

# PAGL NEWS

## Living in Safety

*The following excerpts from Dr. Hora's work, spoken to his students 30 years ago, are timelessly relevant and offer a practical guide to discovering safety in our lives today.*

### Safety

#### **Beyond the Dream: Session 25**

The problem of safety is particularly timely these days when we hear and read about crimes, accidents, violence, and victimization in general. The seventh principle of Metapsychiatry states: "Nothing comes into experience uninvited." Many people find this somewhat hard to believe. Some are even offended by the idea. Nevertheless, let us look into it and try to consider the following seemingly

outrageous statement: There are only two ways to become a victim — by wanting to, or by not wanting to. How is that possible?

The point is that, either way, the idea of the possibility of victimization is maintained in consciousness. Whatever we cherish or hate or fear tends to come into experience. Therefore, the question is, How can one be safe in a world seemingly rampant with crime? In what way can the knowledge of the above principle benefit us and provide us with protection? Some are beginning to understand that carrying a weapon, such as a gun or knife, not only does not afford protection, but actually tends to invite trouble. If we carry a weapon, it means that we have in mind the possibility of becoming endangered. If we have that thought in mind, that, in itself tends to act as a magnet, attracting corresponding experiences.

Now the question may be asked, Should one just remain naïve and ignorant, and walk around without any idea of the possibility of danger? Is naïveté protection? Is ignorance bliss? No, naïveté and ignorance are not desirable either. Therefore, it would seem that there is no solution. This brings to mind a Zen saying: "Yes is no, and no is yes."

This paradox is particularly troublesome when parents try to

admonish their children to be careful, to watch out crossing the street, or to drive carefully, or "do this, don't do that," because unwittingly they are implanting ideas of fear and danger into the children's thoughts. On the other hand, they cannot say, "Don't be afraid crossing the street, never mind the dangers," etc., because this would have the same effect. Neither would it be advisable for them to ignore the whole problem of danger.

This truly seems to be a conundrum. There is actually no solution to the problem of inviting experiences, as long as our viewpoint on life is purely human. A solution, however, begins to emerge when we consider what Jesus said to his disciples on one occasion: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matthew 10:16). He did not say to his disciples, "Be careful not to be devoured by the wolves, or arm yourselves against the wolves." He recommended a certain quality of being. What determines the quality of our being? The quality of our being is determined by our state of consciousness. What determines the state of consciousness? Our state of consciousness is determined by

*Continued on page 2*

### Inside This Issue

Living in Safety.....	1
The Healing Environment	2
Guilt .....	3
Security .....	3
Safety .....	4
The Line and the Circle...	4
The Greatest Protection	5
The Prayer of	
"At-One-Ment".....	7
PAGL Community News	
Listings .....	7

## Safety

*Continued from page 1*

the values we cherish. To be wise as serpents and harmless as doves means cherishing qualities which Jesus considered necessary for safety in a hostile world.

It is not what others can do to us that is the problem, but what our own thoughts bring into experience. The enemy is not on the outside. It is in our own consciousness. We suffer the consequences of our own habits of thought rather than what other people do to us, or what conditions impose on us.

The most intimate aspects of our

life are our own thoughts. Our own thoughts are the most dangerous influences that we must learn to beware of and to purify. 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.

How is an individual to know which thoughts are safe to entertain and which thoughts are dangerous to entertain? We can find out in the course of life that if we give hospitality to certain thoughts, these will bring disaster, or suffering, or discord, or illness

into our lives.

There is only one way to cope with life, namely, 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. ■

# The Healing Environment

## *Beyond the Dream: Session 31*

Lately there have been widespread discussions in the nation about the issue of capital punishment. All sorts of arguments have been raised pro and con. In general, we can distinguish positions based on pure vindictiveness, on crime deterrence, and on economic issues. Certain religious arguments are also brought up. And then there are others who are convinced that capital punishment has no effect on discouraging crime. The arguments seem to go on endlessly.

It appears that, by reasoning from the standpoint of human emotions and human logic, it is not really possible to arrive at an intelligent answer to this problem. Consequently, it is not possible to be for or against any of these positions in a clear-cut way. A Zen Master would say: "When it comes to the issue of crime and punishment, yes is no, and no is yes."

In contemplating this issue we may ask: What does it take to become the victim of a crime? There are only two ways to become a victim: by wanting to or by not wanting to. Therefore, if we could find an alternative to these two conditions, this might provide us with some valid answers. In answer to this dilemma we can say that the solution lies in being interested in something other than wanting or not wanting to be victimized. Thus when we are faced with the decision of whether to vote for capital punishment or against it, we cast our vote for crimeless living. In the universe of Mind crime is not known. There is brotherly love, harmony, peace, assurance, gratitude, freedom.

Someone may object and ask: Yes, yes, but what about in the meanwhile? In the meanwhile we suffer the trials and tribulations of living in an ignorant world. Thus the

issue boils down to this: not how to punish criminals, but how to live in safety in spite of the crime-ridden environment. In order to be safe, we rely on our meditation that we have called the four "Ws": Who am I? What am I? Where am I? What is my purpose in life? The answers to these questions are as follows: I am an image and likeness of God, a manifestation of Love-Intelligence. I am a divine consciousness. I live and move and have my being in omniactive Divine Mind. My purpose is to be a beneficial presence in the world.

So when we meditate sincerely and with understanding on the four "Ws," then we dwell in the "secret place of the most High... under the shadow of the Almighty" (Psalm 91:1). And this is the secret of safety and a remedy to the crime problem. Nothing will ever stop crime except

*Continued on page 3*

# The Healing Environment

*Continued from page 2*

if individuals in large numbers learn to dwell in the secret place of the most High.

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 of terrorism, of arson, blue collar crime, white collar crime, government corruption, etc., 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.

## Security

*from audio recording #18*

As we grow and change it is inevitable that we have to give up certain things that we have come to lean on for security. It can be something very trivial: a pair of shoes or furniture, or certain ideas that give us a sense of security, even

if only illusionary.

The more secure we feel by leaning on persons, places, things or ideas, the more insecure we are. These things cannot really give us a sense of assurance. They are not powers, we are only ascribing them powers. (eg. Rabbits' foot and other superstitions)

The real power cannot be invalidated or lost and that is God, Omniactive Love-Intelligence. "Acquaint thyself now with him and be at peace." (Job: 22:21) If we learn to lean on omnipresent mind, we can never be separated from our security system. "Nothing can separate us from the love of God" (Romans 8) That is the only way to be secure. ■

# Guilt

*Beyond the Dream:  
Session 51*

The general belief is that the capacity to feel guilty is very important and is a sign of mental health. It is also believed that psychopathic personalities and criminals are incapable of feeling guilty and, therefore, they are incurable.

It is important to differentiate between guilt on the one hand and regret or remorse on the other hand. There is no such thing as healthy guilt, or neurotic guilt, or insufficient guilt because all guilt is boasting. It is a self-confirmatory mode of ideation. It is also presumptuous, devious, and self-promoting. It is presumptuous because it is based on the presumption that man is capable of being knowingly evil. It is devious because it claims not to be ignorant; and it is boastful

because it is self-referential, i.e., self-confirmatory. . . .

The more guilty a criminal feels, the less will he be receptive to rehabilitation. It is difficult to reform someone who feels guilty, for the rehabilitation process itself becomes an occasion for self-confirmatory boastfulness. If a man says, "I know that I am bad," there is no hope for him. Only if he is able to say, "I know that I don't know," is there hope for him. This brings to mind the words of Jesus: "Father, forgive them; for they know not what they do" (Luke 23:34). The real issue is ignorance, but people in general would rather admit to guilt than to ignorance. To admit to ignorance requires humility.

The issue of guilt is a hoax that the "devil" plays on mankind; and there will never be any effective rehabilitation of criminals as long as they are allowed and even encouraged to feel guilty.

Psychopathic personalities commit

crimes and the world expects them to feel guilty. But they refuse. Psychologists and criminologists have assumed that these criminals are unable to feel guilty. They think that there is some kind of defect in their personality make-up that makes it impossible for them to feel guilty. Of course, if we understand the workings of self-confirmatory ideation, we can see that to not feel guilty and to feel guilty is really the same. In either case, the ego is being asserted and gratified.

A psychopathic personality has such contempt for social conventions that he refuses to abide by the expectations of society to feel guilty, thereby asserting his ego. The hypocrite says: "I feel guilty because I am bad." The psychopath says: "I am bad and I refuse to feel guilty." Essentially, both of them would loathe to admit to ignorance.

The question may now be rightfully

*Continued on page 4*

# Guilt

*Continued from page 3*

asked, “What are the requirements of a healthy response to a misdeed?” The healthy response to a misdeed

is comprised of the following three steps: (1) recognition, (2) regret, (3) reorientation. We recognize our mistake, regret our ignorance, and reorient ourselves by forsaking our errors. All these take place in the privacy of our consciousness.

. . .The more clearly we have been given to know what the truth of life is, or what Reality is, the more clearly it will stand out to our eyes whatever does not conform to that standard. ■

## Safety

*Dialogues in Metapsychiatry:*  
**Session 17**

Dr. Hora: What could be beyond victimology? “Freedomology.” In what way can freedom be found in the midst of an epidemic of crime? In what way can man find peace, assurance, freedom, gratitude, love, life in the midst of an epidemic of crime? Wherein lies safety? Safety lies in understanding that the solution to the problem is not in society, in the police, but in consciousness. A certain quality of consciousness will create a predilection to victimization, and another quality of consciousness will create a sense of safety.

Victim and victimizer are both involved in a mental preoccupation with which the culture, at this time, seems to be saturated. Liberation, protection, safety, and peace can be found in attaining a quality of consciousness which the Bible describes as: “. . .

dwelling in the secret place of the most High, under the shadow of the Almighty” (Psalm 91). Now isn’t this just foolish religious mumbo jumbo? Can the secret place of the most High give us a sense of protection and safety? Actual safety?

The Bible further says in Psalm 91, “Because thou hast made the Lord which is my refuge, even the most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” Then the liberation from the fear of crime is to be found in taking refuge in the secret place of the most High, and establishing our dwelling place in the consciousness of divine reality. Is this really possible?

Pretty soon, we hope, it will become common knowledge that the remedy to crime is in

consciousness and not in the police department or the welfare department, not even in the school system or academic education, but in learning how to dwell in the consciousness of divine reality, and in learning how not to be impressed by the fashionable preoccupations of the culture. . . .

[Now] How do we deal with the aggressive suggestions of the culture which constantly flood our consciousness with trash? . . .

[W]e must develop an awareness of what we are thinking at all times, and then we can quietly reject and eject whatever garbage thoughts are circulating in our consciousness. It is like wanting to live in a clean apartment; the moment some dirt comes in, the best thing is to sweep it out right away, not let it stand till Wednesday or when the maid comes. Right away, whenever some impurity enters our dwelling place, we quickly remove it; we don’t let it stay there. ■

## The Line and the Circle

*Beyond the Dream:*  
**Session 47**

Recently, in an adult education class, the story of the prodigal son came up for discussion. Interest

became focused on the good son who was faithful to the father but who, upon the return of his rebellious brother, became jealous and complained about the reception accorded to him. The class asked whether the meaning of the story is a lesson in humility.

That is the usual moral and religious

interpretation of the parable. However, the spiritual meaning of it is this: To be good or to be bad is the same. Sometimes children are very good, while at other times they misbehave. What is the difference? Essentially nothing. For when a child is “good” he seeks to be

*Continued on page 5*

## The Line and the Circle

*Continued from page 4*

praised, and when a child is bad he seeks to be punished. The common denominator is a desire for attention, which we call self-confirmation. We can confirm ourselves by being bad or by being good.

Let us consider the meaning of the father's statement in the parable. He didn't say, You must be humble, or, You shouldn't be jealous, or, You should be nice to your brother. He did not make any reference to moral or ethical behavior or religious sentiment. His answer was aimed at clarifying the truth of what really is. He said: "Son, thou art ever with me, and all that I have is thine" (Luke 15:31), which means that the good of God is infinite, spiritual, and always available to everyone. No matter how many people are getting how much, it is limitless. Envy, jealousy, greed, pettiness, rivalry, make no sense whatsoever. If we are faced with infinite good, there is nothing to quibble about, and enlightened man knows the good of God is limitless. There will never be a time when God will run out of love, intelligence, joy, beauty, health, harmony, peace, assurance, wisdom, or happiness.

The two brothers in the parable were reasoning from the standpoint of material limitation. Once life

is understood in its spiritual dimension, humility, arrogance, goodness, and badness become insignificant. Trying to improve a human person is like trying to straighten out a snake. How long will a snake remain straight?

In this context it is interesting to contemplate the various systems and institutions that man has evolved in the hope of improving the human race. Efforts at improving the human person are not very effective and often disappointing. This indicates that our assumptions about man must be inadequate. Man clearly is not what he seems to be. According to the Bible, man is image and his substance is spirit. How are we to understand this?

One way to attempt to clarify this mystery would be to imagine a circle, or a loop. This circle, when viewed at an angle to a source of light casts a shadow. When the circle is at a right angle to the source of light, the shadow will be a line. A line has a beginning and an end; a circle has neither beginning nor end. A line can be straight or crooked and still remain a line. In a way, we could speak of a sick line or a healthy line. A straight line is a healthy line, while a crooked line could be considered a sick or distorted line, but it is still a line. A circle, however, must remain perfect at all times. Otherwise it

can- not be considered a circle. A perfect circle can cast a shadow in the form of a straight line or a distorted line, depending on the surface upon which the shadow falls. In other words, environmental factors can affect the appearance of the line.

The circle, however, has no beginning and no end, and is perfect all the time. It represents our true selfhood in the context of Divine Reality. The light represents divine consciousness. In the context of divine consciousness we are all perfect and immortal. The line represents the human personality. The circle is not accessible to sensory perception. All we see with our eyes is the shadow and its problems. When we have a crooked line, we may try to improve the environmental situation — this could represent medical science and psychology, or social engineering, etc. — but we are still engaged in trying to improve a shadow, a phenomenon. . . .

What is needed is the realization of what really is in contrast to that which seems to be. It is not a simple reversal of facts, but a cognitive awakening to an awareness of God's omnipresence and man's perfection in the context of divine consciousness. ■

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# The Greatest Protection

## *Encounters with Wisdom Volume 2: Chapter 7*

Recently I saw a little sketch on television where a man was sitting on a park bench. Another man approached and started a conversation with this man who

was sitting on the bench. The man who was standing said, "I have a very difficult job." The other man asked, "What do you do?" He said, "I am a Jew catcher."

"What is a Jew catcher?" "I catch Jews to report to the authorities that they are still around." This was in Nazi Germany. He said,

*Continued on page 6*

## The Greatest Protection

*Continued from page 5*

“This is my occupation, and if I don’t catch 10 Jews a week, then they will eliminate me. If I want to survive, I have to run around and work every day until I make my quota of Jews and report them to the authorities for their elimination. So I am a Jew catcher.”

So here is a man who is in a job where he is required to find and to report people who then are murdered in the concentration camps. This is a very interesting scene that has far reaching consequences for people, because, while the Nazi solution of employment is very radical and drastic and can give you the shivers that such things are possible, people are put into situations where they are required to be devastatingly evil. So in this film, it was understandable that the Nazis would use a Jew to catch other Jews for extermination. And that was his job. From morning to night he performed his job so that he could survive. He would say “I have to confess to you; I am a Jew myself.” So they hired a Jew to catch other Jews for extermination. Now if you work for Citibank, they hire you to report on incompetent employees . . . right? You yourself are an employee and live in fear of being eliminated, but they expect you to fill out forms that will then help them to eliminate other employees. It is not so far removed from the Jew catcher. Can you see that?

It is a horrible thing that such cultural idiocies are accepted as common practice.

Now on another level, there are parents who bring up their children to be a certain way. For instance, let’s say you are a white supremacist. Then you will expect your children to bring home information that will hurt blacks in the community or report them to the police. The whole culture manifests such human misery. The human mind is so imbued with evil and malice that the whole culture is just a variation on the situation where man is used to hurt other men. There is a lot of that in the world. So this Jew catcher went along to save his own life; he was willing to work for the Nazis and to report on other Jews who then were exterminated, and this way he could survive for another week.

What would you have done in such a situation, where your own survival depended on the murder of others? In small ways we are brought up and hired and employed to do similar things. Now this man said that he is also a Jew, and that he wants to live, and he has to do this. But there are people who volunteer for these kinds of functions. Nobody asks them to do it, but they somehow are imbued with the thought that one man’s loss is another man’s gain. Of course, here we see that there is absolutely no trace that there is such a thing as perfect love, (singing) that “what the world needs now . . .” (laughter) is love. Perfect love . . . yes? Because under the disguise of

love, many malicious acts are perpetrated. If you would ask a thousand people in the street, “Do you know what perfect love is? Have you ever heard of it?” they would say, “Yeah, I read about it in the Bible. It says ‘Perfect love casteth out fear’ [1 John 4:18]. I know. I know my Bible.” But they have no idea what it is and what it could do to the world if people understood and appreciated perfect love. Unfortunately, the Bible doesn’t explain what perfect love is. We have to receive it through inspiration to understand it, and that, of course, throws an entirely different light on life.

Now, if this man, this Jew catcher, would have understood perfect love, two things could have happened — he would have volunteered to enter the extermination camp himself or God would have found a way of saving him. But he didn’t know. What you don’t know can hurt you and can hurt many others. So if we are in a job where we are required to malign and hurt our co-workers, we have two things we can do. We can say, “No, I refuse to hurt anybody,” or “I resign and I’ll go on welfare.” But you do absolutely not accept this kind of assignment because you are committed to perfect love, and God will not let you down. I can give it to you in writing. If nothing else happens, you can hang it on the wall. I am sure you all know that God would not let us down if we take a stand on perfect love. ■

# The Prayer of "At-One-Ment"

## *Beyond the Dream: Session No. 58*

Man is unavoidably prayerful at all times. Without realizing it, we live in a condition that requires us to pray in order to have a sense of direction in life. Without prayer we judge by appearances and tend to become disoriented. Our senses are not adequate to provide us with reliable information about Reality. We tend to wind up with misdirected modes of being-in-the-world. Whatever we cherish, whatever we hate, and whatever we fear are our gods, and we pray to them all the time.

Prayer can also be thought of as a mental hygiene principle. Sanity depends on being in touch

with Reality. Thus, prayer is an existential necessity. We are not talking here about religious prayer, which is mostly petitionary. We define prayer as a constant conscious endeavor to be aware of our place in Reality.

The world is constantly intruding on our consciousness, creating disturbances, fears, confusion, and emotional upheavals. We misinterpret what we see. This results in discords and disasters. To live in harmony, we must learn to pray effectively. Effective prayer is based on seeing Reality rather than getting something from it.

In Buddhist literature we came

across a prayer that could be thought of as "symbolic prayer." It speaks of a calm lake on a windless night which reflects the moon without distortion, so that it glows from the lake. This is a symbolic portrayal of man as a "place," or a consciousness which perfectly reflects the spiritual qualities of God. When human consciousness is filled with Love-Intelligence, God glows in it. Such an individual becomes a beneficial presence in the world. He finds his bearings in what we call PAGL (peace, assurance, gratitude, and love). ■

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## PAGL Community News Listings

### **PAGL Group Meetings**

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META Classes in Metapsychiatry are led by Susan von Reichenbach in Old Lyme, CT. on the second Saturday morning of every month from 10:00-12. Susan also offers spiritual guidance in Metapsychiatry in person, by telephone or Skype. For inquiries, please email [susan@theMetaWay.com](mailto:susan@theMetaWay.com) or tel. 860.405.4044. The MetaWay's next all day Retreat will take place on Sat. 11/14/15. Visit: [www.theMetaWay.com](http://www.theMetaWay.com)

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

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Monthly PAGL Group on the 1st Wednesday of each month at 8 PM Eastern, with Bruce & Diana Kerievsky. For info: 609-662-4911 or [bruce.kerievsky@gmail.com](mailto:bruce.kerievsky@gmail.com). Diana is also available for private consultations by phone and by Skype.

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

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Weekly PAGL groups with Ruth Robins:

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

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

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

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THREE META BOOKS: A set of two companion books to Metapsychiatry: "Meta Meanings," which defines Metapsychiatry's core ideas/vocabulary and juxtapositional method with examples; and "Meta Prayers and Principles," which is a collection

of Metapsychiatry’s “guidelines to spiritual living” with elucidations; and “Metatations,” a collection of wisdom from Dr. Hora on diverse topics for contemplation. To order, contact: Susan von Reichenbach at metabooks@metapsychiatry.info,

by phone at 860-405-4044, or visit [www.theMetaWay.com](http://www.theMetaWay.com)

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Metapsychiatry on TV ~ In The Listening Place’s nine part television series, “Who am I? What is the Purpose of My Life?”,

Nancy Rosanoff interviews Ruth Robins about the core ideas of Metapsychiatry. If you would like to watch a free clip from the show, read the text of some interviews or purchase the DVD series, visit: [www.metapsychiatry.org](http://www.metapsychiatry.org) ■

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## PAGL News

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

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