ADVANCE!

ISSUE 24

IN THIS ISSUE
DEATH
AN ARTICLE BY L. RON HUBBARD
ON THE REAL FACTS ABOUT
LIFE AFTER DEATH
and
THE MYSTERY OF LAMAISM
ANOTHER ARTICLE
IN THE SERIES ON
MAN'S SPIRITUAL
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ADVANCE!

Issue 24

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ADVANCE! MAGAZINE 24

Published by the Advanced Organization of The Church of Scientology

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COVER: A mask on the face of a Tibetan holy water vessel. The face depicts a "defender of the faith."

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To the Reader

YOUR CONTRIBUTION

We *are* moving toward an OT society. And Advance! is a part of it. This is your magazine so please know that any contributions you wish to make to it continue to be very welcome. Many of your contributions are regular features: letters, poems, OT phenomena, success stories, book reviews, etc. So keep the flow moving and anything else you want to send in by all means do so.

Write me care of your nearest Advanced Organization.

THIS ISSUE

The article on "The Mystery of Lamaism" is an exposé of the original doctrines of Tibetan Buddhism, including an analysis of the "Tibetan Book of the Dead." Fellow time travellers take note. But even this is topped by Ron's incredible article on Death – which is really, of course, an article on life! Ron's article fully clarifies what the "Tibetan Book of the Dead" made an earlier, imperfect and sometimes confusing attempt to describe: Life after death, i.e. what a being does after he drops the body.

MONTHLY

I'm happy to announce that due to popular demand, Advance! will henceforth be published *monthly.*

YOUR EDITOR

IMPORTANT NOTE

In reading this magazine be certain you never go past a word or phrase you do not fully understand.

The only reason a person gives up a study or becomes confused or unable to learn is because he or she has gone past a word or phrase that was not understood.

If the material becomes confusing or you can't seem to grasp it, there will be a word *just earlier* that you have not understood. Don't go any further, but go back to *before* you got into trouble, find the misunderstood word and get it defined.

Any Scientology words which are not defined immediately in the text or in footnotes will be found in the "Definitions" on page 23.

Letters to the Editor

Letters from Advance! Mag readers are welcomed and as many as possible will be published in each issue. You can express your views on the articles and any other features of the Mag as well as on other subjects of interest to Advance! readers.

The new Advance! looks terrific. I love the cover and the piece on Buddha; the LRH piece on the Abyss/Nirvana is striking.

I'm glad you thought well enough of my poem to print it. I've been jotting out another few, and may send another soon.

My buddy, Rupert de Beers, wants to know if you have any plans to use the poem he sent you some time ago.

Michael Baybak
Los Angeles

(Tell Rupert we do plan to publish his poem soon – The Editor)

I've had some more thoughts on a public-oriented Scientology magazine:

The magazine should be made up primarily of articles that give people basic Scientology data in a form that is understandable to them, and that they can use.

Each issue should contain one or more surveys, designed to find out what the readership would like to see in the magazine. (A friend of mine, Jean Claude Koven, has built up a consumer oriented magazine from nothing to 50,000 in a matter of months largely by this technique: continual surveys on what his readers need and want from his magazine.)

For example, if unemployment is a big issue, then something on the order of *Problems of Work* should be in the magazine.

In addition, the magazine could include articles that set forth sane viewpoints on money, sex, marriage, etc. It might even be possible simply to reprint some of LRH's policy letters on these subjects.

Of course, each issue should contain an article on what Scientology is, that hits current buttons and ruins.

People are looking for answers. Things are getting worse for them. We need to reach as many people as possible. A public-oriented Scientology mag would help – and would do very well IF it is well and continuously surveyed (in my opinion).

Eric Reiner
New York

Hi! I just want you to know that I think your magazine is really great and for you to keep up the good work. Your magazine has given me a better reality on OT and now I'm really working to get there. Before, I wanted to go Clear, but I wasn't sure whether or not I wanted to go OT cause I was kind of scared. But now, well, I can hardly wait! Keep doing what you're doing!

Laurel Jacht
The Church of Scientology
Detroit

Just finished reading Advance! 23. Very well done. I especially enjoyed the illuminating article on Buddhism, the article "The Abyss" and the two poems. Also the data on the Solo Course on page 3 was helpful.

Bruce Pick
Port Washington, N.Y.

My name is Petur R. Jonsson in Malmo (Sweden). I have got some of your fantastic Advance! issues 19, 20, 21, but I'd like to get all of them back from issue 1 or as far back as possible. This magazine is the most fantastic magazine I've ever read. I would appreciate your help in sending me those. I will put them all together in one book.

Petur R. Jonsson
Malmo, Sweden

I am a Buddhist of five years and several lifetimes, and now a Scientologist for a year and a half, still keeping my bodhisattva vows. Your Advance! article was enlightening.

I had noticed as a Buddhist that the original notion of nirvana as extinction of suffering and craving changed in some sects to extinction of self. Suffering and craving are "charge": caused by trying to withdraw from that which can't be withdrawn from or trying to approach that which can't be approached (extracts from earlier bulletins in HSDC). Extinction of self is the R6 bank. Quite a bit of squirreling there!

The original nirvana was attained by exteriorization and *disidentification* of the perceiver (static) from all things perceived (MEST).

Thus this controversy over whether Buddha taught the existence of a self. He would attack all *arguments* to prove a self or any *conception* of a self. Yet at other times he spoke of a self himself.

The Pali and Mahayana Scriptures make sense if read in light of the Axioms of Scientology. You quote a text: "Although countless beings have been led to perfect nirvana, no being whatsoever was led to nirvana." Why? Life is basically a static. It doesn't move and doesn't really change. How could a nothingness be "led"? Further, you quote "If . . . a Bodhisattva holds a notion of 'being', he cannot be called a Bodhisattva." Why? Because the static is a nothing senior to all notions. Any notion one might have of one's own identity is just a consideration. Anything you identify with limits your infiniteness. He was attacking the various elaborate theories of the soul then extant.

Yet to say that there is no self is directly contrary to the central philosophy of Buddhism: life cannot be apprehended by intellectual analysis; it must be confronted as it is free of preconceptions. The static is not perceivable and so should not be spoken of. When it is spoken of in the prajna paramita (wisdom transcended), sutras, (scriptures), it sounds like parts of the Axioms of Scientology, eg. Basic Truth has neither persistence nor non-persistence, has no time, place, form or event, no location, mass, motion etc.

Ralph Bloemendaal
Church of Scientology
St. Louis

For issue 22 of Advance! my thanks abounding.

On reading it, I was again reminded of a quatrain that I wrote some years ago; it seems so apposite (appropriate) that I feel your readers will understand:

No chemist ever made a fern,
Nor physicist a rose:
Man's grandest need is but to learn
What man already knows.

It's original title was "On Priorities that Bide Their Time . . ." You will know exactly what I meant.

Dr. Vaughan Brusseau
Toronto, Canada

In your issue December/January 73/74 included was a success story by my mother, Pauline Shattuck, OT.

That *was* a success, I agree, but to me, what she did was everyday run-of-the-mill. You see, living with a power source, I find that extraordinary things happen every day – sometimes three or four times a day.

The powers of OT constantly amaze me and urge me on my own personal route to total freedom.

It was really interesting reading my issue of Advance! and seeing her success; I validated her, but still, to me, just about everything she does is a success story in itself!

Lisa Shattuck

■

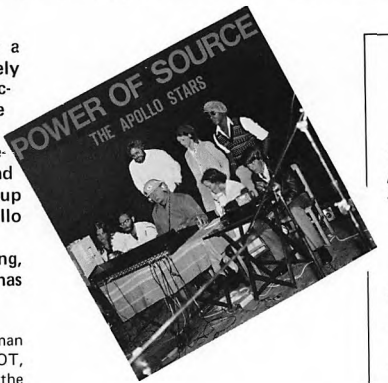
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"Phenomenal." *"Fabulous."*

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"What a cognition."

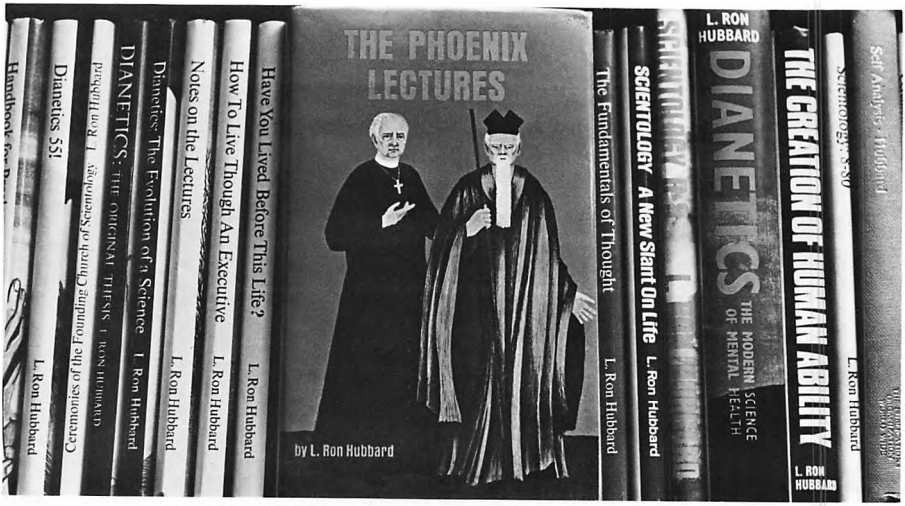
"I haven't danced like that in ages — boy did I live — what a key out!"

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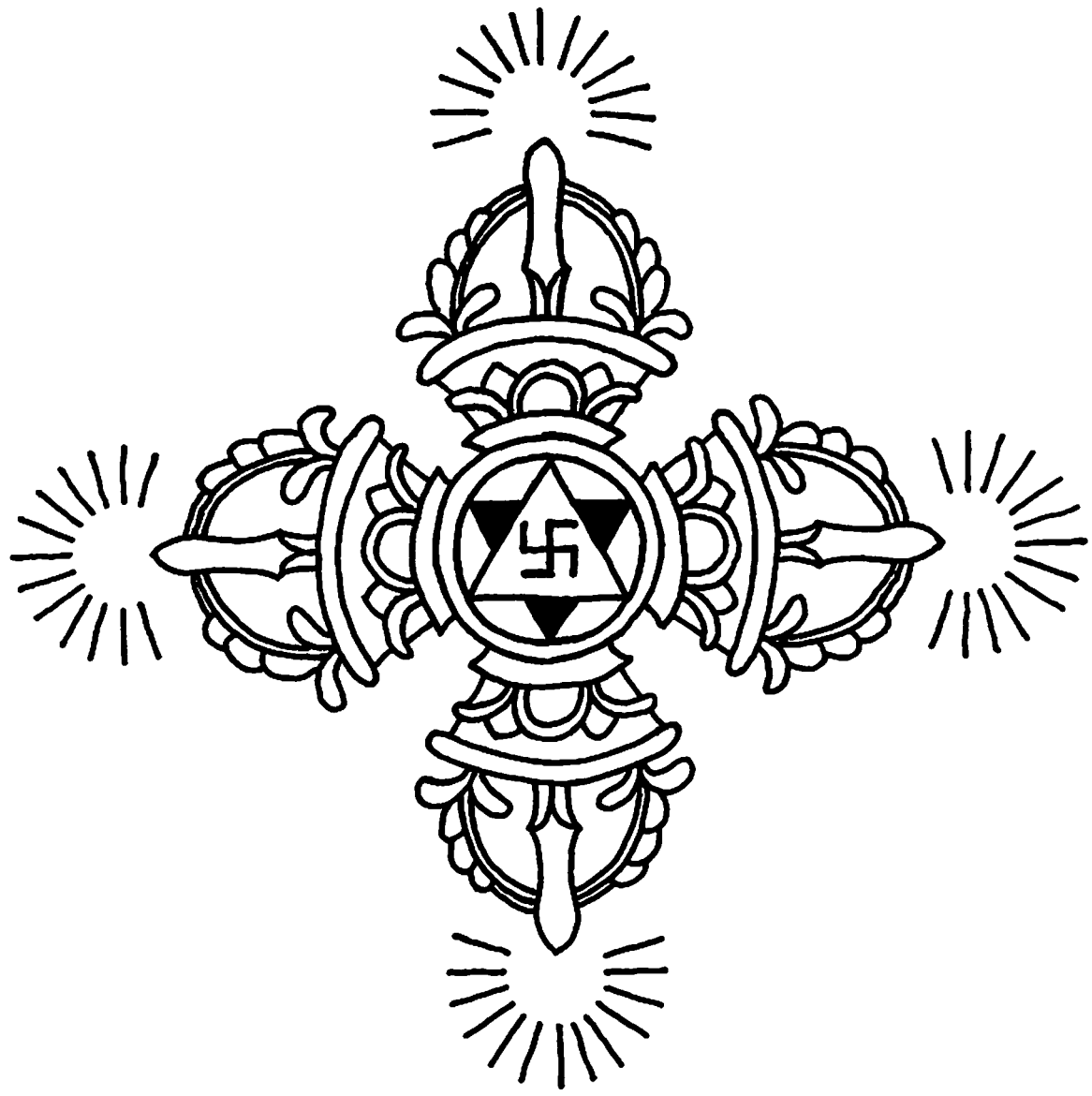
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THE MYSTERY OF LAMAISM



"CONFIDENTIAL.
That which you are about to read is only for initiates indoctrinated into the secret doctrines."

That is the ancient meaning of the above Tibetan symbol. However, as a Scientologist you are far more advanced than any ancient wisdom-seeker and Advance! invites you to read and enjoy yet another exciting article in its continuing series on Man's spiritual history, a history that can only now be written because Scientology culminates and clarifies all Man's previous attempts for spiritual truth and freedom.

He (Gautama Buddha) in actual fact went to Tibet and developed what is called Lamaism, a further extension of Buddhism, in an effort to produce a methodology to reach the basis of the mind and permit an individual to be spiritually free.

L. Ron Hubbard

Lamaism means literally the practice, system, or doctrine of the Lamas. Lama means the "Superior One." It is a term reserved for an ecclesiastic of high rank in Tibetan Buddhism but by courtesy is extended to any Gelong (an ordained Tibetan monk).

But what *is* Lamaism? When did it start? By whom? What are some of its most interesting points?

The year is 747 A.D. It's spring. An important event occurred which a young Tibetan nobleman might have described thusly:

The smoke rose vertically. This was the first thing I noticed. Then I realized I no longer felt the eternal wind. It had stopped – as if it too waited with bated breath for the arrival of Padma Sambhava, who is to bring us new knowledge and perhaps wisdom.

The townsmen seemed to go about their business with muted voices though it's doubtful they foretold the Guru's arrival. Even the dogs stopped barking. A silence grew manifest – as if to leave a space for the hearing of the new Insight.

Thus I waited.

Then like the sun breaking over the white mountain citadels which have preserved us for so long – suddenly the blessed one and his disciples appeared on the inward plateau. The King and his wives were there to welcome them.

Our histories will later record for the world that this new Teacher, known on earth as Padma Sambhava, was the founder of the Dharma in the land of the Snowy Ranges. The Dharma, Dharma meaning knowledge; the truth that Buddha revealed and which we can discover in our own hearts and minds."

In fact, according to Tibetan writings Gautama Buddha took rebirth as Padma Sambhava with the express purpose of "preaching the Esoteric Dharma" which in modern terms we could decribe as the most "far out" doctrines and practices of Buddhism.

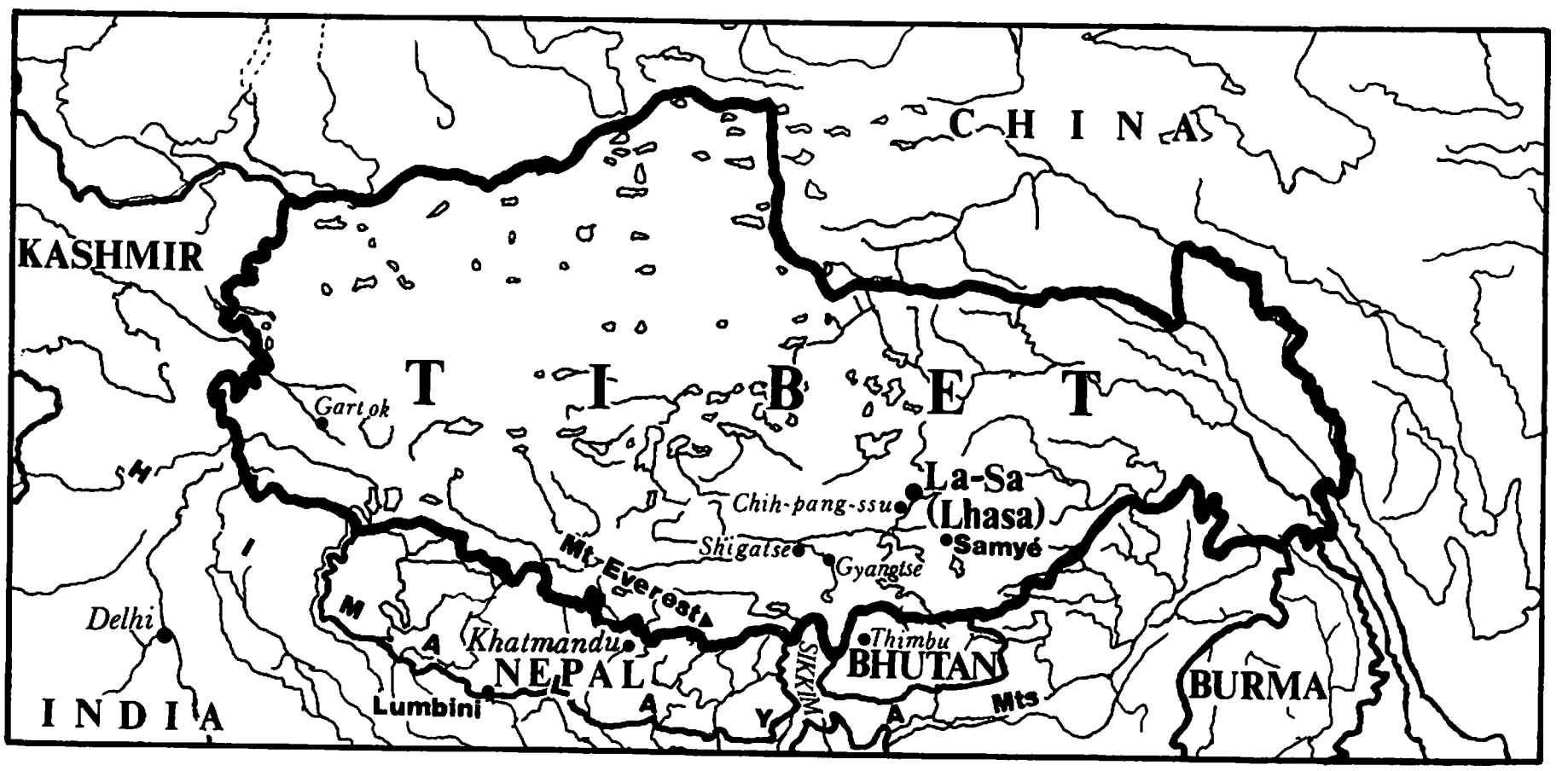
Let's go back a few years. The background of Tibetan Buddhism is called Tantrayana, "Vehicle of the Tantra texts", an occult form of Buddhism which began to arise in India in the second century A.D. and which by the sixth century found its way onto the curriculum of the great Buddhist universities of India.

Padma Sambhava was a renowned professor at the University of Nalanda, the most famous Indian Buddhist university. According to the biography of Padma the good king Thi-Srong-Detsan wanted to splendidly introduce Buddhism in Tibet and inquired as to the most famous teacher and came up with Padma's name. He invited him, and Padma accepted.

After his arrival Padma built the first Tibetan Buddhist monastery at Samye, translated scores of Sanskrit Buddhist materials into Tibetan, established the higher religion of Buddhism in Tibet and founded an order of monks. He also authored various works which we will examine later.

Padma became a great cultural hero of Tibet. A biography of him written by an immediate disciple attributes various OT powers to him and is already legendary. As a 20th century Tibetan Lama states: "Padma Sambhava . . . was the first great teacher of the Doctrine of the Enlightened One to the people of Tibet . . . he lifted them socially from crude barbarism to unsurpassed religious insight . . . all sects of Tibetan Buddhists revere him. The Precious Guru cannot but be regarded as being one of the chief Culture Heroes and Enlighteners of our common humanity."

One of the interesting things about



Padma is that he hid copies of various works and translations in caves and caches throughout Tibet: "in order (as his biography states) that there might be preserved for future generations the original uncorrupted teachings . . . All that he taught was recorded and hidden. Even the teachings of the Lord Buddha in their purity he hid, so that the non-Buddhists might not interpolate* them. No one save the Tërtons (a taker-out of hidden texts) would have the power to discover and bring forth the secreted writings."

According to the biography Padma, appointed Tërtons to be reborn at various times with the express office of uncovering and revealing the sacred works. According to the Nyingma School of Tibet, sacred texts have been found by Tërtons through the centuries in 49 different places in Tibet.

So Padma Sambhava was a fascinating character!

So let's have a look at some of the materials which bear his name. Lamaism as characterized at its inception by Padma is above all concerned with the mind and exteriorization. Of all of the words of the Buddha it is an extension in particular of the following:

"All that we are is the result of what we have thought. It is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the wagon.

"All that we are is the result of what we have thought. It is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him."

In interpreting the Tibetan materials we are to examine, it should be remembered that we are examining these with a light so powerful that it dispels the shadows that have plagued previous Western interpreters even when they thought they understood them. That light is, of course, Scientology, the ultimate development of the study of knowledge, the mind and spirit. It would not be easy to approach these early Tibetan Buddhist materials, most of which are enfolded in a symbolic language, without knowing the parts of man as revealed in Scientology. In fact, as fascinating as these materials are, one must resist a temptation to read more insight into them than there actually is.

So hoist your mental sails and let's make for the milestone of Lamaism, a book on "Self-liberation" by Padma Sambhava. It has the following introduction:

"Herein follows the Art of Knowing the Mind, the Seeing of Reality, called Self-liberation, from 'The Profound Doctrine of Self-liberation by Meditation upon the Peaceful and Wrathful Deities."

Basically this could be summed up as: There's an absolute which is senior to and not part of the physical universe. This Absolute is Ultimate Truth – and *you're it bud!* Liberation is the process of *really* realizing this point. The basic trap is to sink into and believe the illusion that the physical universe is king. On the contrary, says Padma, "Mind [by which he means unconditioned beingness] when uninhibited conceives all that comes into existence."

Sorrow and unhappiness basically stem from not knowing oneself. Realizing the essence one already is is "the foundation of all the joys."

What it takes to achieve self-liberation is (1) the teaching, (2) understanding it, (3) applying it, and (4) realizing the fruit of the teaching.

A point of confusion in the translations is that the same term, "mind" is used to embrace both the finite mind of thoughts and concepts and *the* Mind, which is the self-existing absolute, one's own essence. "By controlling and understanding" the finite mind, one can reach the Mind in its true state. This "mind" is "naked, immaculate; not made of anything, being of the Voidness; clear, vacuous, without duality, transparent; timeless, uncompounded, unimpeded, colourless; . . . transcendent over creation.

Scientologists would recognize this as Axiom One of the Scientology Axioms which far more accurately states the case: "LIFE IS BASICALLY A STATIC. Definition: a Life Static has no mass, no motion, no wavelength, no location in space or in time. It has the ability to postulate and to perceive."

In the closing paragraphs of this book Padma Sambhava states: "Although taught during this present epoch, the text . . . was hidden away amidst a cache of precious things. May this Book be read by those blessed devotees of the future."

Thank you, Padma.

Another work attributed to Padma is possibly one of the five most fascinating pre-Scientology works: the *Bardo Thödol.* Hold onto your hat – we're going to take a trip through death! The *Bardo Thödol!* Known to the West as the "Tibetan Book of the Dead," through the splendid edition of W. Y. Evans-Wentz.

Bardo is the state intervening between death and rebirth. Literally the title could mean, "Liberation by Hearing on the After-death Plane."

This is a technical not a philosophic manual. As the introduction states, this is "The Great Doctrine of Liberation by Hearing, which Confers Spiritual Freedom on Devotees of Ordinary Intelligence." As was discussed in Issue 23 of Advance! the real intent of Buddhism, not previously known to the West, was exteriorization. This manual is a further development of this subject. It contains this key point: except possibly for the highest adepts, Man could not stably exteriorize with Buddhist technology. In other words, it was a failed technology. Padma spotted the key point that at death *natural exteriorization occurs.* His effort was to take advantage of this point by convincing the being that he could remain stably in this state and thus obtain "liberation."

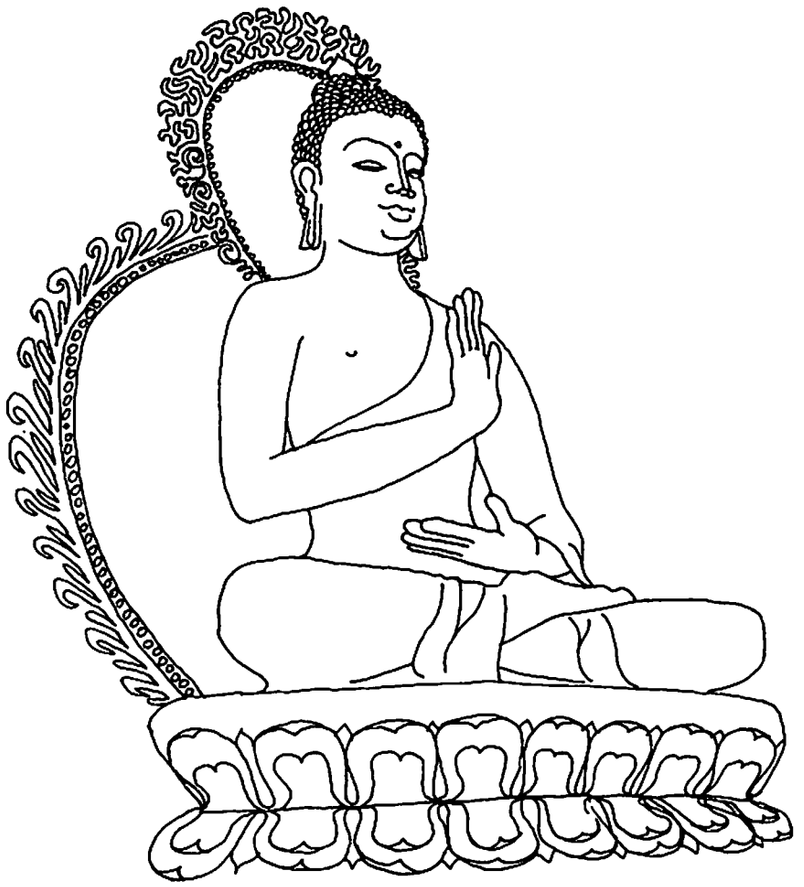
He also recognized that a being was easier to work with in an exteriorized state as, unencumbered by a body, he is far more able and receptive. Various para-normal capabilities were acknowledged. For example, at one point the disembodied being is thusly addressed: *"O Nobly-born, that art actually endowed with the power of miraculous action . . . a power come to thee naturally . . . thou art able in a moment to traverse the four continents . . . or canst instantaneously arrive in whatever place you wishest."*

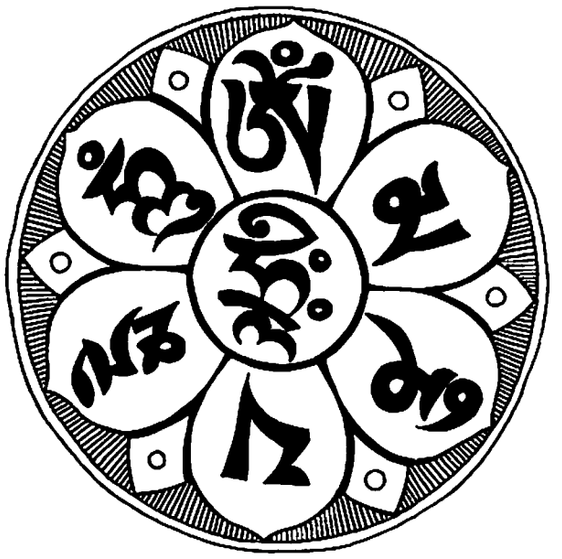
One could say in our terms that the *Bardo Thödol* is an attempt to achieve a spiritually free being, able to exist without reference to a body or MEST, by overcoming the almost inevitable compulsion of the being to sink back into a body due to his past overts* (evil Karma).

Textually the manual consists of instructions to the officiating priest coupled with the passages he is to read to the exteriorized thetan from just before the point of death to a period some 49 days later when he

**Interpolate:* to alter or enlarge (a book, passage, etc.) by putting in new materials, especially without authorization or deceptively.

**Overts:* contra-survival acts.





(left) Tibetan temple statue with hands in mudra (ritual gestures of the hands used in symbolic magic) of the "Gesture of Fearlessness." (right) A symbol of the lotus flower with the symbols of the Eastern chant "Om Mani Padme Hum" in Tibetan script within the petals.

picks up another body if such be the case.

Of course it was vital to know whether the subject was really dying or not. For this another treatise existed listing all the death symptoms.

By the way, an interesting point is that in Tibetan funeral rites the body is cremated or otherwise completely disposed of so that the thetan can not compulsively hang around it – which would impede the liberation attempts.

When the person died he was directed to leave through the natural opening in his skull. The first moment of exteriorization, symbolized by a radiant Clear Light, was considered the key point because if the person could hold on to the full realization of his basic self "his liberation will be certain." According to this manual he will be most certain of his own beingness when he first blows out of his head.

After the first point of exteriorization, the being enters the Intermediate or Between-lives area. It is made clear to him as he goes through this period what condition he is in and what his chances of liberation are.

Day by day there is a reading and instructions by the priest to the being to help him confront his condition and escape the wheel of rebirth.

The Intermediate area is no joy ride. Per the text the being is beset with terrifying and often gruesome visions and hallucinations which do not, however, have objective existence but are "reflections of (his) own consciousness." If he can't confront them he'll become overwhelmed and hasten his rebirth. The manual urges the person to realize these apparitions are only his own mental dramatizations. By confronting them and the truth of his own beingness as well then "thou wilt obtain Buddhahood."

The manual stresses that each moment he doesn't seize his opportunity for liberation, that chance becomes more remote as he spins in toward rebirth.

During the Intermediate state the newly-deceased is also advised in the interest of liberation to (1) let go of his worldly possessions so he is no longer attached to them; and (2) to keep his thoughts purified by, for example, not getting angry even if he sees his relatives misperforming his funeral rites!

Eventually, according to the *Bardo Thödol*, the being (if he hasn't achieved liberation) arrives at the point in time where through his compulsions for a body he is being drawn rapidly toward rebirth.

As the person nears the rebirth stage the manual states he will "see visions of males and females in union" and he is cautioned to "withhold . . . from going between them." Final efforts are made to get the being to sublimate his need for a body. If that fails the officiating priest, through continuing to read the *Bardo Thödol,* assists the person to choose the most optimum birth possible. It is particularly stressed that he should pick up a body in a land where religion flourishes so he can resume his path to emancipation.

The author urges in the *Bardo Thödol* that the text be read "in the midst of vast congregations. Disseminate it" so that beings will already be familiar with it when it is read at death. As the text states: "*Whatever the religious practices of any one may have been – whether extensive or limited – during the moments of death various misleading illusions occur; and hence this Thödol is indispensable. To those who have meditated much, the real Truth dawneth as soon as the body and consciousness-principle part. The acquiring of experience while living is important: they who have [then] recognized [the true nature of] their own being, and thus have had some experience, obtain great power during the Bardo of the Moments of Death, when the Clear Light dawneth.*"

There are instructions in the *Bardo Thödol* at various levels and appeals.

(continued on page 21)

In this article Ron reveals the real facts about what a thetan does at and after death and why death needn't be feared. You'll learn many fascinating phenomena about a subject which was hitherto shrouded with superstition and about which Man had little actual data until Scientology. (This article has been edited from a famous lecture given by Ron to the 18th American Advanced Clinical Course in 1957.)

Death
by L. Ron Hubbard



The whole subject of death has been one of the more mysterious subjects to man and it has only been in Scientology that the mechanisms of death have been thoroughly understood.

We are actually the first people on this planet that do know a great deal about death. It is one of the larger wins of Scientology.

In the first place, man is composed of a body, a mind and what we refer to as a thetan.

Man thought he *had* a human spirit. That is totally incorrect – man *is* a human spirit which is enwrapped more or less in a mind which is in a body. That is man, homo sapiens. He is a spirit and his usual residence is in his head and he looks at the pictures and the body carries him around.

So what happens to him when he dies?

Basically all that happens is that a separation occurs between the thetan and the body.

He, however, takes with him old tin cans, rattling chains, bric-a-brac and other energy phenomena that he feels he cannot do without and stashes these in the next body that he picks up.

In this lazy time of manufactured items and Frigidaires he does not build a new body. He picks one up off the genetic line which is a series of mocked up automaticities which are produced according to a certain blueprint from the earliest times of life on this planet through until now.

Now, there is such a thing as a cycle of action: create-survive-destroy. At the shoulder of the curve an individual is mostly interested in surviving. Early on the curve he is interested in creating. And at the end of the curve, he is interested in the disposition of the remains.

This cycle of action happens whether you're speaking of a building, a tree or anything else.

When we apply this cycle of action to these various parts I described, we get a death of the body, a partial death of the mind, and a forgettingness on the part of the spiritual being which is, in itself, again, a type of death.

But the first thing one learns about death is that it is not anything of which to be very frightened. If you're frightened of losing your pocket-book, if you're frightened of losing your girl

"It's very easy to forget about death because that's what death is – a forgettingness."

or your boyfriend, if you're frightened of losing your body – that's how frightened you ought to be of dying, because it's all the same order of magnitude.

We strike the first observable phenomenon in death when we find out that the mind, in spite of mechanisms which seek to decay it and wipe it out, does maintain and preserve mental image pictures of earlier existences. And with proper technology and an understanding of this one can be again possessed of the mental image pictures of earlier existences in order to understand what was going on.

But Man is more or less convinced that a memory remembering back past this subject called death, would cause him to re-experience the pain he already feels has been too much for him. Thus he is very reluctant to face up again to this mechanism, and facing death almost always goes in to a bit of amnesia.

One can say it's all very well to take a scientific attitude towards death, but after all it does carry with it a little shock and upset. Until you've been dead a few times you wouldn't understand how upsetting it can be!

We are actually indebted for a considerable amount of our material to the odd fact that I have been officially dead twice. I died in an operation one time back in the '30's, and went outside above the street and felt sorry for myself, decided they couldn't do this to me – the body's heart had stopped beating, and I went back and I grabbed the body by several interesting mechanisms in the head that restimulate a body's heartbeats. I just took hold of them and then said come on here, and snapped the body back to life.

The only reason I mentioned this is because it happens to so many people and they never mention it. They go and kick the bucket and come back to life again and somebody or other invalidates them, and so they shut up about it and they never say anything about it again.

This fact that one has lived before is so restrained, that the restraining of it is the reason it is forgotten. The unpopularity of it in other ages brought about the forgetter mechanism itself which causes an occlusion on the subject of death. In other words, that one cannot talk about it is enough all by itself to continue to cause the forgetter mechanism.

We know how a person would suddenly run out of havingness if he died and we would expect this much loss of possession and so forth to wipe him out, but it doesn't.

This is what ordinarily occurs. An individual backs out thinking of his responsibilities, knowing who he is, where he's been, what he's been doing. If he's in any kind of condition at all this is what occurs. He backs out at the moment of death with full memory. Something kills the body, an automobile, too many court suits, too much overdose of widely-advertised sleep-producing agents, and the body ceases to function and the moment he conceives it to be no longer functional in any way, he backs out.

Now at that moment he knows who he is, where he's been, etcetera. Usually a total occlusion does not occur at this point.

It is not true that a being, a thetan in excellent condition, gets some distance from the body and then doesn't care about it any more. That is simply a phenomenon of havingness and when we first found that we thought this was always the case. But then we were striking where thetans ordinarily were on the tone scale – below apathy.

In support of this, you can pick up on the track times when a fellow backed out of his head and was as mad as the dickens. And just kicked the stuffings out of the fellow who killed him. Made spirits and this whole theory of spirits very unpopular. People tried to forget this, so when they ran around killing people they would get no immediate kickback – that is, when one committed a crime one wouldn't have to suffer for it.

Thus, Man has capitalized enormously on the phenomena surrounding death. For example, look around in your neighborhood and if there is a building which is well kept, it's normally an undertaking parlor; look at the average pay of a medico who gets paid whether the patient dies or not and you'll find that pay is very, very high. It is easy to capitalize on this. Why?

Because people when they think of death think of loss and grab something. This explains the behavior of relatives after one of their number has died. Everybody gets in there and tears apart all of the person's clothes and they fight with each other over the possessions. They're still alive, but they have experienced the loss of havingness and they pour over this particular person's effects – they're really to some degree trying to get the person back. They think if they can grab enough dresses they'll get the person back. It actually is not quite as greedy as it looks, it's just obsessive.

I've seen relatives, for instance, pick up some of the weirdest things. I saw one old lady one time just screaming over the fact they wouldn't let her have a fellow's Meerschaum pipe. I pointed out to her that she didn't smoke a Meerschaum pipe and she looked at me sort of dazedly and came out of it and said "so I don't" and handed it to somebody else. It was a token, a symbol of the person who had just left.

The exact behavior could vary from person to person. At a certain level a person who had to have tremendously would get just so far from a body and he's liable to just say "well, I just don't care about it, I don't want anything more to do with it, I don't want to live anyway and I have been very unhappy during that whole life and I'm awfully glad I don't care."

Somebody else is just as liable to not even think about it. But that person was so little alive when he was alive that his aliveness after he has died is also negligible.

Let's take a person who is fairly well up, who is fairly strong and capable, and somebody knocks off the body. I'll give you a rather interesting reaction on that: "I'll show them they can't put me out of the game," and he suddenly did a dive half way across the country, saw a maternity hospital and grabbed a baby. Made him mad. Upset him.

Somebody higher than this would not have been in contact with bodies in the first place.

But we're on the subject of death and homo sapiens. An exteriorization occurs, a very fascinating exteriorization because it is totally cognizant. The person knows who he is; he usually has pretty good perception; he knows where his friends are. For somebody to come around and point out this fantastic spiritual phenomena that somebody appeared to them after he had died several thousand miles away is something like being terribly surprised because a waitress came to the table in a restaurant.

For people to wake up during the night and realize that somebody has died a death of violence of some kind or another is only the amount of con-

"A thetan exteriorizes rather easily from a body when it kicks off and dies – exteriorizes with total recall, but sometimes with a great deal of confusion. He starts pulling mental image pictures apart; he doesn't know where he is; his perception won't turn on right away; and he has an awful time. He struggles through it and eventually picks up another body one way or the other; somehow or other he gets himself there and gets going again."

fusion which is thrown into a being when his body is killed. If he is killed with sudden violence and he's very surprised about the whole thing, he is sufficiently upset and unphilosophical about the whole thing that he is liable to go around and see his next of kin and the rest of his friends in an awful frenzied hurry, trying to reassure himself that he hasn't gone to purgatory or someplace. Of course he doesn't go to purgatory, that's a total myth, a very vicious lie which was invented just to make people unhappy.

He has suffered the loss of mass. If you had an automobile sitting out on the street and you came out totally expecting to find this automobile there and it's gone, you'd be upset. That's just about the frame of mind a thetan is usually in when he finds his body dead. It's quite interesting that he is upset about it. He's below 2.0 on the tone scale, and his main thought is to grasp another body. This he can do by finding a young child that he could bring back to life.

But the ordinary entrance is some time around what we call the assumption. The assumption occurs within a few minutes after birth in most cases. The baby is born and *then* a thetan picks the baby up. That's the usual proceeding.

However, this thetan could have hung around for a long time.

How do thetans behave when they suddenly haven't got a body? They behave like people. They'll hang around people, they'll see somebody who's pregnant and they'll follow her down the street. Or they'll hang around the entrance to an accident ward and find some body that is all banged up and the being that had that body has taken off or is about to or is in a frame of mind to, and does so, and pick up this body and pretend to be somebody's husband or something of the sort.

They do all sorts of odd things. When a new body is picked up, *if* a new body is picked up at all, is not standardized beyond saying it usually occurs most of the time (unless the thetan got another idea) two or three minutes after the delivery of a child from the mother. A thetan usually picks it up about the time the baby takes its first gasp.

Would the body go on living without a thetan picking it up? That is beside the point. It's a case of how fast can you pick one up before somebody else gets it. So there's a certain anxiety connected with this.

Thetans often say very interesting prayers at the moment they pick up a body. They dedicate themselves to its continued growing and to the family and go through all kinds of odd rituals of one kind or another – they're so happy to get this. But the odd part of it is, they don't shut their memory off until they pick another body up. The shutoff of memory actually occurs with the pickup of the new body.

Now there is a phenomenon known as the between lives series. People have some sort of a thing mocked up whereby somebody goes back through a between lives area.

This can be plotted. It is not unusual. The phenomena connected with it, however, is so questionable and so variable and the places people go makes one think that some thetans belong to one club and some belong to another club. But it's not that "everybody does this" and "Now I'm supposed to." It's certainly not a constant.

However this may be, it is quite interesting to note another phenomenon of death and that is that a thetan will stay around a body until it is disposed of properly. You can find times when he's been left out on a cliff and nobody even put the lid on the coffin. There it is exposed to the wind and rain and he'll stay around there until that body is totally dust.

Actually, bodies stay around for quite a while after death. Ordinarily it takes them a while to decompose. Various parts of the body decompose before other parts.

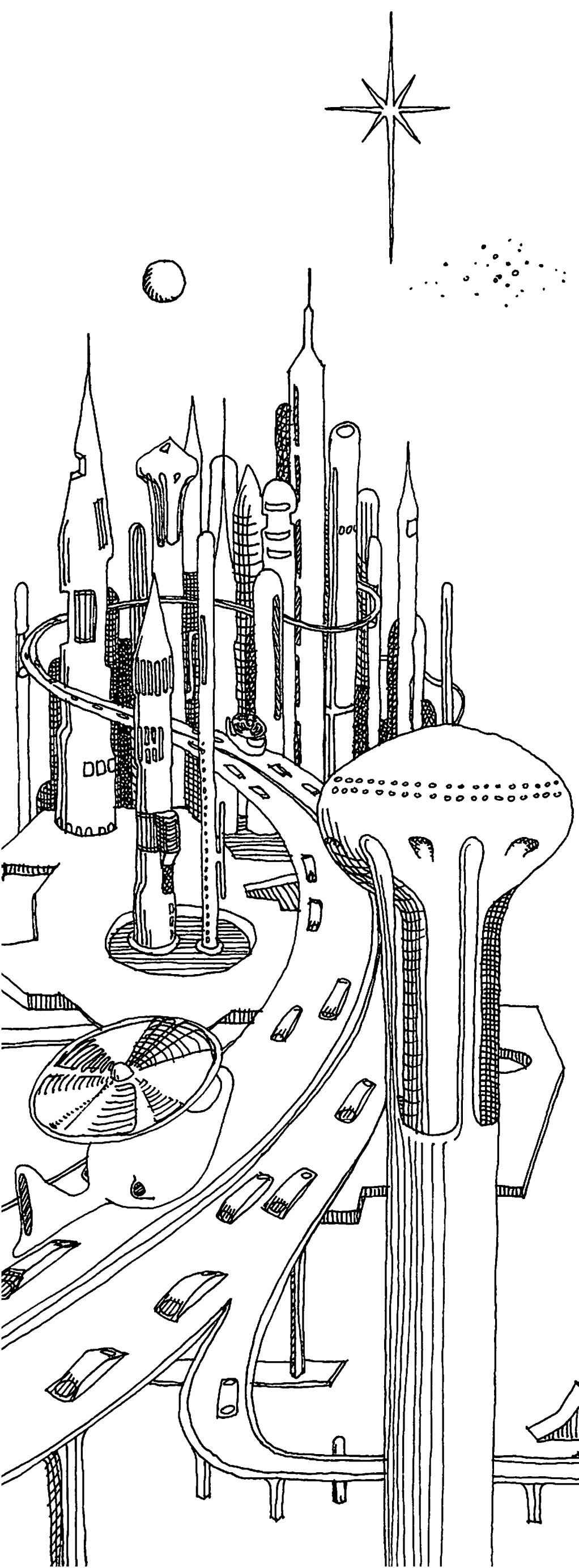
Now a body, rate of decay of, is not really a point in question except a thetan will try to accelerate it if the body isn't cared for. A thetan doesn't much care concerning the actual disposition of the body as long as it isn't given any more indignity than it suffered in the lifetime. But he is apt to be very upset about indignities rendered to a dead body. He associates the body with his own identity to the degree that every time an indignity is rendered to the body he thinks it is to some degree being rendered to him. Therefore he hangs around a body until it is properly disposed of. When people make a will in which they declare a certain disposition of the body, it's a very wise thing if you want the fellow to go on and live a happy life someplace else to carry out those wishes. It's *his* idea of what is proper care.

The Egyptians had the idea of living forever. They wanted their bodies to live forever. They thought that was very complimentary so they'd wrap them up and mummify them, but don't think that a thetan hung around just because his body had been mummified.

As he had gone away and gotten lost someplace as far as he was concerned on some other genetic line, he never would be particularly upset about his body because it had been hauled out of a tomb and left to rot someplace or been put in the Metropolitan Art Museum. He already would have been too far away from it to worry about it.

Here's one very worrisome case: a thetan whose skull was used by a carnival. The carnival had put a motor in the jaws and made the jaws keep

(continued on page 22)



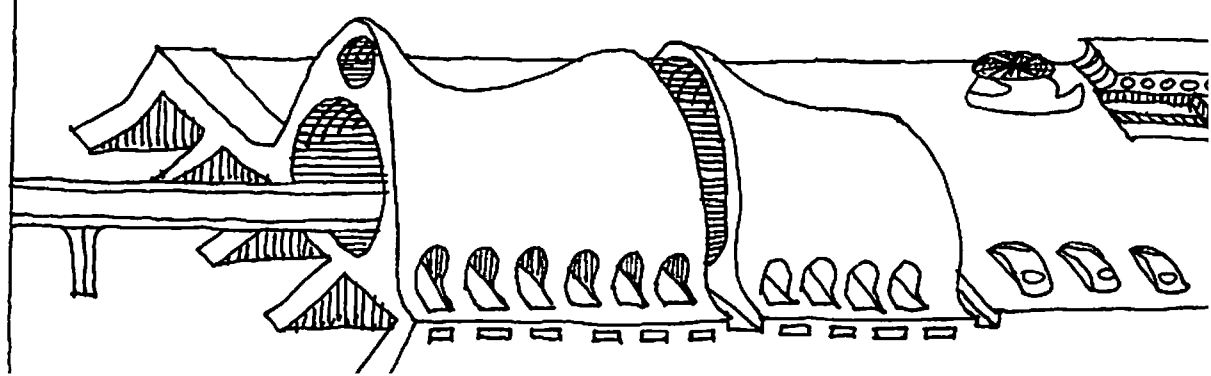
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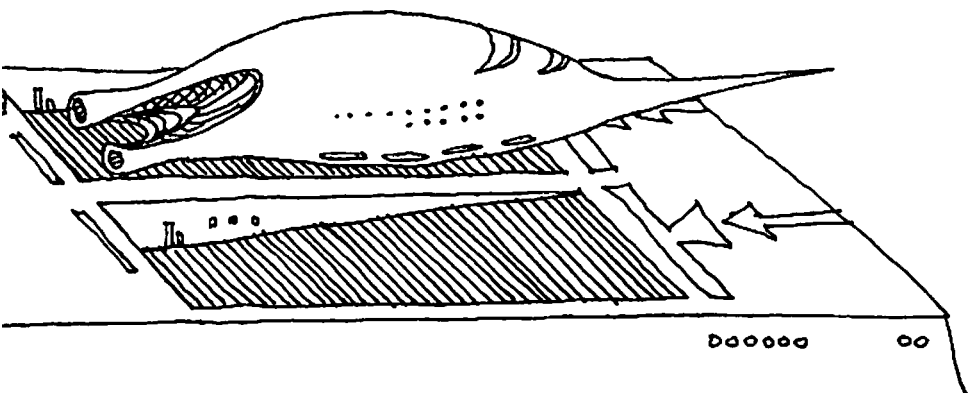
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ADVANCED COURSES SUCCESS STORIES

CLEAR Clear is everything I ever hoped it would be. All my standards, hidden or not, are satisfied. It must be possible to be totally calm and wildly excited at the same time, because that's how I feel. Today has been the most glorious day of my life, and it amazes me to think that all the rest will be like this. *Al Hahn*

OT I My awareness has gone up tremendously after having completed OT I. I'm now certain of myself and of my relations to others and the physical universe. All impressions are so strong and pure now. To you that haven't done OT I yet, I say DO IT NOW. *Jan Burenius*

OT II Well, I waited about two years to do OT II after going Clear in 1971. It was a mistake! (to wait.) Everyone who stopped after Clearing should do everything they can to get here and get onto Section II. If you thought Clearing was great then Section II is even greater and you will be very glad you continued across the bridge. *Thom Page*

OT III Each level is more fantastic than the one before it, so this seems super fantastic — it's strange growing up again and getting maturity on an OT basis. I'm beginning to really feel OT. Words do not exist to express my feelings — fantastic is not big enough to say it. *Wayne Minkel*

OT III Expanded For the first time since the beginning of time I've come to the full awareness of me — my powers and abilities and with awareness of these, naturally I have them. OT III Expanded is what does return a thetan's native right to be free. *Bobby Wisner*

OT IV Certainty of self as a being sums it up so nicely — but there's more! 1. an understanding of me and other people, 2. the ability to mock up and then unmock many things, 3. a certainty of me — as compared to others, 4. my own theta abilities (many) recognized. A being is so powerful, so able, so true — and I am one!! *Marie Barber*

OT V Through doing this level I've really "stabilized" myself with regard to the mest universe. I have increased my perception of the mest universe and have learned how to be exterior to the mest universe. The particles have gotten clear and easy to confront — and VERY SIMPLE. *Marie Barber*

OT VI When I was down the Grade Chart and used to look at the abilities of OT VI, I used to think them strange and that I'd feel mystical when I attained them. Now that I'm there I can't imagine anything more normal. The universe is my playground. *Lyman Spurlock*

OT VII I've had wins and fun projecting intention to people — seeing my intention duplicated by people doing the exact things I intended! Or people speaking to me when I intended it. *Rod Nubert*

OT Phenomena Successes

As Ron says: "When you get into the upper level of a thetan you will find out that he is capable of creating, changing and destroying anything there is." Once again Advance! is happy to present to you Success accounts of Scientologists who are crossing Ron's Bridge to Clear and OT – who are recovering their native abilities to operate as powerful, sane, free beings.

Killed but not Dead

I had to write to thank you for your Advance! 19. I read it this afternoon and the "OT Phenomena" blew my mind. I'm not OT yet but occasionally have experienced OT phenomena which usually completely overwhelms me. But after this fabulous issue I was able to handle an incident that occurred when I got off work tonight at 1 a.m.

To make the mundane part short – I had walked out of work and gunfire erupted. The police were chasing a man and shooting at him for some reason. They chased him around the block, through the parking lot to a Catholic church, where he was shot in the head and died.

His dead body didn't bother me at all, but I was wondering what happened to the thetan, so I started "feeling" around for him and there was nothing. The shot in the head must have blown him clear out of the vicinity.

About three or four minutes later, suddenly he was right there and I could feel him flowing confusion at me.

Flunk on my part – I just barely acknowledged him at first – and removed myself to across the street. After another few minutes I was aware he was standing next to me again "begging for attention." So mentally, with all the intention I could muster up, I said "It's all right, it's only a body."

I got the impression he was thankful that someone still knew he existed. I then walked back down the block to my car and he stayed behind.

As I was leaving I felt guilty that I'd left him in a rather befuddled state so I drove around the block to see if he was still "hanging around," with the intention of getting into comm with him.

He was still there so I gave out a mental "Hey you" to get his attention. He came and was on the hood of my car – then joined me inside.

Out loud, to be sure I was getting through, I asked him to tell me about what happened until he felt okay about it. I didn't pick up on too much of it, except a strong picture of the parking lot he ran through.

He started flowing VGIs (very good indicators) so I told him to go get a new body. I got no response for a few seconds, then as we drove by another person, I heard a definite, "That one??"

It was funny – he didn't know what I meant. So I had to explain, "No, not that one, but a new baby body. Go to the hospital, find a pregnant woman and you'll have a new body."

He thanked me and split.

Oh, I also told him to then get into Scientology and get some auditing.

I hope I handled it okay. If I hadn't just read Advance! 19 the whole thing would have been more than I could have confronted.

As an aside, when I was at the church a priest came out and was administering last rites or whatever to the guy's body, while the thetan was across the street talking to me!!!

Bette J. Callicott

Auditing a Horse

I have been a professional auditor for almost five years now and for the last year and a half have been developing my abilities as an animal auditor as well.

A few months ago I had an interesting experience. A friend of mine told me that a friend of hers was worried about one of her horses who was acting up, biting other horses, kicking down fences and acting crazy. The horse was a fairly valuable Arabian mare living on a farm in upstate New York. All of us were living at the time in Los Angeles. Within an instant of learning about this horse both my husband and I were in communication with the horse. We both perceived there was physical illness, that there was mass and infection through the lymph system and a possible tumor in the brain.

Neither of us did anything further. It just made sense – physical illness giving the apparency of insanity. I'm afraid we didn't take full responsibility at that point. Three days later I got this super-strong beam from the horse, quite angry and in spiritual and physical pain. "If you don't *do* something I am going to DIE!" Well, OK!

So I got in comm, handled the bypassed charge and got into action. I phoned the horse's owner and got her to get the horse physically examined and treated. Sure enough, our exact diagnosis was true and the horse was due to die very shortly.

Then I got daring and got back in touch with

the horse. The horse was no small being. "Can you get three feet in back of your head?" says I. "Why, sure!" says she. "OK, do it" says I. Well, that felt a *lot* better. Then I told the horse what was the scene with her body and to fix it up, get the comm lines going and clean out the junk. She started to work happily and is very alive and well today.

I also began to mockup auditing her and told her to knock out the biting and kicking stuff. A day later the horse's caretaker reported the change in her behavior.

So that was very nice to get such confirmation on my ability to audit and get compliance over a long distance. I am very happy to be an auditor and *very* happy to be an OT.

Helen Rhodes Hochman

A Flower from Nowhere

Recently I was walking home with my sister and her lovely 2½ year-old daughter Kendra. I had stopped to pick a flower for Kendra and, at her insistence, picked one for me which I held in my hand along with my keys as we walked.

As we neared home, Kendra broke her flower and dropped it. She asked me for the one I had. Looking down at my hand I was a bit dismayed to see it had dropped out of my hand while we were walking. My sister and I explained to the child that it had fallen by accident. However, Kendra burst into tears, and I could see the pictures of tiny betrayals that came into her space. Though I knew it wasn't a "serious and urgent" matter, I knew then and there that I didn't want Kendra to cry.

I guess I must have made a pretty strong decision about it, because as I turned to walk my hand swept forward and out of NOWHERE a flower literally *flew* out of my hand! It was a perfect duplicate of the flower I had picked and dropped minutes before!

Carol Worthey

A Thetan Cognites

About a month ago we moved into an old cottage which we discovered to be haunted. There were creakings of doors and floorboards, doors opening and shutting "by themselves" and a ghostly 'presence' around. We decided to hold a housewarming party to which some OTs had been invited, and thought perhaps to ask one of these to exorcise the ghost that Saturday.

However, a couple of evenings before the party, Ron Munn, a friend and fellow student, arrived to show us the filmed interview with L. Ron Hubbard and also the Freedom film. There were a few guests, and Ron Munn at the projector.

Halfway through the first film, the ghost came in and sat on the settee next to the projectionist. After about five minutes he apparently had a cognition and left. Ron was also flowing to him the intention to go to the hospital and pick up another body. We assume he took the advice because the ghostly manifestations ceased from that time, and he hasn't been around since.

Audrey Roach
Endorsed by Ron Munn

■

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Bob Georgius

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Hugh Harrison

The Solo Course is the best course I've ever done, by far the best supervision — it was excellent.

Wow! I can hardly believe it — a few steps away from Clear!

Bill Potter

I feel I have certainty now on the basics a solo auditor needs to go into session and be able to audit.

Thanks to my supervisor, all the AO staff and L. Ron Hubbard for the tech which is so simple — but so dynamite.

Margie Vannier

The AO staff will extend to you all the help you need to complete your Solo Auditor's Course quickly and to your total satisfaction. So take the course that will change your entire existence beyond your wildest expectations.

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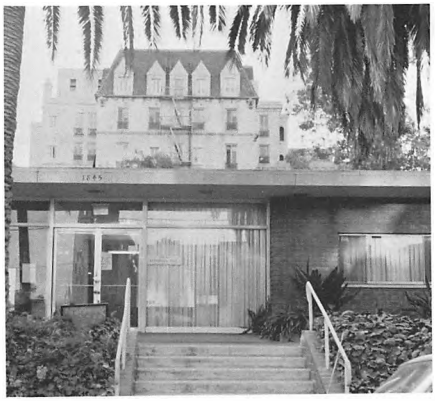
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Jay Corbett, Solo Brush Up Course

This course is tops for getting the essentials of Solo Auditing. The Supervisor does an excellent job of keeping the area safe and the production flows moving. I appreciate the help and ARC and am glad to be back on Solo Auditing.

Elsa Hansen, Solo Brush Up Course

I indicated my problem about continuing on my courses to the Qual Examiner, and there started a great chain of the outnesses bubbling to the surface getting corrected and me being on course flying again. Being honest about how I felt let the AO put in the correction needed.

Bill Stromberg, Qual Examination

For me to be able to know, accept and acknowledge being Thetan Exterior was an important step to becoming OT. It was a fantastic win for me.

Jim Neal, Review Session

This has been a very rewarding action. I really *have* learned to solo audit and really understand the materials (Whew! At last!).

Andrea Lewis, Retread of OT II Materials

After two years of being hung up on OT VII, a review handling by the AO Case Supervisor and auditor really did the trick. I was very pleased.

Mike Douglas, Review

■

I felt not too excited about things in general and could feel that things were not right. This review fixed it up quickly and gave me a major cognition that has literally affected half of everything I have done all my life. Blowing that old worn out postulate has freed me to be myself and has simplified life to an unbelievable extent.

The review was great, now on with OT II!

Tom Waite, Review

This action included a correction of my Power. It has turned out to have given me the most noticeable gains of any single action I have done in Scientology. I am calmer, more relaxed, I have *much* more energy, my ARC is *very* noticeably up and I have made a big jump up the Tone Scale.

Arthur Krowitz, HGC Session

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Allen Long, Solo Brush Up Course

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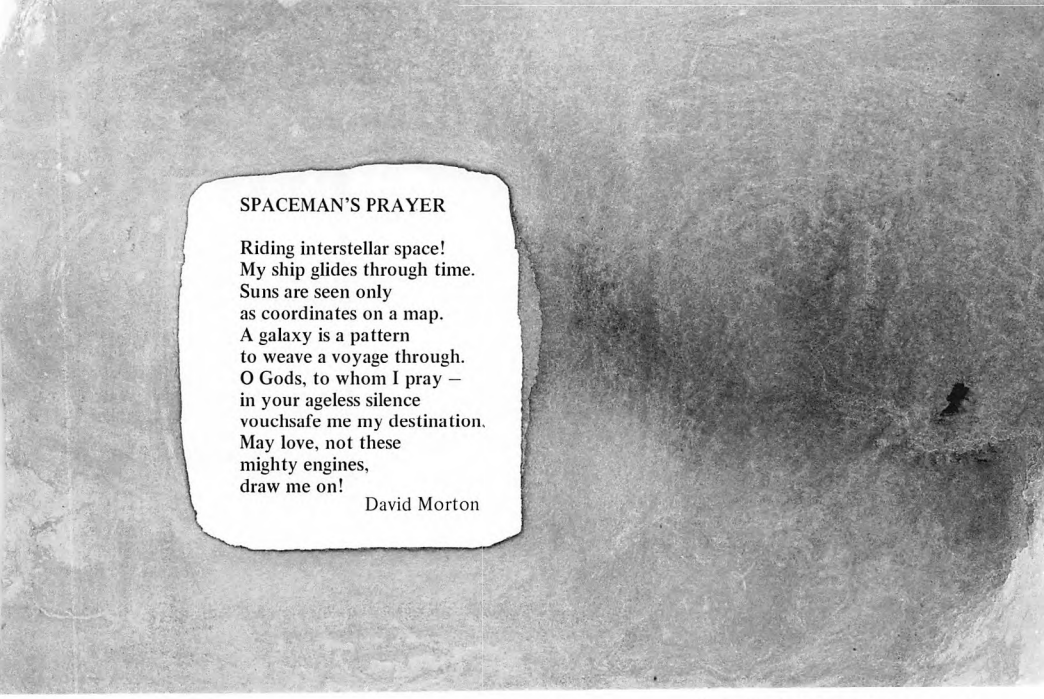
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SPACEMAN'S PRAYER

Riding interstellar space!
My ship glides through time.
Suns are seen only
as coordinates on a map.
A galaxy is a pattern
to weave a voyage through.
O Gods, to whom I pray –
in your ageless silence
vouchsafe me my destination.
May love, not these
mighty engines,
draw me on!

David Morton

Book Review

The Tibetan Book of the Dead
or
The After-Death Experiences of the Bardo Plane, according to Lama Kazi Dawa-Samdup's English Rendering
Compiled and edited by
W. Y. Evans-Wentz
Oxford University Press
London Oxford New York
Paperback

The quotes from the Tibetan Book of the Dead *(Bardo Thödol)* in this issue's article, The Mystery of Lamaism, are taken from the 1973 edition of this book.

The editor, W. Y. Evans-Wentz, an Englishman, was probably the foremost Western interpreter of Tibetan Buddhism. I say "was" as Mr. Evans-Wentz has since left the mockup. We trust he has passed through his Bardo (after-death plane) and is back with us, hopefully fulfilling now through Scientology what he sought in Lamaism.

Evans-Wentz was not an arm chair compiler or editor. As Mr. Evans-Wentz states: "Although the translating of this manuscript was done wholly in the presence of the editor in Gangtok, Sikkim, the chief credit should be given to the late Lama Kazi Dawa-Samdup, the translator. The Lama himself aptly summarized the editor's part in the work by saying that the editor was his living English dictionary. Indeed, the editor could have been little more than this, for his knowledge of Tibetan was almost as nothing."

Neither was Evans-Wentz uninvolved philosophically. He was a Tibetan Buddhist and studied the subject in English with Lamas in the shadows of the Himalayas. Evans-Wentz was also the compiler and editor of the Tibetan Book of the Great Liberation; Tibet's Great Yogi, Milarepa; and Tibetan Yoga and Secret Doctrines.

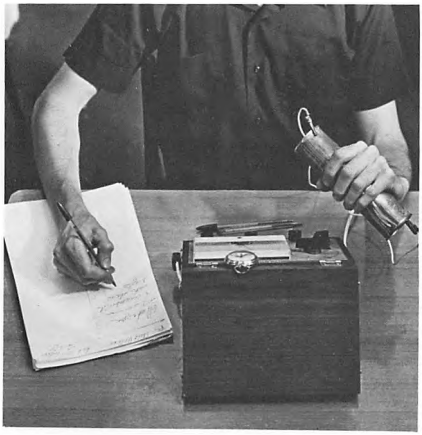
The actual style of the translation is remarkably lucid and alive. The only detraction perhaps is the anachronistic "thou's" and "thee's" and "wishest's" etc., which do not reflect the original contemporary style of the work and diminish slightly the very matter of fact and practical-minded tone of the manual. However, be that as it may, one can only applaud the editor's and his collaborator's efforts to make this book on the between lives area available in the West. They have succeeded remarkably well. (The first edition of this translation, by the way, appeared in 1927.)

The total paperback is 249 pages long. Of this the *Bardo Thödol* only occupies 108 pages. The remaining 141 pages is taken up by prefaces by Evans-Wentz to the first three editions, a Psychological Commentary by Dr. C. G. Jung, two forewords by westerners on the treatise, and a very long explanatory introduction by the Editor himself. Then there is a short appendix of Tibetan materials which complement the *Bardo Thödol* and a longer addenda by the editor on various related subjects. In addition the text is interspersed with illustrations. All this extra material adds fuel to the fire if you're interested in this subject. In particular, Evans-Wentz's introduction should be consulted by someone not previously familiar with the *Bardo Thödol* to get a better grip on the language and meaning.

The *Bardo Thödol* itself is a remarkable pre-Scientology description of a thetan's abilities. It makes rather fascinating reading for those who would be interested in this particular milestone of our spiritual heritage.

D.Z.

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THE MYSTERY OF LAMAISM

(continued from page 8)

For instance, at one point the author states: *"(Instructions to the Officiant): If it be an illiterate boor who knoweth not how to meditate then say this: 'O nobly-born, if thou knowest not how to meditate'"* and the priest would then go on to read the *Bardo Thödol* instruction at this point.

In the final conclusion of the manual it answers the question why these aural instructions might be effective: *"there is no flesh and blood body to depend upon, but a mental body, which is (easily) affected. At whatever distance one may be wandering in the Bardo, one heareth and cometh, for one possesseth the slender sense of supernormal perception and foreknowledge; and, recollecting and apprehending instantaneously, the mind is capable of being changed (or influenced). Therefore is it (i.e. the Teaching) of great use here."*

Of course, the critical flaw of the above proceedings is that the person helping didn't know when he had obtained a product or not so he just carried straight on through. The whole manual was read. I imagine if a guy "did make it," say on the sixth day, that it caused a heck of an overrun* when the priest just carried on. And that would be the greatest criticism one could make of this marvelous work. There were no statistics of results, no success stories. A *workable* procedure, by definition, must contain *demonstrable* results. And without real statistics the *Bardo Thödol* couldn't help but become a sterile ritual.

The Buddhism that Padma Sambhava brought to Tibet had several other interesting technical features. These were various "aids" to meditation and the sought-for achievement of desired spiritual states. These aids were the mantras, yudras and mandalas as defined below.

Mantras were syllables or sentences, usually without meaningful contents, which a guru imparted in secret initiation to his disciple. For example, *om ma-ni pad-me hum* was a famous mantra designed to invoke a certain type of spiritual power. These mantras were based upon the concept of there being certain vibrations associated with spiritual beings and with spiritual and physical forces and that these factors can be invoked by uttering the mantra. Unless, of course, the mantras were properly intoned they were considered useless.

A second tool of Lamaism was the mudra or patterned gestures or postures of the hands and fingers. The idea was that certain postures could lead to certain salutory psychic states. They were also said to direct in a certain manner the magnetic or electrical currents of the body.

The third tool was called the mandala, often depicted in Tibetan art. The mandala can be considered a spiritual map on an artistic and symbolic level, and was used as an aid to meditation.

After Padma's time the religious history of Tibet, while colorful, maintained the basic heritage that Padma conferred. His eventual spiritual successors, the Dalai and Panchen Lamas, were personages of a later period.

The invasion in 1950 of Chinese Communist forces marked the end of Tibet's claim on world history, a claim that was never other than spiritual. It burst the bubble that behind the Himalayan wall rested a mystery of surpassing spiritual power. The shell was there but not the power, for truth to be *the* Truth must promote survival on all dynamics, and falling before soldiers driven by an atheistic ideology is hardly good survival. But the ancient Lamas did not fail. By 1950 Tibet was simply no longer the focus of their heritage. It had passed on to the future.

And by 1950 through the work of L. Ron Hubbard that future had already arrived. Through Dianetics and Scientology the problems and inhibitions to exteriorization and spiritual states outside the body have been fully solved. And there's no need to wait for death or abandon the game of life!

Thus, the *Bardo Thödol* and Lamaism failed; failed because the real barrier to exteriorization and freedom was not known to the early pioneers of Lamaism – *the reactive mind.*

Not only that but any "release" from the body game or physical universe which might have been attained by Lamaism would only have been temporary as the vicious nature of the reactive mind would have shortly caused a relapse.

Man would have to wait another 724 years until L. Ron Hubbard's release of Dianetics, Scientology and the Advanced Courses before the real nature of the mind – and the technology to handle it fully – would be known.

The advent of Lamaism occurred exactly at the halfway point between Buddha's death (483 B.C.) and A.D. 24* of our era.

Padma Sambhava and those who contributed to Lamaism and kept alive, on the high wind-swept Tibetan plateau, Man's age-old hope of spiritual freedom would welcome in Scientology the incredible solution to their failures *and* aspirations.

After endless aeons of wandering through existence in a winless direction, at last through Scientology and the Advanced Courses the wheel of rebirth is now our trophy and we can join the new wonderful game of triumphant life.

■

**Overrun:* continuing a process past the point of expected gain or result.

**A.D.:* After Dianetics, the publishing of Dianetics: The Modern Science of Mental Health.

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DEATH by L. Ron Hubbard
(continued from page 11)

operating. The thetan just couldn't take the fact that the jaws were moving. Then some sort of a speaking tube had been run through the back end of the skull so that all the time the jaws wiggled words were coming out of it. I actually had to unwrap a preclear from that particular skull. He still had a finger on that skull even though he had another body.

Every once in a while some fellow will go into some area and go completely berserk and not know quite what's wrong with him. He'd gotten killed there, left something there or something like that. He goes into an area and he says "I don't feel safe here. I have a terrible feeling like something awful is going to happen." Very possibly he was killed in the area under similar circumstances.

Now don't confuse this with prediction. A thetan can actually predict the future. But one predicts rather easily on the subject of death because it is so all embracing as a concern. Someday something is going to take your mockup away from you. Because you've lost many bodies without knowing what took them, then it is very easy for you to mock up heavens, hells, angels, all sorts of things that are going to grab your body. You can even mock up something – the old man with the scythe. There are many people who utterly believe that there is a fellow named Death who comes along and takes the body away.

But there is no such being.

Now of course a thetan can always mock himself up as such a being and be such a being and go round and whisper sweet nothings in people's ears about how he was Death, and sometimes it works. I got rid of an insurance agent that way once (joke).

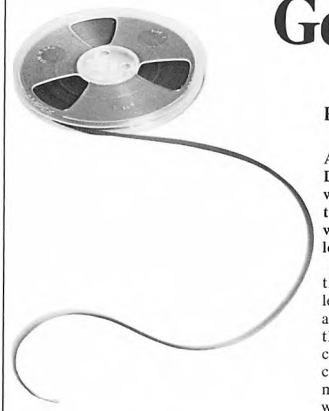
The subject of death is never a very serious one to a Scientologist beyond the fact that he feels kind of sorry for himself sometimes. There was somebody of terrific elan, somebody made him real happy to be around; and this person was thoughtless enough to dispose of a mockup and go out of communication. A person can sometimes feel pretty unhappy about it and think it's a thoughtless thing for a friend to do.

Now this by the way was a very early concept of death. A person didn't regard it very seriously. For example, the Roman never regarded death very seriously. He probably had a very accurate idea of more or less what happened to him, then he went into idolatry and finally hit bottom.

Death is in itself a technical subject. You can, with considerable confidence, reassure some husband whose wife is dying or has just died that she got out all right and she is going someplace to take up a mockup. If you got there while that person could still communicate mestwise with you, in the last moments you'd find they usually have something spotted or planned.

The person doesn't just back out ordinarily and forget all about it. They back out of it with full identity and hang around for quite a while. They're usually there for the funeral, certainly. They very often hang around their possessions and so forth to see that they're not abused. And they can be given considerable drops in tone and given upsets if their wishes aren't carried out with regard to certain things. I wouldn't go so far as to say that any thetans in this day and age outside of Scientology had any force or ability to punish people for not carrying out their wishes after death, but certainly it used to happen. People then said this was superstition – and science was against superstition. It's quite interesting that we have turned around the other way and we find out what's science and what's superstition. We find out that a being is capable of almost anything providing it is within his ability to execute.

Now sometimes a thetan gets so



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furious that he gets hallucinatory. He goes round killing his enemies in all directions and they don't even exist. Motto: have your reality in good condition before you die.

When a thetan backs out he very often carries with him a theta body. He's got some sort of mocked up body on the past track which is a number of facsimiles of old bodies he has misowned and is carrying along with him and which he uses to control the body he is using. That's all there is to a theta body. It's facsimiles of old bodies he's had and controlled and he uses these same sets of controls on any new body he picks up. Eventually he develops quite a heavy, thick, automatic control theta body.

They're quite interesting. Many times they have electronic claws and all sorts of things. Usually the theta body structure has an electronic beam that goes down each of the fingers and he opens and closes his hand with beams. Sometimes he pulls out with this theta body complete and simply takes it along. He can also pull out of the theta body.

So a person loses his body and after that behaves accordingly and out of this a great mystery is made. And that is death, phenomena of.



DEFINITIONS

ADVANCED COURSES: The most advanced levels of Scientology processing, starting from Clear and moving up the OT Levels, on which one attains abilities which are god-given and god-like.

ANCHOR POINTS: Those points which demark the outermost boundaries of the space or its corners.

AUDITING: The application by a Scientology Minister or Dianetic pastoral counsellor of Scientology procedures to someone for that person's spiritual betterment.

AUDITOR: A listener or one who listens carefully to what people have to say. A Scientology Minister trained and qualified in applying Scientology processes to others for their betterment. An Ordained Minister of the Church of Scientology.

CLEAR: A being who can be cause, knowingly and at will, over mental matter, energy, space and time as regards the First Dynamic (survival for self).

COGNITION: A new realization of life. It results in a higher degree of awareness and consequently a greater ability to succeed with one's endeavors in life.

DIANETICS: From the Greek words DIA (through) and NOUS (mind). Pastoral counselling.

DYNAMICS: The urge, thrust and purpose of life – Survive! – in its eight manifestations. There are eight dynamics in life.

E-METER: The Hubbard E-Meter is a religious artifact developed for the exclusive use of ordained Ministers and theological students who are trained in its use in Church ministrations. It is not intended for and is forbidden by the Church to be used in any medical or physical treatment or the diagnosis, treatment or prevention of any disease. By itself it does nothing and is strictly not to be employed for medical or scientific purposes. Its purpose is to assist the Minister to locate in his parishioner areas of travail so that he can assist in the relief of spiritual suffering. The existence and use of the E-Meter is sanctioned by law, and the copying of it or attempts by unqualified persons, doctors, scientists, psychologists, or psychiatrists, to obtain or use one are actionable under law in the United States. To obtain an E-Meter one must be a sincerely enrolled student of the Church of Scientology or a fully qualified Minister of that Church and must undertake as well to become wholly skilled in its purpose and use. No other persons are permitted to have E-Meters. The Church permits the E-Meter to be sold, possessed, or owned only under these conditions.

EXTERIOR: A word which describes the state of the thetan outside a body.

EXTERIORIZATION: The act of moving out of the body with or without full perception.

FLAG: Refers to the Flagship of the Sea Organization on which are located the central activities of maintenance of the standard of Scientology administration and technology.

IS-NESS: One of the four conditions of existence.

KEY OUT: To release or separate from one's Reactive Mind or some portion of it.

L-10: A set of high-level processes delivered only by a Class XII auditor on Flag.

MEST: The physical universe. A word coined from the initial letters of Matter, Energy, Space and Time.

OPERATING THETAN (OT): A Clear who has been familiarized with his environment to a point of total cause over matter, energy, space, time, thought and life, and who is not in a body.

ORG: An abbreviation for Organization.

POSTULATE: To conclude, decide or resolve a problem or set a pattern for the future or to nullify a pattern of the past.

POSTULATE: (noun) A command statement of being by a thetan.

PROCESSING: That action or actions, governed by the technical disciplines and codes of Scientology, of administering spiritual counselling to a preclear in order to spiritually release or free him.

PRECLEAR: This term covers anyone who is not a Clear; however, it is principally used to describe a person who, through Scientology processing, is finding out more about himself and life.

REACTIVE MIND: That portion of a person's mind which works on a stimulus-response basis (given a certain stimulus, it gives a certain response) which is not under his volitional control and which exerts force and power of command over his awareness, purposes, thoughts, body and actions.

RELEASE: A person whose Reactive Mind is not influencing him. There are eight grades of release.

RIDGE: A "solid" accumulation of energy which is suspended in space and time. Ridges exist in suspension around a person and are the foundation upon which the pictures in the mind are built.

R6EW: Routine 6 End Words; the process used in solo auditing to release oneself and thus become a Grade VI – Whole Track – Release.

SEA ORG: A fraternal organization existing within the formalized structure of the Churches of Scientology. It consists of highly dedicated Scientologists.

SESSION: A period of time in which auditing is occurring between a pc or Pre-OT and auditor.

SCIENTOLOGY: An applied religious philosophy, dealing with the study of knowledge, which through the application of its technology, can bring about desirable changes in the conditions of life.

SELF DETERMINISM: The ability to regulate and take responsibility for one's own considerations. Motivation by the thetan rather than by the environment.

SOLO AUDITING: The auditing technique which one is trained to use, where one is both auditor and pc, in auditing Advanced Levels.

SPACATION: 1. A process having to do with the rehabilitation of the creation of space; 2. the subject of the creation, handling of, or concept of space; 3. constructing one's own space with eight anchor points and holding it stable without effort.

THETA: Energy peculiar to life or a thetan which acts upon material in the physical universe and animates it, mobilizes it and changes it.

THETAN: The person himself – not his body or name; the spirit which IS the individual. (From Theta Θ, the Greek symbol for "thought" or perhaps "spirit.")

TRACK: Time Track. The consecutive mental image pictures of facsimiles recording the consecutive moments of "now" through which the individual has lived.

WHOLE TRACK: The moment to moment record of a person's existence in this universe in picture or impression form.

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If you would like:	Write to the:
To Enroll in Advance	Letter Registrar
Training and Processing Data	Letter Registrar
To Pay in Advance	Income Chief
Accounts Data	Income Chief
Housing/Local Transportation Data	Tech Services Chief
Information on AO Public Events or Tours	Public Services Chief
To Communicate about a Win or a Success	Success Officer
FSM Information	Clearing Chief
Consultation about Case	Director of Processing
Spiritual Assistance or Chaplain's Court	Chaplain
Ethics Information or Ethics Matters	Master at Arms
Any other Information you need to assist you in moving up to Clear and OT	Letter Registrar

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On entering the Org, for proper routing	Receptionist

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If all else fails, write to the Captain of your AO.

You can always write to Ron about your case or problems.

All mail addressed to me shall be received by me.

A message box shall be placed in all Scientology Organizations so that any message for me may be received by me.

All HCO Personnel and Scientology Personnel should not discourage communication to me.

I am always willing to help.

By my own creed, a being is only as valuable as he can serve others.

L. Ron Hubbard

In the Next Issue

Next issue (monthly!) we will serve up another exciting dish of Advance! The lead article is a novel look at Zen-Buddhism. You'll also read a beautifully moving article by Ron entitled, "This Universe and the Way Out." In addition there will be an unusual article on a professional use of a divining rod by a Scientologist to find oil; plus more OT phenomena successes, poetry, artwork, book reviews and more information on how to reach Clear and OT.

Advance! is happy to reveal that the next issue will feature the first announcement of a fascinating new book by L. Ron Hubbard.



Sign up for the Clearing Course
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Clear stands for the bright victory over one's own Reactive Mind. It's the state of Being which men and women of all ages have dreamed of whenever they dared to truly dream.

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SUCCESS

This state is amazing!! I used to think Clear was very different than it is.

My certainty of myself and my ability to be at cause over mental matter, energy, space and time on the first dynamic are phenomenal.

I love it!!

Marie Barber

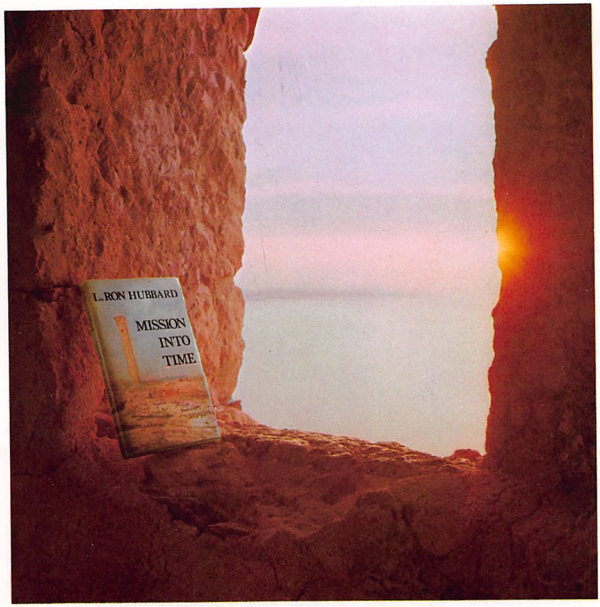
Clear is very calm. I can finally let my mind wander and it won't bump into things. And now I have an incredible interest flow – everything is so interesting to me now. And last of all I really like myself and my universe, and that's neat!

Mary Jo Alburger

I'm Clear! I'm me! *I'm free! I can be anything – it feels breezy, nothing there but me. My observations are really my own now. It's seeing the universe for the first time in PT. I have so much to learn – it really is a fresh and exciting world.*

I owe Ron soooo much and I intend to pay the debt. Thank you everyone.

Kate Klettner



BUY Mission Into Time by L. Ron Hubbard

Mission Into Time portrays at once a voyage in the Mediterranean, an exploration of ancient sites and a remarkable test of whole track recall by L. Ron Hubbard, the Founder of Dianetics and Scientology.

Ron takes you with him and a group of dedicated Scientologists into the Mediterranean. Ron tells how he would recall from earlier lives geographical and other facts about various locations, and then send out teams to locate and verify the areas of his recollections. The book includes the full verification of Ron's whole track recall by these exploration teams.

Ron also relates exciting observations about these lands, as they were centuries ago and as they are now, giving you a view of history you won't find in the history books!

As stated in the Preface of the book. the main body of the book itself, *Mission Into Time,* is edited from a lecture given by L. Ron Hubbard in 1968 to students of an Advanced Organization aboard a chartered vessel.

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Mission Into Time is a new and greatly expanded edition of *Test of Whole Track Recall.* This edition has been completely re-designed as a hardback with a dustjacket, and the following has been added.

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