not an operational idea; it is a fact of being.⁽¹⁶⁾

Healthy Life

Thus, the first question helps to understand a patient's mode of being-in-the-world. Following that, we ask the second question, But what is what really is? This question refers to the issue of what constitutes a healthy mode of being-in-the-world. The answer to it is that man, as an image and likeness of God, is a spiritual being and participates in existence as a beneficial presence in the world. When this is brought home to a patient, his mode of being-in-the-world undergoes a confrontation with what really is. What seems to be collides here with what really is. Regardless of the patient's initial reaction at this point, he will never be able to shake off the power of the truth which was planted in his consciousness, somewhat like a seed. The seed will germinate and, sooner or later, bear fruit.⁽¹⁷⁾

The Healing Dialogue

In Metapsychiatry, where the primary objective is the health and fulfillment of the individual, the principle of existential validation is very important. The art of the healing dialogue depends on clarification of certain values which individuals have consciously or unconsciously espoused and which have resulted in a misdirected mode of being-in-the-world. If we grow up in a certain culture, we tend to accept unwittingly certain values which may be socially and culturally acceptable but which are existentially invalid. The result is that we wind up with a misdirected mode of being-in-the-world.

In Metapsychiatry pathology and sickness are considered manifestations of misdirected modes of being-in-the-world. Consequently, we do not treat diagnostic categories, neither do we treat personalities. What we treat is modes of being-in-the-world.

Let us be clear about the fact that there is no such thing as a person. Person is just a concept. "God is no respecter of persons," says the Bible (Acts 10:34). Man is not a person. He is an individual consciousness and this consciousness can be imbued with certain ideas. If these ideas are existentially valid, they manifest themselves in health, harmony, freedom, and fulfillment. If the ideas which fill an individual's consciousness are invalid, he will find suffering and various forms of disturbed and frustrated ways of being-in-the-world. The healing dialogue clarifies the underlying value system which governs the thinking and the activities of an individual.⁽¹⁸⁾

There is only one way to cope

with life: to find that system of values which is not subject to fashionable trends, which is basically existentially valid, which will never change, and will always bear good fruit in terms of bringing us peace and health and assurance, even in the midst of a very insecure world.

It is impossible not to think of something, but it is possible to be so imbued with the knowledge and the awareness of spiritual values and the presence and the power of God that we can have a sense of safety and we actually can be safe.⁽²⁰⁾

Mind Fasting

What are the methods of attaining control over our internal affairs? They are prayer and meditation which includes "mind fasting," which means refraining from entertaining certain harmful thoughts and fantasies. Thus we see that prayer and meditation are not just forms of religious observance, but a method of survival. It is a mental hygiene technique par excellence. It is hard to imagine how anyone could survive without prayer and meditation. It is the most important thing to learn in life if we want to be healthy and effective. Without it we are at the mercy of all sorts of erroneous remedies which the world is constantly offering us.⁽²¹⁾

Compassion

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 balance of the individual.

The compassionate man,

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however, is capable of transcendent regard, which is an ability to view life and people from a higher standpoint. I think it was Emerson who defined prayer as an endeavor to see life from a higher viewpoint. The higher viewpoint broadens our perspective beyond the interpersonal context of reasoning to the transpersonal.⁽²²⁾

Beholding What Is

In the prayer of beholding we do not beseech God to make someone well; we endeavor to realize that he is well because he is God's

spiritual manifestation. At most, we ask God to help us to see that the perfection of his creation is already an established fact, that we are joint participants in the good of God. Our work is nothing else than a constant endeavor to improve and increase this realization. The more clearly we can see this, the more our lives will correspond to what really is. "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psalm 119:18).

The possibilities of the prayer of beholding are limitless, and with it comes a release from self-confirmatory ideations which are

but manifold compulsive defense mechanisms designed to ward off the fear of nothingness, or nonbeing.

Another aspect of this process is the attainment of enlightened decisiveness. Decisiveness is a very desirable quality. However, there are healthy ways to be decisive and unhealthy ways to be decisive. Unhealthy decisiveness is based on willfulness, or superstition, or a gambling instinct of taking chances, or being reckless, which is imprudent to say the least. Healthy decisiveness is based on prudence, flowing out of reflection and inspired wisdom.⁽¹⁹⁾ ■

Prayer of Correct Self-Identification

Metapsychiatry's "Prayer of Correct Self-Identification" endeavors to help us see ourselves correctly, beyond the appearance of flesh and blood, in order to realize Christ's words: "I and my Father are one." We are nondimensional transparencies through which God's presence is revealed—in all situations, under all circumstances—One with and inseparable from the divine Mind.

I am what God is.

God is not a person—I am not a

person.

God is Mind—I am intelligent.

God is Love—I am nonpersonally, nonconditionally benevolent.

God is Perfection—I am healthy.

God is infinite Mercy—I am compassionate.

God is Humor—I am laughter.

God is Peace—I am peaceful.

God is Life—I am vitality.

God is Goodness—I am generous (in thought as well as in deed).

God is Infinite—I am nondimensional spirit.

God is Joy—I am joyful.

God is the divine Parent—I am assured forever.

God is Eternity—I am "never born, never dying."

God is the only I AM—I am because God IS.

Regular devotion to understanding these ideas can lead individuals to realize enlightenment. ■

The text above was compiled from the following publications:

(1) *BTD16: Willfulness*; (2) *BTD31: The Healing Environment*; (3) *EwW2: Radical Therapy*; (4) *EwW2: Is You Is or Is You Ain't?*; (5) *OM38: Progress*; (6) *BTD12: Information and Transformation*; (7) *BTD27: The Divine Context*; (8) *Booklet: Healing through Spiritual Understanding*; (9) *OM20: What is Thinking?*; (10) *BTD2: Phenomenology and Hermeneutics*; (11) *OM27: Existentially Engaged*; (12) *OM10: Glowing*; (13) *OM31: The Universe Speaks*; (14) *One Mind30: Immunity*; (15) *BTD17: Fail-Safe*; (16) *BTD20: Sex Education*; (17) *BTD5: Shouldlessness*; (18) *BTD8: Prepare Ye The Way*; (19) *BTD14: Beyond Nothingness*; (20) *BTD25: Safety*; (21) *BTD41: Alcoholism*; (22) *BTD53: Compassion*; (23) *OM38: Progress*;

Every Student Has A Mission

By Dr. Hora

Every student of Metapsychiatry has a mission in the world -- to spiritualize the mental climate in the world, to heal the world of its ignorance.

When we watch TV or listen

**Metapsychiatry
is a gift of God to
our time.**

We have built a new road,
Which is neither religious,
Nor materially scientific,
Nor political.

We have come to understand it
As an epistemological method
of truth realization.

-Dr. Hora

to the evil reports on the news, or see pictures of evil, disease, contagion, disaster, if we can transcend the picture and destroy it in our consciousness, refusing to be hypnotized by the picture, and, instead, become aware of the truth of God's perfect, harmonious universe, to the point that in spite of what we see and hear -- political propaganda, rumors of wars, and even war itself -- we can still seek to attain PAGL for ourselves, then we have succeeded in "overcoming the world." Every time we succeed in realizing PAGL in individual consciousness, it is like throwing a pebble in a big body of water in which the waves keep radiating further and further out, so that what blesses one blesses the whole world. And the more such individuals there will be in the world

the better the world will be because the dreams will not be permitted to spread and to create a contagion.

So, a beneficial presence in the world has a very far-reaching effect without even being able to perceive it or know it. It is not necessary to be fully enlightened to be a beneficial presence; one only needs to know how to pray. Whatever blesses one individual blesses the whole world, and is, actually, a blessing to the rest of the world. And, there is no other way that one can conceive of, eventually, realizing a world which will be peaceful and harmonious, until "the earth will be filled with the knowledge of the glory of God, as the waters cover the sea" (Hab.2:14). So, not only are we saving ourselves from evil influences, but we are also benefiting mankind. ■

PN 1986 – March

Taken from Dr. Hora's Talk on Seriousness -

We acquire immunity from the mesmerism of interaction thinking by waking up from the dream of seriousness to the joy and reality of divine Love.

Jesus said: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) "Behold, I give unto you power to tread on serpents and scorpions and over all the power of the enemy: and nothing shall by any means hurt you." (Luke 10:19) What is this world which Jesus overcame? And what is this power that Jesus can

give us? In Metapsychiatry, we have come to understand that the world which Jesus spoke of is essentially a dream of interaction thinking. The third principle of Metapsychiatry states: "There is no interaction anywhere, there is only Omniaction everywhere." Interaction is thought. It is thinking about what others are thinking about what we are thinking. The phenomenal world is thought in visible form. The human body is made up of interaction thoughts. If we listen to what the body is saying, we find that it is always speaking about interaction. Jesus teaches

us immunity from the poisons of serpentine thoughts and biting attacks in malicious relationships.

When we are healthy the body tends to be silent. We lose sight of the body. If we have a healthy stomach, we don't know that we have a stomach. The Bible says it is better to be "absent from the body and present with the Lord." We say, "It is better to be aware of Omniaction than to entertain thoughts of interaction." When Buddha was asked in what way was he different from other people, he replied: "I am awake" which means that he overcame the world of seriousness by progressing beyond the dream of interaction thinking. ■

PAGL Group Meetings

Susan von Reichenbach, mentored by Thomas Hora, offers spiritual guidance in Metapsychiatry - in person, by telephone or Skype - and leads, as well, classes in Metapsychiatry (CT). For more information or inquiries, please email Susan@theMetaWay.com or visit <http://www.theMetaWay.com> or tel. 860.405.4044.

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

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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.

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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.

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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.

PAGL View

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