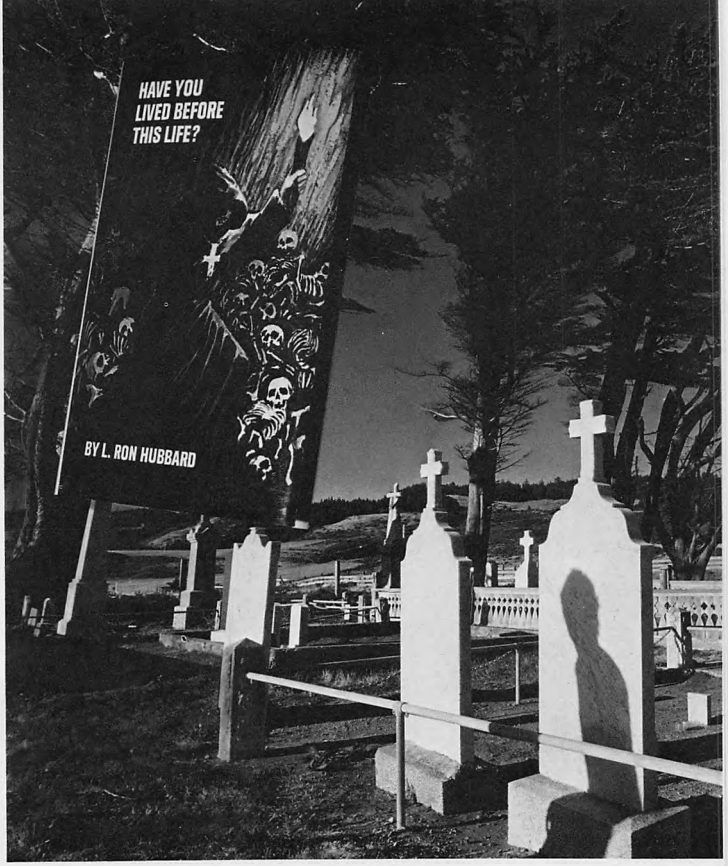


advance!

ISSUE 40



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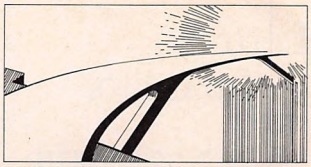
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Advance!

Issue 40



The Magazine of the Advanced Organizations of the Churches of Scientology

Contents

COVER BY L. RON HUBBARD: Mummy in an Egyptian burial chamber. This beautiful and poetic rendition illustrates the lead article beginning on page 4: Ancient Egypt and the Egyptian Book of the Dead.

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To the Reader

Welcome to Issue 40!

The lead article is on the Egyptian Book of the Dead, an Egyptian between-lives manual. The ancient Egyptians were very interested in longevity and immortality. They constructed huge tombs and mummified bodies to last "forever."

Appropriately enough, Ron's article in this issue is on longevity – but it concerns *live* bodies not dead ones!

You will also find in this issue a delightful short story on a ghost which I'm sure our friends, the ancient Egyptians, would not have found strange at all.

OT Phenomena, a look at full OT VII (including an extraordinary series of success stories by full OT VIIs), information on AO services and other tidbits, complete the bill.

So fasten your seatbelts, let the echoes of earth slowly fade from your mind and prepare to lift off with Advance! 40.

THE EDITOR

ADVANCE! MAGAZINE
May/June 1976, Issue 40

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You can always write to Ron

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 Hubbard Communications Office 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

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.

I would like to take this opportunity of extending my heartiest congratulations on the excellent quality of both content and presentation of your magazine with the hope that as the years go by Advance! will continue to set the trend throughout an ever-larger Scientology world!

Tom Bontes
Amsterdam, Holland

Outstanding! Another issue of Advance! is now before me (Issue 38). I love the poem by Diann Caudill "To span wings . . ." Pure theta, very light and aesthetic, and that really is the way it is.

Ken Gray
Los Angeles, U.S.A.

I'm really enjoying the remarkable photography of L. Ron Hubbard. I've been a photographer for over five years and have never seen such excellent still photography. It most definitely sets up quite a unique motif for Advance! Advance! is by far the most important and communicative literature in magazine format ever created. This is most definitely apparent now that Ron is outflowing his photographic abilities to Scientologists through Advance! Have Ron's photographs been published anywhere else?

Joel Hamilton
Worcester, U.S.A.

Yes. Suffice it to say the list of credits would be too long to publish here. The Ed.

Advance! has played a large part in keeping the Bridge real to me and maintaining my drive to cross. Also, thanks to you and especially to Ron for his recent article on "Making an OT" — what a super series.

Frank J. Riha
Omaha, U.S.A.

I want to give you and everyone who is contributing to it a big acknowledgement for this excellent product! I personally know a lot of people here in Germany who are fascinated. The printing in different languages is a good idea.

Horst Mehler
West Germany

Note: A partially translated edition of Advance! (in several languages) is distributed in Europe. The Ed.

Here's an idea that may interest the readers. Janet Cassella, Deputy Executive Director at the Waterbury [Connecticut] mission, started this. We've been framing and displaying the Advance! covers since Ron started doing them. The result is a stunningly aesthetic pictorial history of man's search for truth. What an effect! This is definitely a good way to improve the image of any org, mission, home, office, etc. Do it!

Peter Cocolla
Waterbury, U.S.A.

I don't think you OTs know how much the OT Phenomena section of Advance! means to us preclears and pre-OTs. If you did you would contribute enough to fill four pages for us! Or a dozen! Talk about rekindling purpose! OT Phenomena rates second only to Ron's writings!

Kathy Mickens Roberts
Darby, U.S.A.

I think your mag is the best printed particle on this planet (apart from Ron's books!). I think the idea of a book about Man's Spiritual History is a great idea; the amount of track it would straighten out would be remarkable.

Roger Kaye
Acomb, England

I must thank you and your staff and, of course, Ron for presenting a truly enlightening publication. It has not only added to my knowledge of the vast importance of Scientology and of other past studies but has answered and resolved many of my personal considerations on life.

Jon Harrison
Massillon, Ohio

It was a very real pleasure to open my new Advance! (38) and see the beautiful presentation of my two poems. The surrounding picture by Herb Dreiwitz was exactly right. I've known for a long time that when a being is being free, the natural way to express his thoughts is through poetry — he just naturally does it that way — other than theta comm. Of course, I'm so pleased that you include poetry in your presentation. And, as always, I enjoyed the articles, pictures and the cartoon — so full of cognitions. What the world needs more than a better mousetrap is a better magazine and we've got it in Advance!

Diann Caudill
Los Angeles, U.S.A.

I think that reading your magazine is like a booster intensive — it kindles my purpose to go Clear and OT. I am from Peru and I will bring Scientology to that corner of this planet. Do you know of any Peruvian Scientologists with a similar purpose? They can get in comm with me. I am the Org Executive Secretary in the San Francisco Org. Thanks again for your beautiful mag.

Juan Prentice
San Francisco

Any Peruvian Scientologists reading this are urged to contact Juan. The Ed.

Your mag continues to improve phenomenally; I am prompted to comment on the cover of Issue 36. A superb piece of art.

I am endeavoring to complete my collection of Advance! and I'm presently working on getting from No. 11 to present time. I'll work on 1-9 when I've completed the above cycle. I have some extra copies of some back issues which I would be willing to trade for ones I am lacking.

Michael McCartney
Vancouver, Canada

Anyone wishing to do any horse trading should contact Michael. The Ed.

■

DEFINITIONS

BANK: See Reactive Mind.

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).

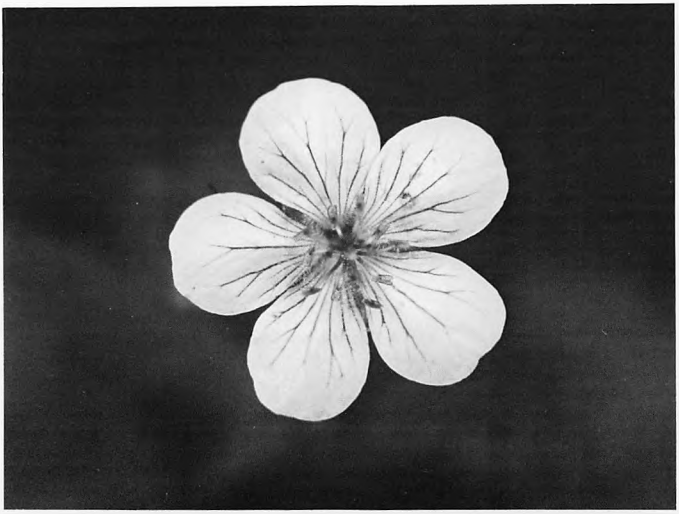
E-METER: The Hubbard E-Meter is a religious artifact developed for the exclusive use of ordained Ministers and theological students who are trained in its use in Church ministrations. It is not intended for and is forbidden by the Church to be used in any medical or physical treatment or the diagnosis, 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.

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.

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.

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

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



LOOKING AT WHAT IS

Some people can do it some of the time. Only a Clear can do it all of the time.

THE ABILITY TO LOOK AT WHAT IS is one of the most important abilities you have. Any skill depends upon it. So does sanity.

The unfortunate aspect of this is that people use this wonderful ability too rarely. Why? The reactive mind. It turns people aside from looking at what is. Instead of looking at A, for example, they look at B or when they actually do look at A they think it's C.

Let's take a mechanic. When he exercises his skill in fixing a car, for that moment, he is looking at what is. But when upsets erupt with the boss, his wife or . . . you name it, he's no longer looking at what is — and for sure he's not handling his life either. Rather than looking at what is, he's looking, unknowingly, at his reactive mind. Rather than handling life, it's handling him.

Practically anyone, except the very insane, can look at what is some of the time. But only a Clear can do it all of the time.

A Clear doesn't have his reactive mind telling him what to look at. In fact, by LOOKING at the basic composition of his own reactive mind on the Clearing Course, he's "de-fused" it. It no longer has any reactive power over him. It's gone!

That's why we say a Clear is CLEAR. Things are clear to him. He's clear about them. HE IS ABLE TO LOOK AT WHAT IS.

You too can gain this ability. Prepare for your own "Clear Day" now by advance enrolling on the Clearing Course with your advance donation (see page 20). Simply write and send your donation to the AO Letter Registrar. He or she will be glad to hear from you and assist you in any way possible to reach your goal of Clear!



The spell of ancient Egypt has long held later generations in fascination, from the Ancient Greeks to Modern Man. Nevertheless, controversy surrounds their achievements. Were they "cultural infants" at the dawn of civilized progress, or were they the guardians of a "superwisdom?" Perhaps the truth lies somewhere in between ...

ANCIENT EGYPT and the egyptian book of the dead

We take a lot of things in our civilization for granted. For example, did you know when you consult your calendar or glance at your watch to tell the time in a 24-hour day, you're looking at ancient Egyptian developments? Or that a doctor when he sets a bone or sews up a wound is following in the footsteps of his Egyptian predecessors? Or that the makeup girls wear these days is what Egyptian girls wore even before the pyramids[1] were built? Or that even the type you're reading right now is, through many changes, Egyptian in origin?

Sometimes the influence of ancient Egypt is even more obvious. Look on the back of Uncle Sam's famous one dollar bill and there you'll be greeted by the eye of Ra, the sun god, as he scans the universe above the Great Pyramid.

Arab guides, who like "Egypt" today bear no more resemblance to ancient Egypt than a geographical location, will guide you to those most long-lived of all of Man's monuments: the pyramids. Yet just as lasting has been the Egyptian contribution to our own civilization. Thus, a great deal of what we fondly call "western civilization" is Egyptian in character.

Yes, we are indebted to the ancient Egyptians. But the Egyptians had a few "debts" of their own. For example, Herodotus, the Greek traveller and raconteur, called Egypt "the gift of the Nile." Certainly nowhere else in the ancient world did Man have it quite so good.

Outside the Nile Valley, on both sides, stretched the trackless Sahara Desert. But every year, like clockwork, the river would flood bringing with it its life-giving fresh deposit of top soil. Black soil as fertile as any on this planet. Further downstream the Nile fanned into the wide Delta area, teaming with wildlife. Thus, the river divided Egypt into two areas, the 800-mile long Nile Valley (Upper Egypt) and the Nile Delta (Lower Egypt).

The Egyptians developed sophisticated irrigation and catch systems to harness the Nile. They also drained the delta areas for grazing lands. Like America today their efforts were rewarded with a substantial agricultural surplus. Even as a conquered nation under Imperial Rome, Egypt was "the granary of the world."

Another gift of the Nile was a unique and abundant source of paper, the papyrus reed. Egypt held a paper monopoly in the ancient west. In fact, our word paper derives from the Egyptian, *papyrus*. So

1. The first pyramids were built in about 2700 B.C., approximately 400 years after the founding of the Egyptian civilization.

Artist's vision of Ancient Egypt. CENTER: The jackal-headed god, Anubis (god of funerals and embalming), wearing the White Crown of Upper Egypt and the Red Crown of Lower Egypt. He wears a stylized blue headdress. The serpent was a royal emblem. UPPER LEFT: The scarab (beetle) rolls the ball of the sun before him, pushing it into the Other World in the evening and over the horizon in the morning. For the Egyptians he represented the rising sun and symbolized the renewal of life and the idea of eternal existence. UPPER RIGHT: The eye of the sun god, Ra. BOTTOM RIGHT: Ankh, the symbol of life or the spirit. BOTTOM LEFT: Stylized feathers, behind the solar disc, represented Truth.

important was papyrus paper to Egypt that it has been estimated that not until the introduction of cheap wood pulp paper in modern times has paper been so widely used.

The Nile offered still other bounties. The river flowed north but the prevailing winds blew in the opposite direction. This meant you could float downstream and then set sail and return upstream (the earliest known examples of sailboats have been found in Egypt). Thus, the river was not only the artery of life but it provided an instant communication line with the whole country as well.

It was into this naturally protected but provident setting that the Egyptian civilization suddenly appeared over 5,000 years ago.

Virtually the first knowledge we have of ancient Egypt *as Egyptian* is the unification of Lower and Upper Egypt by the first King of the First Dynasty, Narmer (also known as Menes). Henceforth, the Egyptians would call themselves the *Kingdom of the Two Lands.* This duality would remain prominent throughout their history. The unification occurred no later than 3200 B.C. and made Egypt the world's first known nation or centralized state.

At this time, at the *beginning* of its history, Egypt presents us with practically a "fait accompli," as we find its civilization virtually complete with the political, social and religious institutions and skills, such as writing and paper-making, which would preserve it for the next three millennia.

Yet, despite our knowledge of this long period (bear in mind only a tiny fraction of their total works has survived) it isn't easy to come to grips with Egyptian thought and beliefs. On one hand you have extremists who love "mysteries" and who speculate that the Egyptians were refugees from a space opera culture on Atlantis. On the other hand, you have western chauvinists who think John D. Rockefeller invented civilization. In other words, anything that isn't modern is, perforce, primitive.

Sure the Egyptians didn't have automobiles or electric trains. But neither did they have factories dumping chemical waste into the Nile.

What is primitive? How does one measure the quality of life?

Surely the stability or survival of a culture is a yardstick by which we could measure how well it served the basic requisites of civilized life.

Thus, it is an important observation that ancient Egypt survived as a stable civilization with the same social, political and religious system for over 3,000 years. An Egyptian living in the First Dynasty would not have been shocked had he awakened a few dynasties or two thousand years later.

Few other advanced civilizations, if any, could boast of such a record. The vaunted Roman Imperial institutions only lasted 500 years. European kingships are practically an extinct species after only a few hundred years. America, now celebrating its Bicentennial, is only a babe in arms compared to the life span of ancient Egypt.

Obviously, the Egyptians didn't achieve such group longevity with a few "primitive" hand gestures and magic rituals. What then was the key?

In a paper on administrative technology by L. Ron Hubbard, we find: "It can be said of companies, societies and governments that the best guarantee of stability is administrative skill."

Not surprisingly, we find the Egyptians had a passion for administering.



AN EGYPTIAN HIGH PRIEST: Of the 25th Dynasty (about 680 B.C.). Note the ankh, the Egyptian symbol of life as a chest pendant.

From the start Egypt featured an impressively organized body of civil administrators. These were backed up by hordes of scribes who acted as record keepers, census takers, tax collectors, customs officials, communicators and carried out all the other myriad clerical functions necessary to keep the machinery of the state running.

The religious beliefs of the Egyptians were inextricably part of this picture. But throw away your Hollywood ideas that the Egyptians were a bunch of morose fanatics fixated on death or that the Pharaohs (kings) were sadistic monsters under whose whip a cast of thousands groaned to elevate the pyramids.

Their own records clearly depict them as a fun-loving, jovial, but hard-working people, who loved music and art and on their "weekends" went picnicing or fowling with the family. They enjoyed parties and community festivals and possessed a lively sense of humor. They also had a highly developed sense of duty and justice.

For example, here are the King's customary instructions to his Chief Administrator, the Vizier, on his appointment. They clearly show a concept of justice and service that would be a model to any administrator:

The abomination of the god is a show of partiality. So this is the instruction; you shall act accordingly: you shall look upon him who you know like one you don't know, upon one who is close to you like one who is distant from your house . . . Do not avoid a petitioner. You shall only punish someone when you have let him hear that on account of which you punish him. Be not enraged toward a man unjustly . . . Behold, a man shall be in his office as long as he shall do things according to that which is given to him."

A Pharaoh wrote to his son:

Advance your great men, so that they may carry out your laws . . . Do not distinguish the son of a noble man from a poor man, but take to yourself a man because of the works of his hands.

Finally, here's another example of the esprit which motivated those early times:

Be not arrogant because of your knowledge and have no confidence in that you are a learned man. Take counsel with the ignorant as with the wise; for the barriers of art are not closed, no artist being in possession of the perfection to which he should aspire.

But underlying the Egyptian "way," was a very definite spiritual orientation. One of the earliest documents we find on this states that the world was first

conceived as an idea and then "commanded" into existence. This was the divine act that created the world and *continues* to create it. The Pharaoh is the god's divine representative on earth to ensure that the divine order is properly administered and maintained.

The ancient Egyptians viewed their own country as the reflection on earth of a divine prototype. And the Pharaoh as an incarnate god, kept the show running. And all administration was done in the name of the Pharaoh.

Yet there was something else.

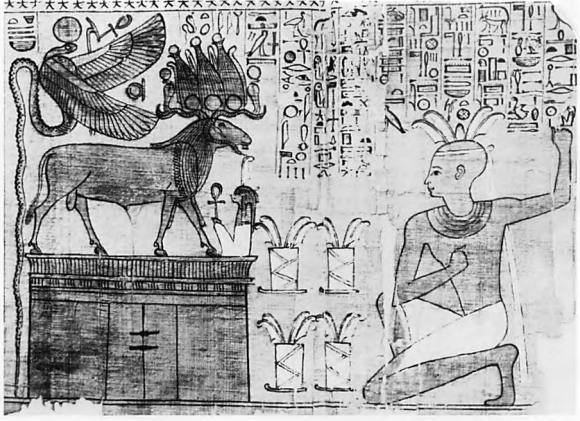
The fatal flaw of the Greeks and Norse was their abiding belief in *fate.* Even the gods had their hands tied. No two ways about it, the goddesses of Fate shadowed a man's life.

Not so in Egypt. The highest force in the Egyptian cosmos was not fate but *maat. Maat* means something remarkably close to the Hindu and Buddhist word *Dharma. Maat* meant "truth, justice or rightness." Even the gods followed *maat.* And the Pharaoh, ideally, lived by it. When an architect built a building he tried to build it according to *maat;* in other words, to capture "the correct rightness" for that building.

Maat guided the Egyptian concept of death as well. The Egyptian view of death is unique in the ancient western world. There was no hell or Hades. It was not to be abhorred or feared. It was, in fact, a continuation of existence on a different plane.

The ancient Egyptians also, evidently, knew of past lives — as reported by the ancient Greeks who admired and were deeply influenced by Egypt. Confirming their reports, we find the name of one of the Pharaohs meaning "He who repeats births." In the Egyptian *Book of the Breaths of Life* we find: "He lives in reality millions of times anew."

The best known document of the Egyptian religion is popularly known as *The Egyptian Book of the Dead.* That's not its Egyptian title. That's its Arab title because Arab tomb robbers found papyrus rolls of this book entombed with mummies. Thus, when they hawked it they called it *The Egyptian Book of the Dead* and the title stuck.



SCENE FROM THE BOOK OF THE DEAD ON PAPYRUS. The Book of the Dead was often profusely illustrated. In the above edition of the book, the deceased was a priest as only priests, while in the service of a god, shaved their heads as a symbol of purity.

The Egyptian title of the book is *Pert Em Hru.* No one is really sure what it means. It's been variously translated as "Manifested in the Light" and "Chapters for Coming Forth by Day." Clearly the concept of exteriorizing the being from his body is suggested. Further, the key Egyptian ceremony of "opening the mummy's mouth" has been interpreted by Egyptologists as a ritual gesture to enable the deceased to speak in the afterworld. But it may have been done, rather, to symbolize exteriorization.

The *Pert Em Hru* is mainly a book of religious practices not beliefs. It consists of the rituals and magical spells, probably intended to be recited by priests and then left in the tomb, to enable the being to pass safely over to the next plane of existence.

The climax of the *Pert Em Hru* is the Judgement Scene and the amazing Negative Confession.

The Judgement Scene takes place in the presence of Osiris, the God of the Afterlife. Before the deceased stands the balance of *maat.* In one pan of the scales rests his heart (heart represented thought or mind) and in the other pan the Feather of Truth. Both must balance as evidence the deceased

(continued on page 18)



KING KHAFRE: Head of the statue of King Khafre (also known as Chefren). IVth Dynasty (about 2700 B.C.). Khafre is famous for his funerary pyramid at Gizeh which, after the nearby "Great Pyramid," is the world's largest man-made stone structure.



As L. Ron Hubbard points out in this article, "People use age or appearance of age as a hidden standard to find out how they're doing. This runs all through the human race." Yet neither the Ancient Egyptians nor Modern Man had any idea of the mental factors which affect longevity. This article fills the vacuum.

LONGEVITY

ONE OF THE longest searches Man has ever indulged in has been that of longevity itself. The study of living longer is *geriatrics.*

There have been all kinds of amulets and potions to save life, continue life and to make life longer. All of which is very odd because you can't kill a thetan. It's very peculiar, when you think about it, that there'd be all this tremendous interest in geriatrics. What people are actually interested in, in this regard, is the preservation of the body. They are not interested in the prolongation of individual life because that does not need prolonging. It may need better remembering but it prolongs itself. You don't drop out of the race.

But the point is that a body, being a possession, starts aging and caving in and limiting a thetan's activities and he or she gets upset about this. People want to look younger and feel younger. They want to act younger. So they rather go in the direction of gerontology.[1] Almost anybody who comes along with a magic amulet or potion, a shot or pills of some kind or another, is going to get a considerable amount of interest on this exact line.

Have you ever seen people look younger through processing? This is definitely allied to the science of aging.

We don't have any data on what the longevity can be stepped up to but we can hazard a few good, solid guesses.

For example, if you clear someone at the age of 30, you might stack at least 30-40 years on to the end of his life. But if you clear someone at 75, perhaps you'd only add another five or six years to his life span.

In studying geriatrics you're in a field of no data because none can happen for up to the next 70 years. So you never get geriatrics being studied in

1. Basically, the study of aging and the prolongation of life.

by L. Ron Hubbard

any one lifetime. Nobody, of course, is ever able to keep any records on this because they get bored. So there's no experimental series. The person who was interested in keeping records kicked the bucket and nobody else has picked it up. So you're always challenged along this line in the field of gerontology on just this one fact: nobody has lived long enough to prove it.

But you wouldn't have to prove any longevity by actual livingness. Age, relative physiological age, is normally determinable by the condition and character of certain parts of the body and cellular structures. You could make a physiological examination of the person, their cellular structure and certain functions of their body. Subsequently, you could take this person and clear him and then get an independent examination of the springiness of the joints and the cellular structure and that sort of thing. In this way, you could determine whether that person was physiologically younger which, of course, would predetermine the fact that he'll live longer. Thus you would know whether you have added to longevity or not.

We should probably go ahead and do something with this — because people are interested in the care and preservation of the body. A person, to carry on any of his personal ambitions, should have enough physical energy and resilience of body to be able to accomplish them. Therefore, it is important to people.

You will occasionally run into a reverse philosophy in geriatrics. It goes as follows: "If people weren't kicking the bucket all the time we would be in a terrible fix. It's a very good thing everybody is dying off the way they are." You get all kinds of reasons why death is a marvelous thing. The upshot of this condition in geriatrics is that you've got people who want people to live longer and you've got people who hope to hell they don't, and would do anything they could to shorten it down just a little bit.

People, of course, really don't believe that they can live longer. They just wish they could. You have Greek plays, for instance, which convince you utterly of the folly of immortality.

In one of them, the protagonist, at the end of a thousand years of age, is just begging the gods to kill him off because he's lost all his friends and everything else. But if he had that much influence with the gods in the first place, why didn't he get his friends living longer too? The guy was merely selfish.

I once conducted a series of plant experiments. Everybody thought I was interested in horticulture. I really wasn't. I was interested in several other things, mainly disease and things of that character.

I raised a bunch of tomato plants which were championship tomato plants. They were growing as many as 47 tomatoes to the truss.[2] This was just unheard of. And they were growing up higher than 16 feet. Nothing was killing them off. But note, very carefully none of these tomato plants were given any injuries.

Stationed around these tomatoes under exactly the same climatic conditions were tomatoes which *were* abused. Although they were the same tomatoes and in the same environment they became "sick" and their longevity was very short. They were not even badly abused. They were simply brushed against rather regularly and snipped the way tomatoes are supposed to be snipped.

Now, the normal way of raising tomatoes is you punish them until they yield tomatoes. You snip them every time they try to put out a new little branch or something like that that you don't want. You're always at them and finally they will grow a lot of tomatoes for you. But oddly enough they're very fragile.

Hothouse tomato growing is an adventurous activity. You have the banker on one hand and on the other side you have every disease known to tomatoes — all manner of blights and fungi and this and that. You've never seen anything as sick as a tomato plant when it's been got at.

It actually establishes a short cycle of life. In other words, the life term of a tomato and the amount of punishment that a tomato plant is given have something in common. They both have a similar curve.

Now a tomato plant which is abused will become ill. A tomato plant standing right next to it, wide open for infection, but which hasn't been abused, doesn't become readily ill. But if it does, it can be cured.

In other words, abuse has something to do with incidents of illness. It also has a great deal to do with longevity.

All of which has a lot to do with a human being, if you consider a human being mainly body. Because a body follows, apparently, these same physiological lines. I have seen nothing to disprove the fact that a body and plant life are cousins. What laws apply to one can apply to the other.

Thus, I learned enough of this to learn that abuse determines longevity. That was the datum that came out and once I stared this in the face I looked around amongst human beings to see if this continued and, to a marked degree, it did.

All of our experience in Dianetics tended to conclude that anyway, even long before these experiments.

The other thing found was that abuse determined incidents of illness. A thing was as sick as it was abused. And its life was as short as it was abused. These two points emerged as parallel conclusions.

2. Truss: Cluster of flowers, of any kind, growing upon one stalk.

as a result of these plant experiments.

The abuse of the tomato plant and the deletion of abuse from the life of a human being had a parallel. In other words, if you delete the abuse you have done something like "not-abuse." And that was how I cross-translated the experiment. In other words, if you could pick up the abuses out of a person's lifetime or pick up those factors which made the person believe he was abused you would then pick up, of course, the characteristics of not having been abused. And sure enough that's how longevity follows.

Thus, the longevity of a body can be increased or decreased in livingness. A person can be made weller or sicker. A person can be made to live longer and look less old or made to live less long and look older.

This is a brand new look at geriatrics. But it's a very old hidden standard. People use age or appearance of age as a hidden standard to find out how they're doing. This runs all through the human race.

I imagine trillions of years ago when you wanted to know if you were getting along all right, you stuck your doll body up in front of a mirror to see how its dents were. You might have said, "I'm getting on now. I'm getting pretty dented. Paint's getting kind of worn off. Face is no longer shiny." Now you've come on down the track and you have a meat body. You go up to the mirror and you'll say, "Well, I'm doing very badly because my nose is shiny."

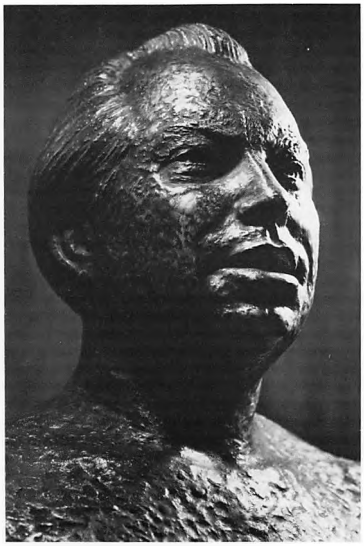
There's all kinds of strange considerations on this. But thetans have always been going into these two fields: how young or old do I look, how sick or well am I.

Now what clearing does for this is fantastic! I haven't a clue because it's just too much. It's beyond any embrace of the mind.

Age is hooked on to the body normally by the thetan himself — as self-expression. And it is held in place in terms of engrams and secondaries. Anything that is wrong with a body is held into it and on it by the thetan who has that body.

As long as he believes he can't grow a new leg he won't have one either. This is very observably the case. There is frankly no limitation on what thought can do to structure.

Geriatrics is a very interesting field. You'd be amazed how many billions of dollars are spent every year trying to discover the route to eternal youth. We're the only ones who have the map at present. I thought I'd better call it to your attention.



Build a library of Ron's lectures

The amount of data from Ron that exists only in tape form is staggering. There are thousands of hours of taped lectures comprising a major part of the total materials of Dianetics and Scientology on the subject of the spirit, mind and life.

If you are not actively building a library of Ron's taped lectures, a major avenue is missing from your pursuit of knowledge. There are many hundreds of tapes already available for purchase and every week more are being released from Archives.

These lectures are the most remarkable encyclopedia of knowledge ever released. They also provide the consecutive path of discovery from 1950 to the seventies.

No study of Scientology, no pursuit of wisdom, is close to being complete without full access to these marvelous lectures.

These lectures can be bought in sets, such as the 1952 62-lecture Philadelphia Doctorate Course set, the 1956 6-lecture Games Congress set and many others. These lectures come to you on 7-inch reels, playing at 3¾ inches per second, two lectures per reel.

Order a complete catalog of Ron's taped lectures from Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark. Then regularly begin to order sets and build your library!

A SPECIAL ADVANCE REPORT*

A Look at
The Manor
&
AOLA

*A special 8-page report, only
in the Western Hemisphere edition of Advance!





A pleasant stroll in the Manor gardens after a solo auditing session.

Going Clear and O.T. in style

The magnificent Hollywood Manor was a venerable monument to the glory years of Hollywood. Now it stands on the threshold of a new age. Advance! contributor, David Marshall, reports on this remarkable metamorphosis.

When you first see it, it seems to dwarf the horizon. A huge white stone building framed by soaring palm trees. You wonder if you haven't, somehow, stumbled on an extension of Disneyland — until you realize Walt Disney's fairyland is some 60 miles to the south. Then you think, "Wait a second, after all, I'm in Hollywood. Maybe it's a movie set."

No, my friend, it's for real. A real, for true, French-Normandy style chateau (French for castle or mansion) built as the ultimate, luxurious escape for Hollywood stars in the 30's and 40's.

Here's where Gable and Lombard lived — and loved. Here's where Humphrey Bogart, Edward G. Robinson, Errol Flynn and Ginger Rogers lived in opulence and ease. These were only a few of the stars who made "The Chateau Elysée" (Elysée is the name of the official Paris residence of French presidents), as it was known then, *the* Hotel in Hollywood.

These were celebrities of a bygone era. Now, a new era has arrived at this famous landmark and, with it, the celebrities of the new civilization, *Scientologists.* (In 1973 The Church of Scientology purchased the former hotel and transformed it into accommodations for Scientologists.)

Today, the Manor has the most important purpose it has ever had: to provide a distraction-free home to Scientologists who are moving across the upper span of the Bridge to Total Freedom in Los Angeles.

That the Manor offers all the traditional services — and apparently more — of a fine hotel is noteworthy. That the Manor is obviously superbly looking after the creature-comforts of its guests is, of course, vital. But, above all, it's the purpose of the Manor which distinguishes it and makes it such an exciting — and safe — place to be. This purpose has be-

come part of the atmosphere of the Manor and, when you're here, moving across the Bridge just seems the thing to do.

I asked the very affable Executive Director of the Manor, Ronald Yoder, about this.

"What effect does staying at the Manor have on your guests?"

"Over 70% of the Manor guests surveyed said the Manor saved them at least a month on the part of the Bridge they were on."

"Which part of the Bridge was that in the group surveyed?"

"Power Processing through OT III. And the results of another survey showed that our guests tended to complete their studies 10 to 25% faster than non-Manor students."

Now those are remarkable statements. Yet there they were in black on white in published survey results.

Why would this be? Why would just being a guest at the Scientology Manor accelerate your progress across the Bridge? Curious.

Inquiring into this point brought to light two quotes from the policy letters of L. Ron Hubbard: "We're working to provide a safe environment for Scientology and Scientologists in orgs everywhere . . ."; and "Happiness is Power and Power is being able to do what one is doing when one is doing it."

Putting these two points together seems to explain it. The Manor provides a safe and distraction free environment so Scientologists can keep doing what they came to do: go Clear and OT, move across the Bridge.

As one person interviewed said: "In the Manor you find the ideal environment for getting up the Bridge. Since only Scientologists live here you have no counter-intention, hassles or landlords enturbulating your space. It's easy to get plenty of food for sessions because there's a fantastic restaurant right on the premises!"

No hassles? To make sure I checked on the system for registering into the Manor and sure enough it is as simple as checking into a hotel. Even if you're planning on an extended stay (say, several months) there are no first and last month's rents, cleaning "deposits," security deposits, utility payments or any other red tape one too often runs afoul of. The very fast and simple check-in procedure allows you to get on course or into auditing within the shortest possible time.



Happy and relaxed moments in the Manor lounge after a purposeful day at study or in auditing.

Speaking of getting into session AOLA is so near the Manor that you don't even have to go out into the street to get there. In fact, AOLA is on the same grounds as the Manor. Just stroll down a colonnaded and covered "bridge" and you're there!

In other words, you can solo audit in your Manor room and then walk to the examiner a few steps away. You have all the facilities of the AO at your fingertips. This is the height of convenience. The Manor really is a bonanza for AOLA students and pre-OTs.

But the convenience doesn't end there. The Manor offers free bus service to ASHO (American Saint Hill Organization, the home of Power Processing and the Saint Hill Special Briefing Course) and any other Scientology organizations in the area. This puts ASHO, for example, only minutes away.

The large Manor restaurant is also very convenient. The fare is ample and tasty. I was pleasantly surprised to discover that only 100% organically raised beef (unlike in most restaurants) is served. The accent is on well-balanced, nutritious meals with lots of variety.

After dinner, the happy atmosphere of the Manor lounge beckons. You won't encounter any ghosts of long-gone stars there — only very alive, friendly and purposeful Scientologists.

Later, I was glad to have had the opportunity to stay the night at the Manor. Retiring to my spacious, well furnished and *very* quiet room, I walked over and opened the French doors to my balcony. Surrounded by the Manor's lush grounds, I seemed to be in the country. The city faded far away.

Looking up, I saw the moon poking its head through some tall trees. It even seemed to be smiling down. Such is the infectious aura of well-being and sanity that pervades this stately residence. ■

"Better than ever"

In an age of declining service AOLA has just geared up to give you faster and better service than ever.

Personal attention and care are scarce in a civilization where the profit-motive is King and The Machine rules.

Therefore, when an organization that is already famous for the quality of its personal attention and the speed of its lines, announces that it is now giving even better service, then that's worth sitting up and taking notice of. Such is the case with AOLA.

Since October of 1974, AOLA has occupied two buildings. One in Hollywood at 5930 Franklin Avenue and the other closer to downtown Los Angeles at 916 South Westlake Avenue. You could go to either location for your upper level training and processing.

On the first of March of this year a change was made to bring you even *faster* and *better* service. All AOLA technical delivery to the public was centralized at the modern and spacious Franklin Avenue location.

In this way AOLA has been able to make better and more effective use of personnel and facilities. With all AOLA public facilities under one roof, AOLA's already justly renowned service has been further streamlined.

(continued on page 10H)



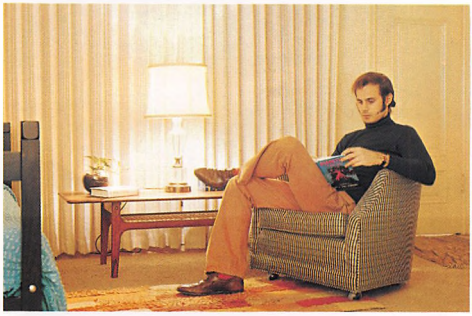
A view of the Public Unit at 5930 Franklin Avenue.

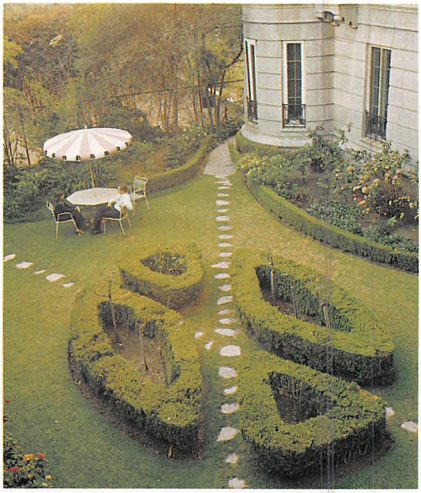


The 916 South Westlake Avenue address serves as an administrative area and special staff training and processing center. It remains, as well, AOLA's official address for your correspondence.











Clockwise beginning with bottom left: 1. The door is opened for you to come to the Manor this summer. 2. A typical room. 3. A portion of the large Manor restaurant. 4. A view of AOLA with the Manor in the background. 5. Another view of the Manor grounds.

WHEN YOU GO TO AOLA FOR CLEAR AND OT PLAN ON STAYING IN THE SAFE SPACE OF THE MANOR

You are invited to compare any other accommodations in the whole Los Angeles area with the advantages of staying at *The Manor Hotel for Scientologists.*

1. The Manor is an all-Scientology environment especially established to give you a safe space while you cross the Bridge to Clear and OT.

2. The Manor Hotel is managed and run, as a branch of The Church of Scientology of California, by highly trained and dedicated Sea Org Members.

3. You have the incomparable convenience of having AOLA on the same grounds.

4. The Manor offers you free shuttle bus service to and from all the Scientology organizations in the area – in addition to first rate hotel services such as free room cleaning, free linen and towel service, free local phone calls and free 24-hour answering service.

5. The Manor restaurant serves food in accordance with Ron's bulletins on nutrition. You are assured, at the Manor, of getting the healthy, nutritious food your body needs.

6. Actual surveys have demonstrated that just by staying at the Manor you will complete your auditing and training from 10 to 25% faster than otherwise. Living in the Manor makes it possible for you to take your attention off daily chores. It prevents life and livingness present-time problems from occurring. This leaves you free to fully concentrate on your studies and auditing. It is also a technical fact that you will make faster gains during auditing by living in a safe, distraction-free environment.

No other accommodations, boarding-house, hotel or inn could possibly make such statements. The Manor can because they are true!

What our guests say

Thanks to all the people at the Manor for their wonderful food, service and safe space. Without you my stay would not have been so comfortable and smooth.

Robbie C.

I have been at the Manor for over two months and I've had a wonderful time. Good food, good service, and everything geared to get one up the Bridge. I especially liked the safe *space.*

Dick W.

I am sure that by staying here at the Manor, we have probably cut our time in half on doing our OT levels.

Jon R.

MAKE YOUR ADVANCE RESERVATIONS NOW FOR THE MANOR

Just call or write the Registrar:

The Manor, 5930 Franklin Ave.
Hollywood, California 90028
Phone: (213) 464-5192

Compare these rates for room and meals . . .

Compare the rates of the Manor for room and board (see below) with those of any other facility.

For example, would you have thought it possible, in this day and age, to pay only $10.00 a day for room and board? Yet, that's all you pay when you reserve at least a month's residency at the Manor. Even the one-day rate is only $15.00 for room and board (three full meals).

RATES (MANOR DONATIONS)

Shared room plus 3 meals daily

per day	$ 15.00
per week	$ 87.00
per month	$310.00

Couple's room plus 6 meals daily

per day	$ 30.00
per week	$174.00
per month	$620.00

(Couple's room rates vary slightly according to the size and facilities of the accommodations).

Note: The Manor restaurant is open to non-resident guests.

Parking

Ample parking is available at the Manor for as low as $2.50 daily, $9.00 weekly or $25.00 monthly for cars. Motorcycle parking is even less.

Convenience of Hollywood Location

Along with the advantages of centralized service, you also benefit from the convenience of the location. The AOLA Public Unit is located right next door to the Manor Hotel for Scientologists. Thus, you can save time and expense by staying at the Manor.

A few blocks from the AOLA/Manor complex (located in a lovely residential area) are such well known attractions as Hollywood and Vine, Graumann's Chinese Theatre and the Cinerama Dome. There are movie studios nearby and the famed Hollywood Bowl is only minutes away.

A short drive on the Hollywood Freeway will take you to Marineland, Knott's Berry Farm, Disneyland and the Anaheim Convention Centre where the *International Conference for World Peace* is being held this summer. Whether your heart fancies white beaches or rugged mountains, you'll find it all in Southern California.

AOLA's highly trained OT staff

Along with centralizing its services, AOLA has also recently beefed up its already outstanding technical staff. The large technical staff is headed by 11 Class VIII auditors, five full time case supervisors, a Flag-trained Senior Case Supervisor and a Flag-trained Keeper of Tech. This highly trained team of technical specialists ensures you make full and optimum progress up the Bridge to full OT VII.

Of course, it is fitting that an organization which specializes in delivering the Advanced Courses should itself, in goodly numbers, be staffed by Clears and OTs. Friendly, OT-style service is a hallmark of AOLA.

The Stature of AOLA

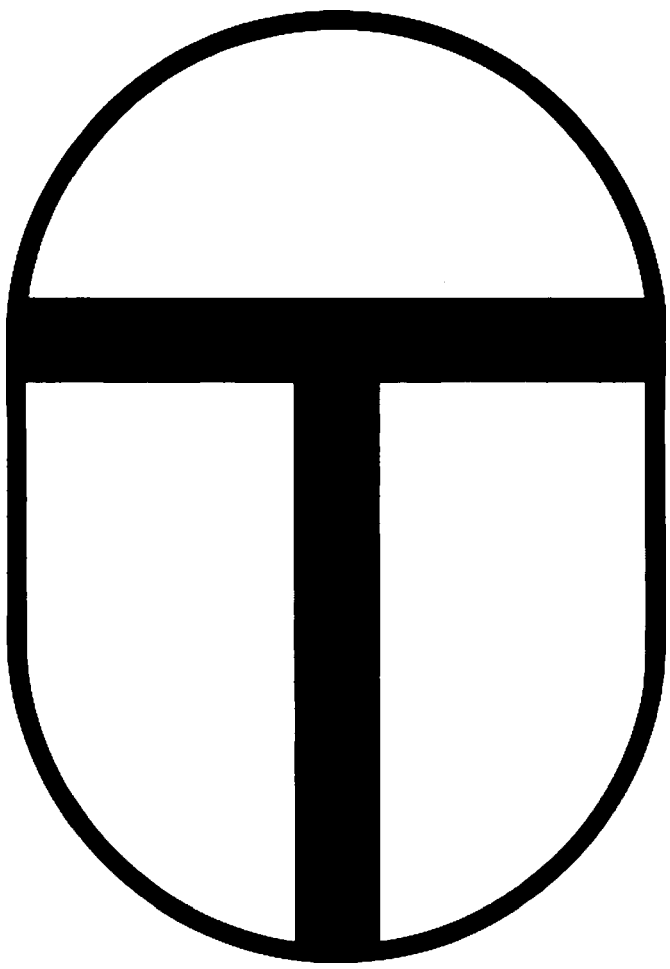
AOLA was founded in the fall of 1968 to bring the Advanced Courses to the New World. Now, nearly eight years later, thousands of Clears and OTs have passed through its portals. It is the custodian in the Western Hemisphere of Ron's confidential upper level technology, the shining apex of the Grade Chart.

It is quite factual that there is a "something special" about the atmosphere of an AO. There's a buoyancy and a brightness, which you can only find at an AO — where, for the first time in the history of this universe, beings are actually going Clear and regaining the state of OT.

Now more than ever, AOLA is ready to serve you and help you reach the unparalleled plateaus of Clear and full OT VII. ■

THIS SUMMER AT AOLA

Achieve the awareness and cause level of full OT VII



Make this summer the greatest of your existence by coming to AOLA for Clear and full OT VII.

It is recommended that you stay in the Scientology Manor to save time and money. In late August you can attend the International Conference for World Peace and Social Reform (and Human Rights Prayer Day). This will be the largest Scientology event in history and will attract world-wide attention.

But above all, decide to go Clear and OT this summer and send in your advance enrolment and donation for the OT Power Package (see page 20 for details).

Going Clear and full OT VII is the single most important activity, *anywhere.* You will gain the greatest prize that can be offered: a full recovery of self. In addition, by going Clear and OT you help make this prize more attainable for others. Remember, only OT is the ultimate solution to the current fourth dynamic insanity and wars.

We will see you soon.



O.T. PHENOMENA

In the marvelous book The Creation of Human Ability, *L. Ron Hubbard states: "The goal of processing is to bring an individual into such thorough communication with the physical universe that he can regain the power and ability of his own considerations (postulates)."*

We also call this intention. *The ability to intend is basic to all abilities. But before reaching OT a being only uses a small part of his full potential* to intend. *All OT levels increase this ability but specifically OT VII opens the door to a thetan to* project his intention *without reservation.*

This issue's OT Phenomena were selected to illustrate this one point: pure OT intention without reservation.

A Life Saved

A couple of weeks ago in a karate dojo (gym) some little kids were running around playing Bruce Lee movies (the class was over).

One side of the dojo was used by two men using nunchakos (a deadly weapon — two sticks joined by a rope). Even an unskilled person could crack bones with that weapon.

When I walked in I saw that two little girls were headed at a dead run behind one of the men practicing with his weapon. I put out an intention for him to freeze in that position.

He did. Although there were at least 30 people all milling around, randomly, that man immediately looked at me. He was about 40 feet away. He knew.

I indicated to him and he turned and saw the two girls directly behind him. He had been practicing sweeping striking motions that covered behind and sides and front. When he saw the girls he went white, gulped and signaled his partner to stop his exercise.

If I hadn't done what I did one of the girls' faces would have been crushed.

The Sensei (master, teacher) then took over and order was brought into the dojo.

The Sensei and his lead instructor are now on the Comm Course plus others are coming in soon.

Gene Hobel, OT

Intention without Reservation

I walked out of the house, the front door was open. I pulled it to close it. Suddenly it came to a jerking halt like a rope or chain was attached to it. I checked it and found nothing there. Then I saw my wife at the other end of the hall. I remarked there was something holding the door but nothing is there now. She replied "I just intended you not to close it. There is a baby outside in the pram." My wife, Gisela, is OT.

Ian Anderson, OT

"OT Cowboys Inc."

Upon completion of OT Section VII I was walking home from work in the countryside of England when I encountered a bit of a humorous situation.

Some farmer's cows had gotten out of their pasture and were blocking traffic at an intersection of two country roads. Four or five cars were backed up in each direction; some of which were honking their horns which was scaring the cows even more than they already were, due to being in unfamiliar surroundings. One cow had gone up into the front yard of a house at the intersection and two more were in a garden across the street.

Another person walking down the road very cautiously walked around this confusing scene but I thought, "Oh boy, here's a chance to put some of my new-found intention into play!" I walked to the center of this scene and took control.

I intended the herd of cows to start moving down the "wrong way" lane out of the intersection and saw them jump to it and start running down the road. I then spotted the cows in the yard and garden and intended them onto the road and to follow the herd. They jumped the fences enclosing the yard (which is quite something for a cow to do if you are not familiar with such animals!).

So I now had a herd of some 15 or so cows trotting down a country lane which was bordered by very high hedges; going down the wrong way lane. Great! But now what? I couldn't just let them continue as they were or a similar situation would develop elsewhere. So leaving my body behind I went down the lane ahead of the herd and found a break in the hedge a hundred or so yards down the twisty lane and when the cows arrived at this point I intended the lead cow to turn into the pasture beyond this break in the hedge. The rest of the cows followed his lead. All handled!

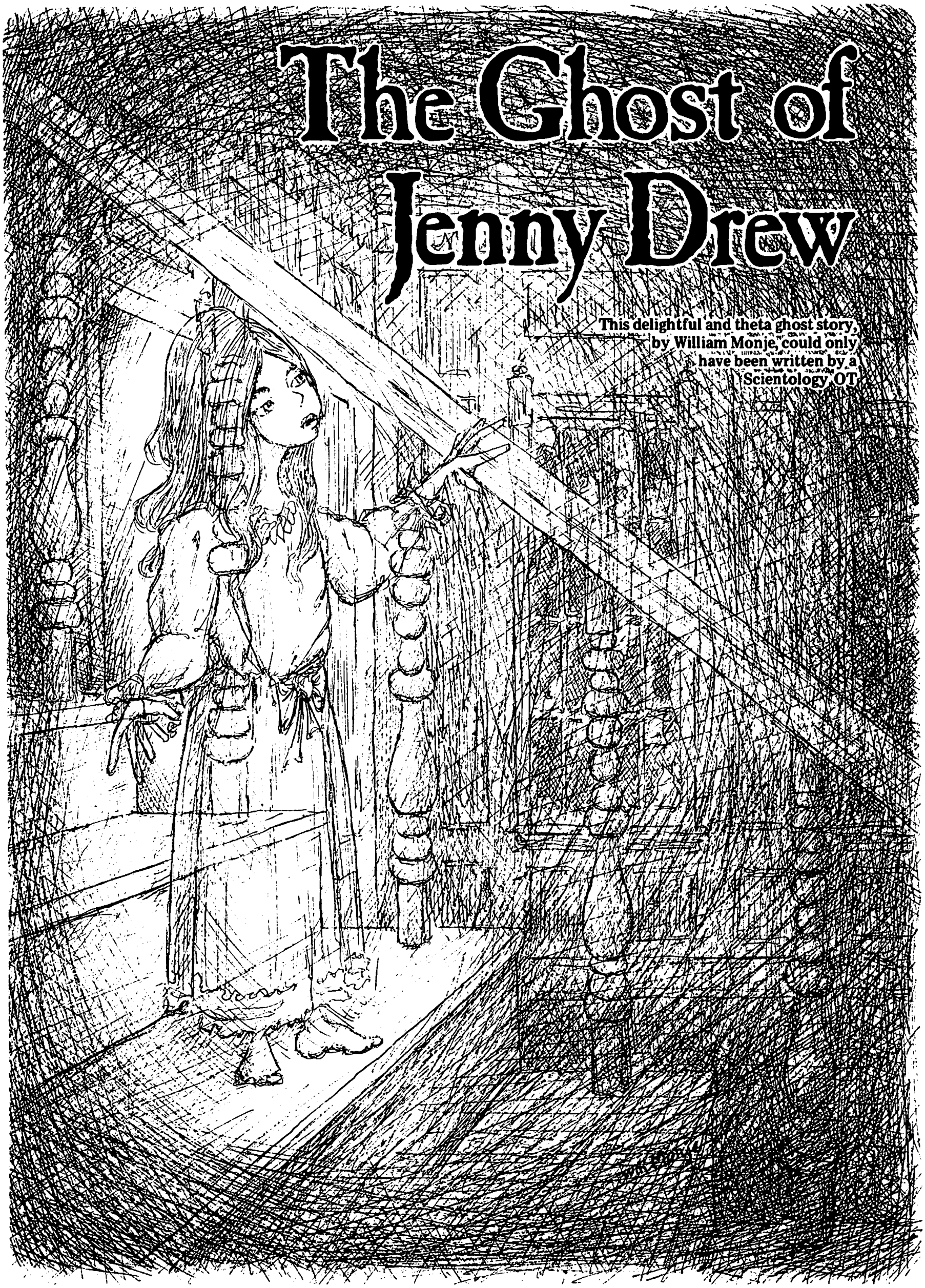
Finding the farmer's house and informing him of where his cows were completed the cycle.

I thought to myself, "I could go into the herdsman business and sure have an easy go of it." Laughing, I continued on my way home.

Mark Johnson, OT

The Ghost of Jenny Drew

This delightful and theta ghost story, by William Monje, could only have been written by a Scientology OT.



WHEN Robert Drew built their house, he promised his wife, Marian, it would be a house to last for generations — their generations. With that promise, he gathered around him his company of builders, daily overseeing the architects with their rolls of prints and dreams outlined in ink, and the contractors with their lieutenants and small armies of laborers and craftsmen.

When the work of outsiders was finished, he drove his wife to their home on the hill. He helped her from the carriage, led her to the porch where the fresh smell of paint still lingered, across the threshold and on through each and every room except the master bedroom. When the tour was complete and the couple warmed by the beginnings of their life together, he lifted his wife in his arms and carried her to the one remaining room. In the evenings that followed, in the quiet darkness of that room, and in the days that followed, in their bright and noisy efforts of placing furniture and adding little extras to the parlor or the nursery, Robert and Marian Drew continued their labors to add life to the house.

Together they prepared the future of their house and all its yet unknown but welcomed occupants. With more love than effort the place was readied. The house stood on the hill singing its promise to all those cherub spirits who pass on zephyrs in the spring looking for a place of birth and a likely place to spend one's childhood. Within the house, Marian Drew stood before her mirror looking sideways at her belly, grown in anticipation of the arrival of one such spirit.

One day in the excitement of his expected family, Robert Drew hung a swing on a long horizontal branch of an elm just outside the kitchen window. It was not an immediate necessity, but a foreseeable one. At any rate, it was an added announcement to anyone so interested.

It was shortly after that, one day in late spring while the house was humming its siren song with its window thrown open to the blue sky and straw colored sunlight, that there happened along a most unusual gust of air that made the newly hung swing start quite suddenly to sway in such a manner and for such a noticeable time that it was as if it were being tested by some unseen but very present little person. Marian Drew stood at her kitchen window in front of the sink, a dish towel in one hand, while the other hung suspended above the dishes. Her eyes following the swing board until it nearly stopped. She tilted her head a little and spoke softly of some pleasant thought. The thought floated on and she went back about her work.

It was then that the breeze which still played around the yard, lifted a branch that shaded the kitchen window, suddenly filling the room with spatterings of golden highlights. The gust of air moved on, billowing the curtains as it entered, spreading wider beams of sunlight which seemed to burst in the air itself, illuminating particles of dust that exploded in the rays of light more like bits of sun than earth. The breeze was warm as it circled about embracing Marian Drew. It was at that moment she felt her baby move inside her.

When Jenny Drew was five years old she played with dolls, a kitten and her swing. Hers was a world of special treats, like hot chocolate when the windowpanes were laced with frost, or icecream when the sun was heavy in the sky. It was a world of long blonde hair and colored bows and ribbons, of soft white night gowns spattered with blue blossoms, of lace and petticoats and pink satin slippers and a doll that peered between the spindles of the banister on nearly every step. All about, there were joys to be had and treasures to be taken. In the garden, every patch of flowers had at least one blossom bigger than the rest, a little redder and a little sweeter beneath your nose, and it would stand a little higher than the rest, just asking to be picked. And above and all around her world stood her mother and her father, always there, always ready to appreciate some new little trick that can be done with hands and feet, always watching, somehow always making her world a little bit happier.

The thing Jenny liked especially was having her mother read to her. On winter afternoons it was the best thing in the world. What could be better than to sit on the sofa with your legs curled up under you and your body limp against the warmth of your mother while you heard again a tale you knew by heart? It was the sort of thing, Jenny thought, that should go on forever. But it never did. Jenny really understood that — or at least she tried to. She knew that mothers had other things to do sometimes and that those things had to be done and that sometimes mothers even got tired of reading, even if you weren't, and sometimes mothers even got sore throats from reading to you, and really didn't feel like reading any more. She knew all that. Her mother told her so.

It was one winter afternoon while reading to her daughter that Marian Drew gradually became quite weary, not feeling well at all, and announced to Jenny that her throat was sore and she could read no longer. It was a little thing that Jenny could understand, or at least tolerate with some reluctance. But this day Jenny was not feeling well either. Her cheeks were burning and her body ached, and she began to squirm from the discomfort and whine with discontent. Had it not been for her mother's own ill feeling at the time, the discord that resulted may have never happened. But as it was, Marian Drew became impatient, quite sure that Jenny was simply tired. She insisted that she go to her room and take a nap. Jenny resisted. Her mother being even more wearied and more irritated, shook her head helplessly, stretched out on the couch and turning her head away from Jenny, once more ordered her daughter to take a nap.

Jenny took a deep, gurgling breath through her nose and ran to the top of the steps where she turned back, a burst of wet grief streaming down her heated cheeks. Amidst a series of short, shallow sobs she managed to proclaim, "If you don't love me anymore . . . then I don't love you either!" The line of love between the two had warped a little — just a little, but not irreparably and not for long. Marian Drew could accept that — it happens sometimes. Her child was tired and needed a nap. She lay there a while, listening to Jenny's last words ring on in the silence that followed. Marian Drew wanted to go to her daughter and tell her everything was all right, but instead, she pulled her arms around her face, feeling a weakness come over her — then a drowsiness. In a few moments she let go and fell asleep.

When she awoke she went to Jenny and found her asleep on her bed, fully dressed and uncovered. "Jenny," she said softly, sitting on the edge of the bed. "Jenny, it's time to get up."

Jenny did not move. "Jenny . . ." She brushed the hair from Jenny's cheek and felt the heat of the fever that kept her from waking. The blood rushed hot through her cheeks as if the heat from the little girl's body had flown up through her fingertips.

Jenny never saw, nor heard, nor felt her mother sitting there. She was caught in a trap of pain and desperation that cast a wall between her regretting soul and stricken senses. In her fevered sleep she taunted herself with her last, self-sorry, sobbing words. She had never meant what she had said — she *did* love her mother, and *she had to tell her mother that.* Within her helpless body she struggled toward her one goal — to tell her mother *she still loved her.* Over and over and over she tried to reach her mother. But her eyes never opened and her lips never spoke. By morning Jenny Drew was dead.

With the death of Jenny, all else began to die. In a short time her parents broke apart — not from lack of love, but lack of purpose. Their short-lived, regretted lives were spent in separate places.

The Drew house on the hill — unwilled, unclaimed, unwanted — stood vacant. Eventually, it was bought for taxes, rented out, then again deserted. There was an air about the house — no one was happy there. It had that reputation. In time it became a local landmark — desolate, forsaken and creaking in grey October winds. It was *the haunted house on the hill.*

Inside the house, violated by the spiders and the bats, the weather and the dust of too many forgotten years, where shivers of autumn air moaned and whined through creaks and broken windowpanes — inside, wailing breathlessly against the unfelt cold and unseen dark, proclaiming in vain that one last desperate pledge of love — inside the house, halfway down the stairs, lingered the ghost of Jenny Drew.

Spirits with their hopes and longings go on — some stay a while, trapped by their own confusion, haunting some place, looking for someone — but most go on.

Robert and Marian Drew had died. The grief and losses of that abandoned lifetime had settled down somewhere below the fragile surface of their memory — but they continued on, returning reincarnated — a man and a woman. They met one day by chance — or not by chance — and fell in love *at first sight.* By the end of their first day together they were left with the feeling that they had known each other for the better part of a lifetime. Feeling it was meant to be, they married three weeks later and settled down to living in a small apartment in a big city.

It was the man who first became discontented with the traffic and the noise and the very limited space that he could call his own. It was the woman who first suggested looking for a house.

"Not a new house," the man said, "one of those solid *old* houses — one built to last for generations."

"Our generations," she whispered, gently patting the outward curve of her belly beneath the maternity smock.

The real estate agent leaned forward in his swivel chair, stuck his cigarette in a corner of his mouth, squinted the eye above it, and rotated toward a tall, grey filing cabinet. "Well, there's the old Drew place . . ." he said, pulling open the bottom drawer. "Big 'ol house on the hill. It's a mess, though!" he announced abruptly. "Gotta be honest with you. It'a take a lotta work — *lotta work.*"

"I think we'd like to see it," said the woman faintly, a strange anxiety swelling in her breast.

Her husband nodded. It sounded like just the place they were looking for.

The man and woman didn't speak for a long time as they drove alone along the route laid out by the realtor. It was some distance away from the city, but well settled. Among the little hills and what trees remained were a number of old houses and even more newer ones.

"It shouldn't be much further," said the man breaking the silence.

His wife remained still. He glanced at her thoughtfully then patted her on the knee. "What if it's a girl?"

"What?"

"The baby. What will we name it if it's a girl?"

"Oh . . ." she said, still a little rapt in far-away thoughts. "I don't know . . . something very feminine, I suppose."

"Like Kathleen?" he suggested.

"That's pretty. Or maybe Elizabeth . . . or Jennifer . . ."

The man was silent a moment before he spoke. "I like that."

"Which one?"

"Jennifer," he said. Then they were both silent again.

The house appeared around a curve in the road. It was unmistakable, sitting alone on its little hill. The man stopped the car at the foot of the long, eroded drive. "Look at that," he said, "it's one of those old Victorian jobs."

His wife leaned forward, staring at the house. "It looks lonely . . . almost sad."

The car bumped its way slowly up the drive. The woman looked out of her window, away from her husband, not wishing to try to explain a feeling of grief she couldn't explain.

Once out of the car, they approached the house timidly. The man stopped beside the house, almost hypnotised by the fluttering of light and shadow filtered through the trees. He turned and looked up behind him. "Look how big the elm has grown."

The woman nodded, staring into space.

They walked about amidst the broken glass and clutter from rude visitors. The man stood off aways. "Needs a new roof." Then he approached the house again. "Good foundation, though. They don't build houses like this any more." He took his wife's hand in his. "Let's go inside."

On the porch he paused, feeling the dried and unprotected siding with his fingertips. "It's going to take an awful lot of paint," he said. "You can almost smell it, just thinking about it — the new paint, I mean." He waited for an acknowledgement, then turned. His wife had gone inside.

The woman stood at the bottom of the steps, the time-ravaged room about her very still but brightened with broken sunlight. Her eyes followed the decaying carpet up the staircase, step by step, to the top then back again, stopping halfway down the stairs. The steps creaked a little as she started up, drawn by an irrepressible emotion, a feeling like that of an ancient sadness when it one day starts to melt away. Halfway up the stairs she stopped. She stood there with her eyes shut, her hand cautiously reaching out, her senses suspended between two worlds.

Her husband had entered and stood at the foot of the steps watching. There was a touch of awe in his expression as she turned his way, one hand on the banister, the other extended as if toward some unseen entity. Suddenly, her opened eyes filling with tears, she cried out, "Jenny!"

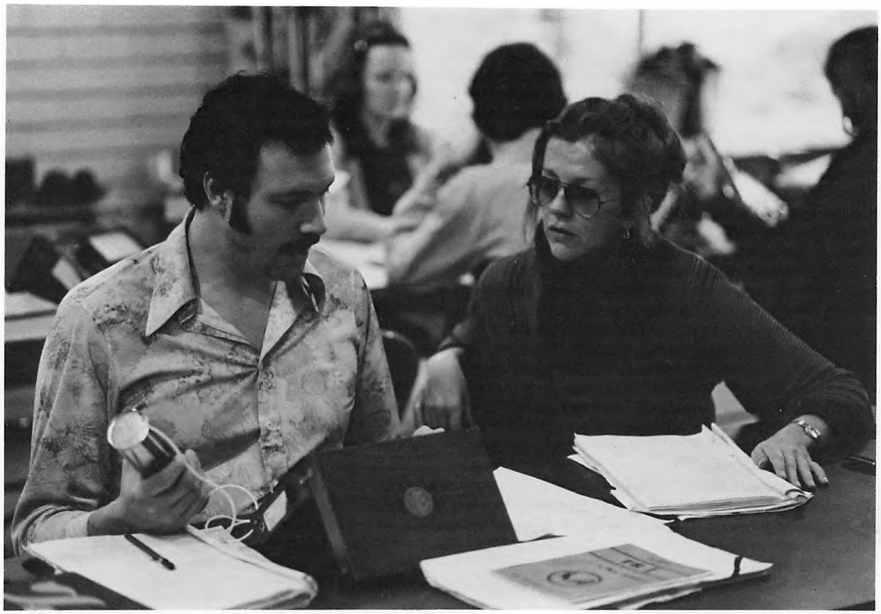
He ran to her side, embracing her and seating her gently on the step. "Are you all right?" he asked.

"Yes . . . I think so."

"That name? . . . you called a name."

She couldn't explain. She sat there silently, trying to rationalize. Her mind was blank. There had been pictures there a moment before, but now they were gone — like waking from a dream. "The baby . . ." she said, "we were going to call her Jennifer . . . remember?" With tears still on her cheeks, she smiled and put her hands on her belly. "I felt her move. It was the first time. It must have startled me." She looked up at her husband, her hands still on her belly. "There she goes again.

It was the ghost of Jenny Drew trying out her new body. ■



The tech you need to solo-audit to Clear & O.T.

You want to go Clear and OT, right? But there's no one-shot deal where you're suddenly cured of "reactive bank-itis". There's no mountain top from which you can wish yourself Clear. No, it takes *tech* and some determination.

Ron has done the hard part (to say the least) by supplying the tech. All you have to do is supply your determination toward the goal of becoming Clear and OT.

The step on the Bridge where you learn the tech of solo auditing is the Solo Auditor's Course. It's your first step at the AO after you finish Power Processing (either at AOSH EU, AOSH UK or ASHO in the US.)

You don't need any prior auditing experience to become an expert solo auditor. In an average time of two weeks or less the Solo Auditor's Course will turn you into a fearless, confident and competent solo auditor, ready to audit yourself to Grade VI Release, Clear and OT!

Start preparing right now for Clear and OT by advance enrolling on the Solo Auditor's Course (donation on page 20). Just write to the AO Letter Registrar and enclose your donation.

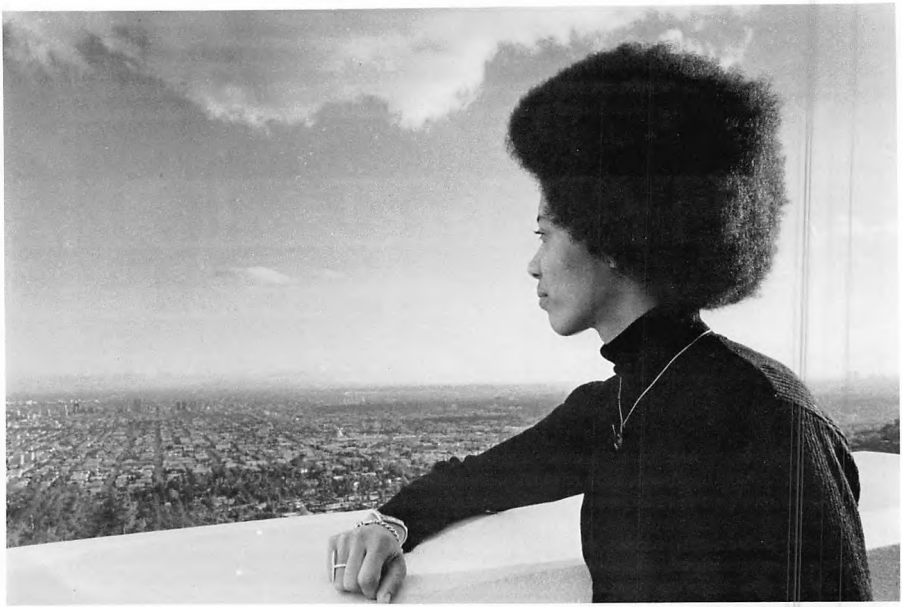
Really surprised myself and found I could be an auditor. Course was really a nice gradient from not knowing how to audit to being competent in a short amount of time. Had a lot of fun.

Jim Wilkerson

It sure is a terrific course. I really feel good about it. The space here is so safe, I couldn't help but zoom right along. It is really great to get all of this Tech. Everyone get up here and learn to solo audit. Clear is next. I am almost there. Thanks Ron.

Joanne Richeson

Advance enroll on the Solo Auditor's Course today



OT VII - A view from the top.

Full OT VII is the level from which you overlook all the gains of the entire Grade Chart of Scientology. It is, in fact, the most advanced state that has ever been attainable on this planet.

Any earlier OT state achieved here and there in Man's history was only a temporary state known as keyed-out or released OT. The being still had a reactive mind and very rapidly he snapped back into it – harder than ever.

In contrast, a full OT VII is fully stable. Without a reactive mind there's nothing to pull him back down. His own ability and knowledge are far superior to any situations he might meet. OT VII is the achievement of more than the ancient mystics ever hoped to find.

Of course, all the Advanced Courses are fantastic ability-boosters but the goal, the highest state now attainable, is full OT VII.

Thus, a full OT VII stands on the summit of the Grade Chart. He has completed *all* the prior steps of the Grade Chart. His next step is training, the Flag exclusive rundowns (L-10, L-11 and L-12) or OT VIII when released.

Of course, the way to reach Full OT VII is to keep taking your next step across the Bridge. Expanded Grades at your local mission or org. Power Processing at your Saint Hill level org. Then the Solo Auditor's Course as your first step at the AO. (Your exact route should be worked out in consultation with an AO Letter Registrar.)

As Ron has stated: "Nothing is superior to the Solo Grades." And there is no higher state attainable than Full OT VII – only at an Advanced Organization.

FULL OT VII SUCCESSES

I have just started. I'm a full OT and ready to start a whole new game. The Bridge doesn't end here. It's just starting, for OT VII is where an OT VII can take all of his abilities and use them.

It's just a beautiful incredible game. All my love and appreciation to Ron and the AO staff.

Leslie Epstein

It feels very good to be Full OT VII. It's been a long road when I stop and look back. Thanks to L. Ron Hubbard, I'll never be the same. I think a person is probably as OT as he allows himself to be, have and do. I found that my OT abilities have expanded along the levels and now it's up to me to use them and keep them expanding. My eternal thanks to Ron and all the people who have helped me up the Bridge. Come join me to those who haven't. It's a nice place to be, the only place to be.

Lyn Fiandaca

I was never around OTs very much before I came here, but when I was I was very impressed with the cleanness of space around them and their ability to grant beingness. In an OT's presence I found myself communicating my innermost thoughts – crazy, personal things. Afterwards I would think, how nice of him to listen to all that silliness. The one thing I have learned coming up to Full OT VII is that OTs are not just being "nice." If you had any idea how beautiful you are you would know that an OT is being very selfish and wants to see more and more of *you*. By communicating to him you are giving him the gift of yourself and your universe which far outshines anything on this planet.

Thank you Ron for the gift of beauty.

Lynn Hurst

I have gained abilities far beyond my wildest dreams. I have become a very able being. Thank you Ron, ever so much.

Tom Rundberg

From a long way down in the mud I came, or so I thought. But I never was there. I was and am always here. This is a beginning and it's going to be up – never back down again. I'm sure that will occur for me and you. Always up.

Larry Wiley

Finally, at the top of the bridge I have more abilities returned than I knew even existed (at the bottom) and I'm speechless. All I can say is "thank you" to the AO staff for the various and sundry pushes, "thank you" fellow students for the support and mostly "thank you" to Ron for the Tech.

Amy Gage

Words can barely describe my perceptions and the magnitude of my abilities in the physical and theta universe. I'm in power on all eight dynamics and will continue on and on. All my love to L. Ron Hubbard.

Laura Feeley

Full OT VII is really beyond words! How do you put a state of being into Mest terms such as words? All I can say is that it used to seem a long way off, but now I'm here and it's easy just being a thetan and being at cause!

Eli Primrose

I am going to put all my intention in the clearing of the planet and of the universe. And I can really see how we need more OT VIIs to do so. So my next step is continue my training and bring more thetans to this level.

I want to thank each of the staff members of the AO who, with their production, are making this goal attainable. *Cecilia Garcia*



Take advantage of the OT Power Package

The OT Power Package (OT I – OT VIII inclusive) is the most convenient and economical way to arrange for your OT levels. By advance enrolling the Power Package way you save a total of 14.2% over the regular donation for the OT levels (see page 20).

In exchange for your donation (less than the cost of many a new car) you receive the greatest prize in this universe: the full recovery of self!

Send your OT Power Package donation to the AO Letter Registrar today.

Ancient Egypt

(continued from page 7)

is worthy of his future life. But the outcome was never in doubt because the ritual of the *Pert Em Hru* was designed to ensure he *did* make it.

The chapter on the "Negative Confession" is perhaps the most famous of the entire *Pert Em Hru*. Here the deceased recites a whole list of things he did *not* do. It's like an Egyptian Integrity checklist. Here, for example, are a few of the lines:

I have not done evil against people.

I have not caused misery to my associates.

I have not made anyone hungry.

I have not made anyone weep.

I have not committed murder.

I have not commanded to murder.

I have not stolen the offerings in the temples.

I have not fornicated or masturbated in the sanctuaries of the God of my city.

I have not taken away milk from the mouths of children.

I have not held back water in its season of flowing, nor have I dammed up flowing water.[2]

I have not turned back a god on his appearances.

2. i.e. to prevent his neighbors' fields from receiving it.

The "confessor" ends by exclaiming:

I am pure! I am pure! I am pure! I am pure!

Now no one was kidding anyone that the individual wouldn't have been guilty of at least a few items on the whole list. But like the rest of the "*Book of the Dead*" the recitation of the list was a postulate that, regardless, he's pure now and he'll make it!

The Egyptian Book of the Dead is an affirmation of the spiritual immortality of the individual. In one chapter the deceased asks, "How long have I to live?" And he is answered: *You shall exist for millions of millions of years, a period of millions of years.* The being goes on to identify himself with god himself: *I am the god of unformed matter. My soul is God, my soul is eternity.* Thus, existence before the creation of the physical universe itself is claimed for the being!

Here was a civilization that not only believed in itself but in the ultimate purpose of the individual as well.

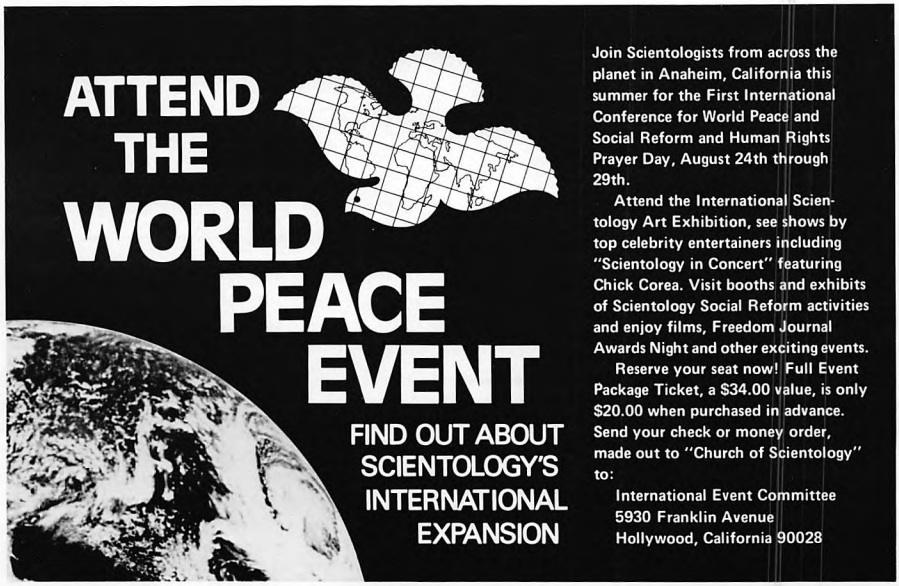
Perhaps no tribute more fitting has ever been paid to the ancient Egyptians than by Henri Frankfort, a renowned and gifted Egyptologist, who was the first to see the Egyptians as the Egyptians would see themselves. He wrote:

The ideal of a marvellously integrated society had been formed long before the pyramids were built; it was as nearly realized, when they were built, as any ideal social form can be translated into actuality; and it remained continuously before the eyes of rulers and people alike during subsequent centuries. It was an ideal which ought to thrill a western historian by its novelty for it falls entirely outside the experience of Greek or Roman or Modern Man . . . It represents a harmony between man and the divine which is beyond our boldest dreams, since it was maintained by divine power which had taken charge of the affairs of man in the person of the Pharaoh. Society moved in unison with nature. Justice, which was the social aspect of the cosmic order, pervaded the commonwealth.

Henri Frankfort goes on to say that the trust the Egyptian people put in the Pharaoh was that he "should wield to the full the absolute power to which his divinity entitled him, and which enabled him — as nothing else could — to ensure the well-being of the whole community."

Of course, such "ideals" just don't "happen." The idea precedes the form. In other words, somewhere along the line, someone had a pretty good idea and as long as the Egyptians stuck to it they did all right.

Thus, if we can speak of the "glory that was Greece" and "the grandeur



that was Rome," we can surely speak of "the splendor that was Egypt."

Yet, though we can admire the ancient Egyptians, overrating them would be as big a mistake, if not bigger, than underrating them. Some like to suppose (and even advertise) exclusive access to ancient, arcane knowledge of Egypt and peddle it as a panacea to our own times.

Look, the Egyptian experiment, as noteworthy as it was, failed. I haven't seen any ancient Egyptians walking around lately. Their culture has been a dead duck for roughly 2,000 years.

How did it die? After a painful 1,000 year long decline it became too feeble to resist the Roman centurions. When Cleopatra put the asp to breast[3] a more than 3,000 year old political system ended. 600 years later, in 642 A.D., the Arab-Moslem conquest wiped out any remaining vestiges of ancient Egypt. The history of modern "Egypt" began in 642 not 5,000 years ago. These are two different historical continuums.

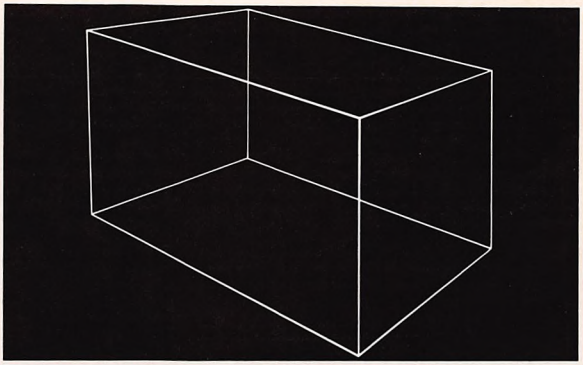
Why did Egypt fail? As brilliantly conceived as the system may have been, Egypt lacked adequate know-how of Man to keep it going internally and, at the same time, to cope with external changes. In other words, it just didn't have enough upstairs in the wisdom department, real wisdom, or it would have kept on surviving.

Nevertheless, as today's world is obviously disintegrating before our eyes and we are even destroying and polluting the very environment that must support us, the Egyptian concept of a "marvellously integrated society" becomes more vital than ever.

The motto of HASI,[4] "A civilization can survive," would be very real and desirable to an ancient Egyptian. The basics of Scientology, such as the ARC triangle and the eight dynamics, fully clarify the direction of such survival. Using them and Scientology's mental and administrative technologies, we have a golden opportunity to fashion a new synthesis of social and spiritual values; to build a cooperative ideal even beyond the wildest dreams of the inhabitants of the Kingdom of the Two Lands.

3. Rather than be taken to Rome as a prisoner the proud Cleopatra dramatically committed suicide via a poisonous asp. She was the last Pharaoh, the end of the line.
4. HASI: Hubbard Association of Scientologists, International.

■



Get your case handled by our highly trained auditors and CSes

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Here is only a partial list of the type of auditing you can receive in the AO's HGC:

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- Full Drug Rundown
- Assists and Reviews
- OT Expansion Program (after OT III or III Expanded to fill in any missing steps on the Grade Chart)
- Dianetic auditing
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- Any type of Word Clearing
- Integrity processing
- Introspection Rundown
- Vital Information Rundown

AO HGC auditing provides vital backup to OTs. Where needed, it will take out any "rocks" in the road that may be impeding your progress. Also, some OTs may have missed sections of the Grade Chart on the way up. Thus, AO HGC auditing ensures, by the time you do reach full OT VII, that all the lower steps on the Grade Chart have been fully completed to maximum gain.

HGC SUCCESSES

What an incredible action!

For six years I've been stuck in OT I and telling myself that I did not need the Drug Rundown. Wow! – was I wrong! I now have OT II by the tail. It's great to be winning again.

Lorraine Cornelison

I just finished about 13 hours of the best auditing I have ever had. In the first few hours the "bugs" in my earlier auditing and the "holes" were filled in and handled. I feel stable and just wonderful.

Glenn Smoak

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7 point plan to help you reach full OT VII faster

1. **Dedicate yourself to the goal.**
2. **Set yourself a target for going full OT VII.** Make it a stiff target, not an easy one. Your target is a postulate in the future that helps pull you faster toward your goal.
3. **Plan out how you're going to make it.** What exact steps do you need to complete and when? Write down your plan with its series of steps through time.
4. **Now carry out your plan.** Eliminate any barriers and overcome any stops. Make it go right.
5. **Send in your advance donations** to the AO Letter Registrar for the Solo Auditor's Course, Clearing Course and the OT I – VIII Package.
6. **Keep moving across the Bridge to make your target.**
7. **Contact the Letter Registrar** for any questions or assistance or for just some good old theta comm.

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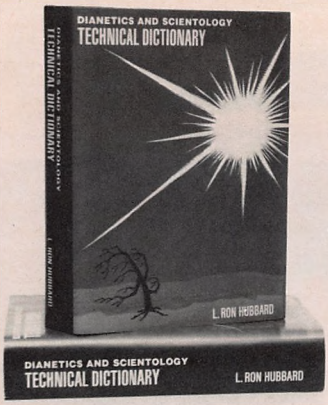
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Compare our dictionary with the other ones

The Technical Dictionary is the first dictionary which gives you a fantastic new knowledge about Man, Life and the Spirit.

Compare this dictionary with any other dictionary. Other dictionaries, instead of clarifying the key words of existence further confuse them.

For example, the Merriam-Webster's Seventh Collegiate tells us *the mind* is "the organized conscious and unconscious adaptive activity of an organism." Compare this to the correct definition in the Tech Dictionary: "A network of communications and pictures, energies and masses, which are brought into being by the activities of the thetan versus the physical universe or other thetans. The mind is a communication and control system between the thetan and his environment."

The Merriam-Webster defines happiness as "a state of well-being and contentment." Compare that to the actual definition of the word in the Tech Dictionary: "Happiness is not itself an emotion. It is a word which states a condition, and the anatomy of that condition is interest. Happiness, you could say, is the overcoming of not unknowable obstacles toward a known goal."

Notice that in each case the correction definition leads to increased understanding and in the case of happiness actually indicates how to achieve it.

Definition after definition (all by L. Ron Hubbard) in the Tech Dictionary are like that. Familiar key words are enormously clarified. Major new concepts are defined. All told, you are given the correct meaning to over 3,000 terms. It took over five years to compile this monumental work!

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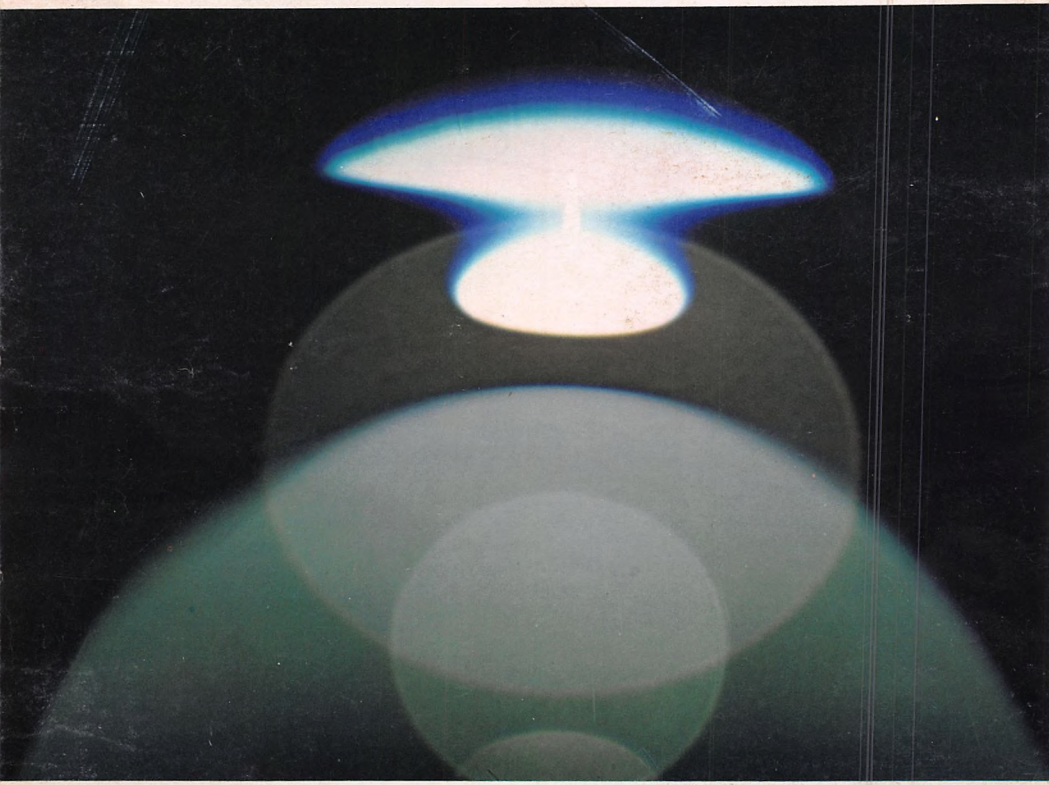
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is without crafts
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of the being himself.

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Scientologist