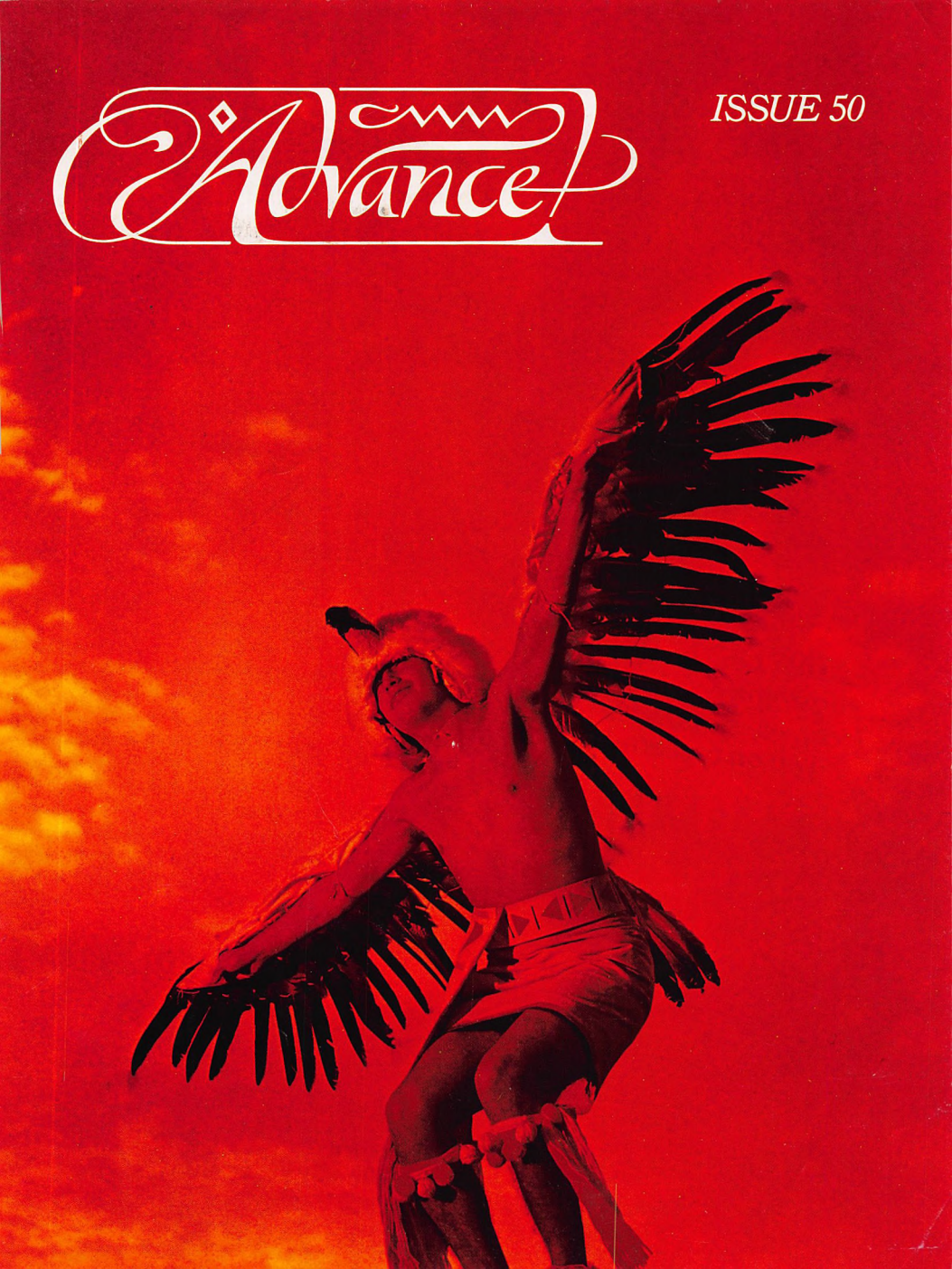
Advance

ISSUE 50





"I'd like to tell you something of the story of Dianetics and Scientology; the things I've never confided to anyone before. Would you like to hear that?"



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Advance! Issue 50

The Magazine of the Advanced Organizations of the Churches of Scientology®







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by L. Ron Hubbard

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"I feel quite humble receiving all these lines and wonderful communications. It could be I have more friends than anyone else on the planet. But whether that's a fact, it is very certain that I love and appreciate them all."



Ron's Standing Order No. 1:

"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 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

You can always write to Ron.



The Cover

A Hopi Eagle Dancer imitates the graceful dignity of the "Thunderbird" in order to tap the spiritual power of nature. Article on page 6. *(Hopi headdress and wings courtesy of the Institute of American Indian Arts, Santa Fe, New Mexico.)*

To the Reader



Advance! *Issue 1 was written by Diana Hubbard. This cover design was by Ron himself.*

Milestones: 1978 opens with a couple of important milestones for *Advance!* Magazine: our 50th issue, and our tenth anniversary!

Our first issue, in 1968, announced the establishment of "A new OT Base" – the new Advanced Organization in England. Clear 1000 was also announced.

Well, the scene has changed since then. *Advance!* itself has doubled in page size. We now have three huge and expanding Advanced Orgs, and well over 6000 Clears.

But that's just a drop in the bucket. We need many, many more Clears and OTs all around the world, to put a new civilization there.

Clearing, as Ron says, is just the first milestone. ". . . that's only mile one and there's 10,000 of those milestones out there. Until you get to milestone one, which is complete ability, it isn't very likely that you will be able to compel or reason or handle a world into a sane approach to the business of living."

Set a target date to reach Clear – your personal Milestone One. Work towards that target. The world needs *you*, Clear and OT!

THE EDITOR

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A Special Notice

All about Memberships

Are you an International Member? An International Membership certifies that you are a Scientologist in good standing, and is required to keep your certs in force.

Holders of an International Membership are entitled to a 10% discount on books, tapes, packs, meters and insignia. A valid membership card must be presented to receive the discount.

For new Scientologists, the first six months membership is free. The first year is $30.00 and may be renewed for $15 per year thereafter. Contracted org staff receive International Memberships for the duration of their contracts.

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Make sure your membership – either International or College – is in force and that you have a current and valid card!



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've just finished reading Issue 48 and I want to thank you for the article *"Clear: You Can Be Right"* by Ron. My sister, who I am just getting interested in Scientology, will love it!

Each time I read *Advance!* the desire I have to become Clear and OT soars. Sometimes my world gets very small and I forget what big and beautiful games there are to play!

Ramona Teliczan, St. Louis

Just a few lines to tell you how much I enjoy reading *Advance!* I am always amazed at the remarkable data presented and the always captivating articles by Ron, and on top of everything, the aesthetic wave-length of the whole magazine! Do continue, and my best compliments.

Mario Feninger, Los Angeles

LRH's article *"Clear: You Can be Right"* is a specimen of Ron's best writing. I wouldn't hesitate to define a few words and then give it to a non-Scientology friend. It is extremely duplicatable. It sent me floating, and I sensed a greater reach for Clear than before.

The photography was superb from front to back cover. The article on the Inquisition gave me a lot of data I hadn't known and held my interest throughout.

Finally, the cartoon on page 19 got me thinking.

Please continue with more down-to-earth while up-in-the-clouds LRH articles!

Dan Dougherty



Advance!

January/February 1978 Issue 50

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"He will all of a sudden discover . . . that he is not necessarily solely, only and completely a guardian of this MEST body.

"The second he discovers this, his sphere of activity gets much wider. Much, much wider. He can start going out, then, into the upper numbered dynamics."

L. Ron Hubbard



The Sea Org

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The Soul
Good or Evil?

BY L. RON HUBBARD



THE WHOLE SUBJECT of the mind is sort of like the plays that used to circulate around in England, where the hero or heroine of the piece was in distress and had the devil tempt him and the angels rescue him.

This was the most popular play that's ever been performed. It played for *centuries.* They talk about a 141-night-run – well, this one played for *centuries* all over England! They had many road shows.

These plays, if you can recall, used to be played in wagons, and the wagons had a trapdoor in the floor and a trap in the ceiling. A young fellow or a young girl used to be there, being sorely distressed, and up through the floor would come the devil and he would promise them this and that, and about the time he had actually bought the soul of this individual, the audience was likely to swoon with intense excitement. And they did, by the way.

When it looked like the devil was about to win, why, down through the upper trapdoor would come an angel. The angel would say, "tut, tut, tut," and the devil would say, "Yipes! Cheese it, the cops!" or something, and he'd be gone. Then the audience would cheer. The person was saved and everything ended happily.

This was quite an interesting drama. It must have been an interesting drama, because, as I said, it didn't play just once, it played for centuries all over the country. No fair was a fair unless there was one of these contraptions there, fully equipped with a devil to pop up onto the stage and an angel to drop down from above.

It's an interesting thing that Man would be this interested in the drama of good and evil. It's very interesting and very significant, because man is very thoroughly involved in this.

THE STUDY OF THE MIND

It's all very well to have a scientific approach to the study of the mind, but after we get all the way through with the science of it, we discover, horribly enough, terribly and arduously enough, that it's a study of good and evil, survival and death. It's a study of the *soul* versus *matter.* And that is the subject matter of the human mind.

It isn't the subject of the neurons* and the synapses† going snap. It isn't the subject of the behavior of the individual from "deep unconscious and barbaric motives." It isn't a subject of the "censor" standing between Impulse One and Impulse Two and deciding which.

* neuron: a nerve cell
† synapse: the junction point of two neurons, across which a nerve impulse passes.

"...there is a sort of a gradient scale of being there, a gradient scale of presence, of caring, of being able to participate in this game called life."

It isn't a whole collection of Latin names added up into an unpronounceable incomprehensibility. It's none of these things.

It is, very simply, the study of good and evil, life and death, the soul and matter.

Where does evil come in? Let's define evil. *Evil is that item or activity antipathetic to the survival of oneself and his fellows.* What's good? *Good is activity contributive to better survival of oneself and one's fellows.*

THE SOUL

And what is this thing called a soul? That's *the livingness or beingness of a person.* It's all there is that's alive about him. Only let's not anchor it down with a lot of past twists of definition. Let's put it this way: let's say that the soul is *life*, the spirit, the thinkingness, the awareness, or any such term which communicates to you the meaning of *life* and *vitality*.

Because this term "soul" most closely approaches what man has understood to be his livingness or beingness, it's a very easy term to use. But we are perhaps in error to use this term, because a "soul" is something that's supposed to take off and go to heaven. But the dihedral* of its wings has not been known. Its actual foot-pounds of thrust have never been studied, and its landing gear (whether retractable or fixed) has never been closely examined. But we *do* know that it is supposed to take off for heaven, or for another place less desirable.

So because this word "soul" is misleading, in Scientology we use the word *thetan.*

NOT A WOUND-UP DOLL

The crux of the whole problem lies in an understanding of the fact that a man is not mass. A man is not his body. A man is not like a wound-up doll. He is not a collection of meats and bloods which course and flow.

When a little child plays with a doll, it is the livingness of the child which makes the doll have a game. That doll would have no game without the livingness of that child. Do you see that clearly? The doll would simply lie there and wouldn't even say "Mama." But when the child plays with the doll, the doll becomes enhanced with livingness. It seems to talk, it seems to walk, it seems to want and not want. It seems to communicate and not communicate.

Why does it have this activity? Because a child is playing with the doll, A child has a game there centered around the doll, and if we remove the child from the room for even a split second, we have an awfully inanimate doll. It has no life.

DEAD BODIES

A dead body is a problem. When you touch it, there's no motion at all. You pick up its leg and it drops with a thud. You say, "Joe, why don't you get up and continue this fencing match?"

Finally, in disgust, we pick him up and take him out and dig a hole, put him in and fill the hole in. That's one way of solving the problem. At least it won't be lying around the gymnasium tripping people.

There's never been any real solution to this mystery, though. The fellow is alive, then suddenly he's dead. Why?

Well, when the machine age came along and the Swiss started building clocks and the British started to conquer the seven seas by being able to navigate with them, they found out that when you stuck an icepick or something into a clock, it stopped running. And they said, "Ah, we've solved death, isn't that wonderful? So *that's* why Joe didn't move after I put that rapier through him."

"Man is dead because his *machinery* isn't running." Isn't that a nice solution?

The only trouble is that if you look at living tissue very closely, you just don't find a complete explanation of how this stuff is working.

If we saw the top off a fellow's head, like psychiatrists do, we don't find a clock. We may have meant to fix something, but there wasn't anything there to fix! So we hastily sew it on again.

Actually, the psychiatrist goes further than that. They stick an icepick in and then close the top of the head and say, "Now he should be sane." Did you ever fix a clock this way? You see, they've even abandoned that theory.

A CARBON-OXYGEN ENGINE

It's all very well to say, "The body is actually a carbon-oxygen engine, running at 98.6 degrees Fahrenheit, but when we try to build a carbon-oxygen heat engine that runs at 98.6 degrees, it doesn't run. We might say this is just because we're bad mechanics, that Man *must* be an engine. Because if he isn't a self-motivated, self-contained engine, then we have no other choice but to pick up another explanation and we don't have one.

But do you know that almost every effort to repair this 98.6 carbon-oxygen heat engine fails? It does a very peculiar thing. It repairs *itself.*

Suppose we stick an icepick in a clock and it stops, then we take the icepick out and it immediately patches up its gears and goes on running! That's a funny-sounding clock! The Swiss don't make them, I know. The last one I hit with a hammer just stayed there. It didn't patch itself up at all.

But if we stick this fellow Joe slightly and pull the rapier out and wipe it clean, because we're neat, he lies around and says, "You shouldn't have done that" by being pale and upset for a long time. And then he heals the whole thing up and goes out and has another duel.

This is a curiosity. A great curiosity. What's going on here?

Well, science says that he has a bunch of mechanics inside of him. These are called *phagocytes** and they eat up all of the germs, and there's *hemoglobin*† and there are *corpuscles*‡ and so on.

But if you took a bunch of cells and put them on top of a busted clock, they wouldn't know what they were doing. Something's wrong here.

THE DIFFERENCE

The difference is, a clock doesn't care

* dihedral: the upward or downward inclination of an airplane's supporting surfaces.

* phagocytes: a type of white blood corpuscle that destroys microorganisms

† hemoglobin: protein combined with iron and carrying oxygen

‡ corpuscles: cells carried in body fluids.

whether it lives or dies. A man does. And when a man doesn't care whether he lives or dies, he behaves like a clock – once busted, he doesn't build himself again.

Suppose we take an individual and stick him slightly – not really interfering with any of his vital machinery – and he goes ahead and dies. What happened here? Well, we find out his girl left him the day before, or he's just gone bankrupt or something or the sort. He doesn't care to live, so he dies.

What is this item that doesn't care to live or die? There's something new here. A clock doesn't care and a man does, and that's the entire crux of the problem.

And if a man doesn't care, he runs down at once, or slowly over the next twenty years.

We can take this man, and by making him think certain thoughts, make his machine run right. We can take this man and repair his mainspring and he keeps running wrong. But we can patch up some thoughts and he runs right.

A man is capable of thought and thinkingness. He cares whether he lives or dies. And further tests demonstrate that when a man is dead, the child has left the room, and that is all that has happened. Somebody didn't care to play with that doll anymore, and didn't patch it up again.

All the way up to that point, this somebody, or this thinkingness, or this somethingness which cares whether things live or die, was willing to posture and animate this doll. And then one day it didn't care to anymore, and the doll has lain in a corner ever since, unmoved.

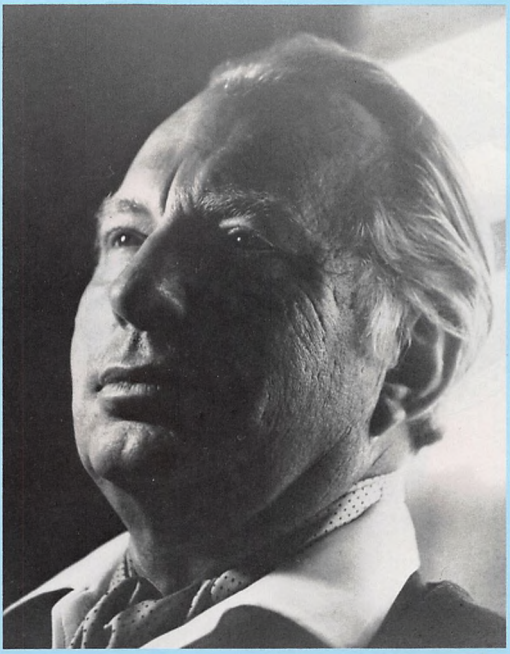
And there, actually, we have the explanation, and with this explanation, we do fantastic things. In a thoroughly scientific way we can then raise a person's ability and intelligence and everything else. Nobody has ever worked with this item in that way before. Nobody has ever done this sort of thing before. And we are doing it today in Scientology.

Why are we doing it? It's just because we are working with this item, with this somethingness that cares.

THE GAME OF LIFE

When we look this over, we discover that there is a sort of a gradient scale of being there, a gradient scale of presence, of caring, of being able to participate in this game called life. And when the livingness goes, there is nothing but deadness. The livingness is goodness, and when it starts to depart it leaves nothing but an impulse which cannot differentiate between good and evil. It leaves a clock.

Sometimes we see people who almost aren't alive. They're just sort of ticking over, simply because something didn't care enough, and isn't caring enough, to go on playing with the doll. The somethingness that wants it to live becomes



more and more convinced, by collisions and conflicts with the environment, that nothing and nobody wants it there. It starts to depart on a sort of gradient scale. It's participating less and less; it cares less and less what's happening. It is less and less willing to work, to do good, to help, to live, to heal the body. And that somethingness *is* the person.

This is a very interesting mechanism. It is fabulous to work with this mechanism, to work with the actual beingness of man, to work cheek by jowl with the greatest mystery there is and see that it isn't a mystery at all, that it is a very simple thing. All great truths are simple truths.

People talked for thousands of years about the human soul, and then tried to use this talk to control it. All you have to do is just look at it and understand it a little bit and fabulous things begin to happen.

STIMULUS-RESPONSE

Let's not strain anybody's credulity with talks of ghosts and ghouls and things that go boomp in the night, and thetans or anything else. Let's just talk factually about it now in this way: When the individual cares less whether he lives or dies, he participates less in the society and in the game of the family and in the game of earth. He cares less what happens to him, and he cares less what's going on, so he kind of halfway withdraws. He "isn't quite there," we say colloquially.

He's left behind a stimulus-response mechanism. When motion comes in, he rigs the body so a motion corresponding to that will go out. And former researchers made the mistake of believing that this was the totality of life.

The stimulus-response mechanism gives the standard response for the standard stimuli, and we get a sort of adding machine or computer.

People get trained in engineering in this way. Somebody comes in and says "The square root of minus three over the square root of sixteen equals the stress-strain of the bridge girders. Is that right?"

And the fellow says "Yes." Just like an electronic brain.

MACHINES

The electronic brain boys and I get along fine, except we have this one point of horrible argument. I'm always pointing out to them that, although this brain will answer all kinds of questions, it has this slight liability: it can't feed itself the questions to answer.

I keep pointing out to them "You are standing there feeding the questions

Continued on page 18



For many thousands of years before the white man came, they lived, hunted and fished on a vast continent – and looked for their own answers to the mysteries of life

The Medicine Men

RELIGION OF THE NORTH AMERICAN INDIANS

"Whenever, in the course of the daily hunt, the red hunter comes upon a scene that is strikingly beautiful or sublime – a black thundercloud with the rainbow's glowing arch above the mountain, a white waterfall in the heart of a green gorge, a vast prairie tinged with the blood-red of sunset – he pauses for an instant in the attitude of worship. He sees no need for setting apart one day in seven as a holy day, since to him all days are God's."

Ohiyesa
Santee Dakota physician and author, 1911

ONCE AN ANCIENT RACE of men lived on a vast and fertile continent. They lived, literally, off the fat of the land, gathering edible roots and berries, hunting the plentiful game and fishing the teeming waters. Many raised crops: corn, beans, even fruit orchards.

They called themselves various names, according to their tribe, but mostly they just called themselves "the people," or "the first people."

They had lived on their continent for longer than anyone could remember. They had been there for 10,000 years at least, possibly 20,000 years or more. They were an old race, steeped in the old ways and customs, with their folklore and myths handed down orally from generation to generation.

Then, within the space of a few hundred years, they all but disappeared from their continent. A stronger, more aggressive, more technically advanced race arrived and began moving across the continent — hunting, building, farming, and always pushing the ancient race before them. Soon, most of these ancient people had been either killed, absorbed into the new race, or pushed into isolated pockets.

This is a familiar story. One which has been repeated many, many times in Man's long history. But this particular story just happened, in our own time!

INDIANS

In 1492, Christopher Columbus landed on the continent of America and, believing himself to be in the Indies, called the people he met "Indians." The name stuck.

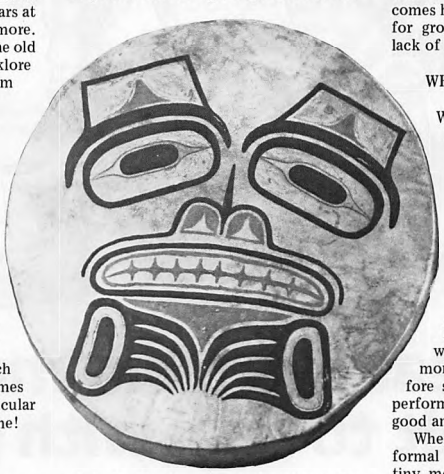
From that moment on, the life of the North American natives underwent a drastic change — a change which is still in progress in our own time.

Ik'yahámpik, a chief of the Northern California Shasta tribe, like many older Indians, had lived through this entire period of change. As a young warrior, he saw his first white men coming west in covered wagons. At the end of his life, just a few years ago, man-made satellites circled the earth. His life spanned this period of change — from bow and arrow to color television. He remembered what it was like before the white man came. "Those cowboy and Indian stories aren't very accurate," he once observed with a twinkle in his eye.

Unfortunately, most people's only knowledge of this ancient race of native Americans comes from these same "cowboy and Indian" stories — our modern folklore of the television and movie screen. Here, the red man—sullen and taciturn, befeathered and painted — is seen most often attacking a wagon train, burning a cabin or scalping the odd settler.

But the violence and cruelty of the Indian has been grossly exaggerated, just as the violence and cruelty of whites has tended to be minimized. This distorted picture of the Indian obscures his true nature.

The American Indian, far from being bloodthirsty and savage, was actually primarily a *religious* man, with a profound respect for all living things. Over half of his waking hours were spent in religious activities, and his every action was carried out with a dignified regard for the life forms — plants, animal, human and spiritual — which surrounded him.



Animals played an important part in Indian beliefs. This drum-head from the Pacific Northwest Haida tribe is decorated with the fierce features and claws of a bear.

THE "WILD WEST"

Chief Luther Standing Bear, a Sioux chieftan, once said that, for the Indian, the West only got "wild" with the coming of the white man! He says:

"We did not think of the great open plains, the beautiful rolling hills, and the winding streams with tangled growth, as "wild." Only to the white man was nature a "wilderness" and only to him was the land "infested" with "wild" animals and "savage" people. To us it was tame. Earth was bountiful and we were surrounded with the blessings of the Great Mystery . . .

"The Lakota* was a true naturist — a lover of nature. He loved the earth and all things of the earth, the attachment growing with age . . .

"Kinship with all creatures of the earth, sky and water was a real and active principle. For the animal and bird world there existed a brotherly feeling that kept the Lakota safe among them, and so close did some of the Lakotas come to their feathered and furred friends that in true brotherhood they spoke a common tongue.

"The old Lakota was wise. He knew that man's heart away from nature becomes hard; he knew that lack of respect for growing, living things soon led to lack of respect for humans, too."

* Lakota: another name for the Dakota Sioux

WHAT WAS THEIR RELIGION?

When a tourist once asked a Pueblo Indian what his religion was, he replied "Life."

Perhaps, in a nutshell, this best describes how the Indian felt about his religion and his relationship to the world around him. There was no sharp dividing line between *religious* activity and any other kind of activity.

Everyday chores, such as building a house or planting a field, were carried out as religious ceremonies. Travellers, for instance, before setting out on a journey, would perform a certain ceremony to ensure a good and safe journey.

When a Commanche sat down to a formal meal, he would often cut off a tiny morsel of his food, hold it up towards the sky in symbolic offering to a heavenly deity, then bury it in the earth.

When an Iroquois hunter killed an animal, he made a little offering to its spirit so that more animals would be born. An Apache, when skinning a deer, always turned the head of the animal towards the east — the sacred direction where the life-giving sun arose — to ensure that more deer would come.

Tobacco smoking in pipes was also a ritual, carried out before any serious conference to bring about an atmosphere of quiet friendship. This is what the white man later called "smoking the peace pipe."

There were ceremonies to be done before a hunt or a battle, when crops were planted or harvested, or when the tribes came together. There were ceremonies to heal the sick, and ward off insects, drought or plant disease. There were magic amulets to protect the work of weavers and potters. There were good luck songs and chants.

The formalities of life, in short, were religious formalities, and the daily devotions of the Indian were as much a part



The Reactive Mind makes it difficult to deal with people

There you are. You've just been introduced to a beautiful girl — or a good-looking guy — and your mind goes suddenly blank. You can't think of a thing to say. You feel flushed. You try to remember your own name . . .

Familiar? Well, maybe it's not that bad, but most of us have experienced moments, in dealing with people, when we were "not ourselves." The communication we really meant to get across somehow never got said.

In other areas of life, too, we often start out to do something, get sidetracked or stopped and never get done what we planned to do.

All too often, the things we want most elude us, and those things we dread come crashing in.

THE BUTTON PUSHER

Behind the scenes, of course, is the Reactive Mind. That's what saps your certainty and confidence, and introduces the wrong reaction at the wrong time, making you tongue-tied, embarrassed, belligerent, afraid or whatever.

Hidden from man for eons, the Reactive Mind contains a lot of false purposes, contrary to the person's own purpose. It keeps up a constant background chatter of musts-nots and have-tos, stress, pain and indecision.

As Ron says, "an uncleared person is making himself the unknowing and unwilling effect of his own Reactive Mind."

Why carry it around? Get rid of it, on the Clearing Course.

CLEARING

On the Clearing Course, you'll learn the basic anatomy of the Reactive Mind. You'll see films of Ron's lectures and demonstrations to the first Clearing Course, and you'll read his detailed instructions for getting *rid* of the Reactive Mind.

Once you've completed the exciting theory section, you'll audit yourself to Clear under the direction of the Advanced Org's skilled Solo Case Supervisor.

Then the button-pushing is over. You're free of the hidden controls of the Reactive Mind. You can just be *yourself*, confident and certain of who you are and where you are going.

WHAT TO DO

Get in comm with the Letter Registrar at your nearest Advanced Org. Set a *date* to go Clear. Put that postulate there. Start an account and put something towards Clear weekly. Keep moving up the Grade Chart, a step at a time, and don't allow yourself to be slowed or sidetracked.

You'll make it — soon.

Prerequisites: Grade V and VA, Solo Auditor's Course, Grade VI.



Get rid of it! On the Clearing Course

of his life as his daily food. Why were these rituals so important?

SPIRITUAL FORCE

To the Indian, all of nature was *spiritually animated*. Everything in nature was imbued with a powerful spiritual force. There were spirits in the plants and animals, in clouds, lightning and stars. There were spirits in the sun and moon. Spiritual forces drove the rivers, danced in the rain clouds, swept through the trees, and changed the face of the land in spring and autumn.

Such a system of belief is called *animism*, which is basically the belief in the existence of spirits or souls as distinct from matter. The word comes from the Latin *anima*, meaning life, breath or soul, with the English *-ism*, meaning practice of or belief in.

Although animism is characterized as a "primitive" belief by modern social "scientists," it is actually based on an observation of natural phenomena, and on Man's natural awareness of his own spirituality. Unless suppressed by a false education into believing he is only a body, Man is naturally aware of the spirit.

The Indians knew that when a person died, something had left the body, and only the inanimate mass of the body remained. They could observe that whatever had animated the body had left.

They observed that the spirit could travel. Often the tribal shamans* would go into a trance and "visit" areas far from the village, bringing back amazingly accurate descriptions of weather conditions and the movement of herds.

They were aware of an existence after death and some sort of "afterlife." They felt the spirits of their ancestors all around them, ready to help the tribe and give advice. They would try to contact their ancestors through the tribal shaman.

There were ceremonies to protect the warriors from the vengeful ghosts of dead enemies. They knew that a spirit could exist and move independently of a body.

Sickness was a spiritual matter. Treatment for an unconscious person, for instance, might be simply to call the person's spirit back.

Since the spirit motivated the body, they assumed that animals were motivated by spirits as well, and they had respect for the animal-spirits. They killed only for food (which was considered proper), and even then made an offering to the spirit of the dead animal.

Phenomena of nature, too, were seen as being spiritually motivated. The movement of clouds, the waves and tides of sea, the changing of seasons, the movements of the stars — all of these things were seen as the actions of powerful spirits. From this arose a vast mythology, a world of spirits who caused all things to happen.

Buffalo were motivated by "buffalo-spirits," clouds were moved by "cloud-spirits," and so forth.

Each tribe had certain spirits which took prominence in their mythology. Among the Plains tribes, the buffalo-spirits were important. The northwest fishing tribes stressed the salmon and whale-spirits. Among the east-coast agricultural tribes, spirits of the earth and plants, such as the Corn Maidens, took prominence.

Spirits like these affected all facets of man's existence, whether for good or evil. They brought rain or withheld it, brought the herds of animals or kept them away, made the land fertile or barren, brought disease or health.

The problem of the Indian, then, was to "win over" these spirits; to tap the great spiritual power that was in all things and turn it to his advantage.

MAKING MEDICINE

The spiritual force in nature was called "medicine," from its supposed healing power. To tap this force and turn it to one's advantage was called "making medicine." This was done by various rituals, ceremonies and observances.

They did not so much "pray to" or "worship" these spirits as *conjure* or *summon* the spirits to come to their aid. The ceremony was more a bargain than a request. The Indians felt that if they performed their side of the exchange — the ceremony or ritual — that the spirits would be obliged to assist them. The ceremony *automatically* tapped the animistic power of things.

If one did *not* do the proper ceremonies, on the other hand, or violated tribal taboos, then one could expect retribution from the spirit world.

Anyone could "make medicine" and address a spontaneous plea to the supernatural forces, but there were certain individuals in the tribe who had demonstrated a special ability to contact the spirit world. These were the tribal shamans or "medicine men."

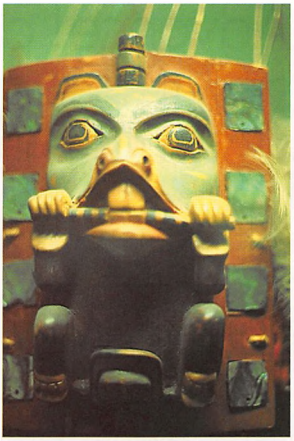
More prophet than priest, the medicine man derived his spiritual power from a dream or trance experienced after long fasting and prayer. In this trance, a spirit came to him, sometimes in the shape of an animal, and gave him great power.

The medicine man had a variety of tasks in the community. As well as presiding over major ceremonies as a sort of priest, he also used his power to heal the sick, cast spells, foretell the future, find lost property, bring good weather and so on.

The trance or séance was often an impromptu affair. The medicine man would fall into a trance and begin beating his drum. All the villagers would gather to listen to him. He would bring messages from the spirit world or from ancestors, talk about domestic affairs, or predict the weather and the movement of herds.

Practically every young man attempted to gain some personal power for himself through his own vision trance. The young man would go off by himself on a vision quest, which involved fasting, sleeplessness, and often pain. If he was successful, a dream or vision would come,

Continued on page 14





With carved masks and figures, the Indians pictured the spirits of nature. Top: *A ceremonial mask worn by the Haida Indians of the Northwest Coast.* Bottom: *Kachina dolls of the Pueblo tribes were given to children in order to help them recognize their tribal gods.*

* Shaman: a tribal magician whose powers were based on his ability to communicate with the spirit world.

Advance! asks:

What's it like to be OT?

Heber Jentzsch, *Assistant Guardian for Public Relations at the Guardian Office Greater Los Angeles, is a well-known Scientology spokesman. He has appeared frequently on national television in the United States, most recently on NBC's* Tomorrow *show...*

Scientologists ask the question, "what's it like to be OT?" There will be as many answers to that question as there are OTs. Basically, it gives you more responsibility to serve others. That is the main difference.

You of course think differently. You don't have a bank. I can get angry but I can't stay angry as I don't have a bank constantly pushing me in that direction.

Time and space are different as an OT. For example, when Ken Whitman and I were doing the NBC Tom Snyder *Tomorrow* show with a psychiatrist, I was aware of him; completely aware of each thing that he was saying. It was as if there would be all the time in the world to respond to his questions and his originations. I would be ready to respond in what would have to be milliseconds.

In addition, there was no hate propelling me to attack a being who was obviously suppressing a great many people, Not having a bank I didn't feel enturbulation or the pressure of attack against me.

Being OT changes your perspective on your work. You know that you can persist through anything. More, you know that you ***will*** persist through anything. I remember when I got my first national TV show. I went back to NBC 14 times. I knew I was going to get the show. I didn't know how long it would take or how many times, I just knew I would get that show. That's how it is being OT for me.

I see things differently. Walking down the street, I'm not in mystery as to why someone is completely crippled. I can see buildings and people and cars and understand what they are. I see bodies and know that they are not beings — at least not thetans. That changes your perspective on life. Trees and plants and animals are imbued with theta and I can see them as supportive life forms to the life form that I am currently controlling. I can see these forms as a progression of theta activity in putting in order to the MEST universe. This is because LRH has put the tech there for us to perceive, to increase our perception. Being OT is to know from where we have come and to know that we are not alone in this universe.

Others are still seeking the answer to the question of why we are here. LRH has made it possible for us to understand this and thus get on with the job. We no longer have to look at the stars and wonder if anyone is out there and if so what are they doing? We can know, and as an OT, I understand the mystery of death. There is no fear attached with the concept of what death is. When you know that you never die it is not hard to confront what happens to bodies.

You see bodies and you see how they age through the years and what a lie it becomes. This universe, altering the appearance of things, causing us in the past to lose friends and to lose sight of them. But it is not the case now. Old comm lines are redeveloping. We remember, and as we remember, more future is visible. We haven't always been here. I have had all of the other games, but the game of Justice and the game of freedom is something that LRH has put there for all of us.

In the Guardian's Office and in the Sea Org, an OT can develop his ability as in no other way. He can grow across all the dynamics as he is dealing with the production of life itself, of futures, and therefore of sanity for all mankind and for all other life forms.

There is no limit to the game. It is opened by the process of doing the OT levels. Then ***you*** have to ***cause*** things. It has been a very long time since we have viewed the extent to which we can cause. LRH is the pathfinder; he opened the way for all of us. Being OT is ***doing.***

We were once standing in the dark shadows of unreason, We were blinded by time and a history we had long forgotten. We ached for the friends that we somehow perceived through distant time. We had forgotten our original mission.

One man never lost the light of freedom and the beacon light to understanding.

Because of him we have come back . . . from Orion, Arcturus, and stars unknown but not forgotten. We come back.

The past is no longer a barrier and the future is open to OTs. □

Tom and Cam Solari, *two highly creative OTs, are currently running an audio-visual business, Solari Communications. They have produced audio-visual presentations for a number of national and international concerns. Their nationally distributed film on fire survival for young children titled* "Smush the Fire Out" *recently won a US Industrial Film Festival Award for creative excellence...*

Cam: Once you are OT, the idea of ***not*** being OT is a strange one. It is ***natural*** to be flying along, happy, winning, operating across the dynamics and continually

Heber Jentzsch (left) with top jazz bassist Stanley Clarke, also an OT. Heber: "It has been a very long time since we have viewed the extent to which we can cause . . . Being OT is *doing.*"



expanding to more and more exciting games.

OT is the state I've always wanted, always knew I should have, and in the years before Scientology always was unhappy without. I hated knowing I didn't have my full potential abilities available. I knew I was knocking my head against a wall and at the point I ***demanded*** things be better, with all the anger that was in me, I met the person (Bruce Bishop) who introduced me to Scientology, just like that! I worked at Scientology flat out, day and night and was trained to Class IV, and OT within a year. At that point I had ***myself*** back and I was ready to function in this and other universes.

So, as far as being OT, now it is just a matter of ***degree*** to which I'm OT, and I'm getting better all the time.

I write books and work with children, and take pictures and run an audio-visual business with my husband, and have two small beautiful children. I've had tech training which I consider indispensible if one intends to involve oneself with other people, and I'm getting admin training daily from the OEC volumes, which I've noticed is indispensible if one intends to make a real success of it in this universe.

I'm happy, per LRH's definition of happiness. I'm overcoming not unknown obstacles in my pursuit of known goals. I'm fortunate in that I've cognited that the way to truly be OT is to duplicate and apply every bit of LRH tech and policy.

In the nine years that I have been in Scientology I have handled the worst of all the grief and barriers I've been up against for the last few trillions. Now I'm just working on ideal scenes, getting things to be better in all areas I'm interested in . . . which, as an OT, covers a ***lot.***

I enjoy operating on many dynamics. It seems so fitting and proper for an OT to do so.

I love having a great second dynamic, for instance. I just love being a good wife and mother.

But that's just one dynamic. I see ***that*** as the key the women's libbers miss understanding. It isn't ***you.*** You ***can*** be the good wife and mother on the Second dynamic, and also be the company president on the third dynamic if you want. You just have to be pretty OT to make it go right. But you do have all the dynamics to play on, as much as you can manage and desire.

The seventh dynamic, as another example, is there for everyone. I've noticed it makes people feel so good to tell them that at some level everyone is an artist. For an OT, the Seventh dynamic gets better, along with all the other dynamics. The lies vanish. It becomes easier (and less painful?) to create. And who doesn't respond to aesthetics? Only someone very far down in the mud, being very ***un***-OT.

Then there's the fourth dynamic as an activity for an OT: seeing us on this planet go free and actively helping. If ***that*** isn't a sight for sore OT eyes! With LRH's leadership and tech we're pulling this whole planet out! We're actually ***winning*** the ball game!

There are a lot of people in there hitting but the Scientologists are the only ones I see who are in there fighting and getting any pleasure out of it. Everyone else is in desperation. The Scientologists are just in there with Tone 40 (Intention without reservation), and that's OT.

OTs get to have fun. They get the things out of life that in the "old days" only people in the movies got; like true love, real romance, unfailing loyalty, uncompromising ethics.

OTs make other people feel good. They can afford to, because they feel so good themselves — being free of overts, having ethics in, and ARC breaks repaired. The most OT people I can think of have an enormous capacity for granting beingness and ***love*** to see other people win. Look at LRH!

For me, being OT is being back to "normal," being "home" and alive and happy after some trillions of years of just wishing for it. Sometimes I just look around and enjoy knowing what an incredible moment in the history of the universe this is, because this time we have OTs, with the tech of how to ***stay*** OT.□

Tom: At times I reflect with amusement upon the "old days" when I thought about ways to avoid work and do less. Now I look for ways and tools and situations whereby and wherein I can do more. In the process I am constantly awakening abilities I didn't know I had.

My wife, Cam, and I are in business for ourselves and that means a steady stream of things I priorly had difficulty confronting such as selling, deadlines, taxes, legal matters, economics and just all around hard, fast work.

Now, I readily face up to these things and it's not always easy but there never is any doubt that I will see each thing through to a win.

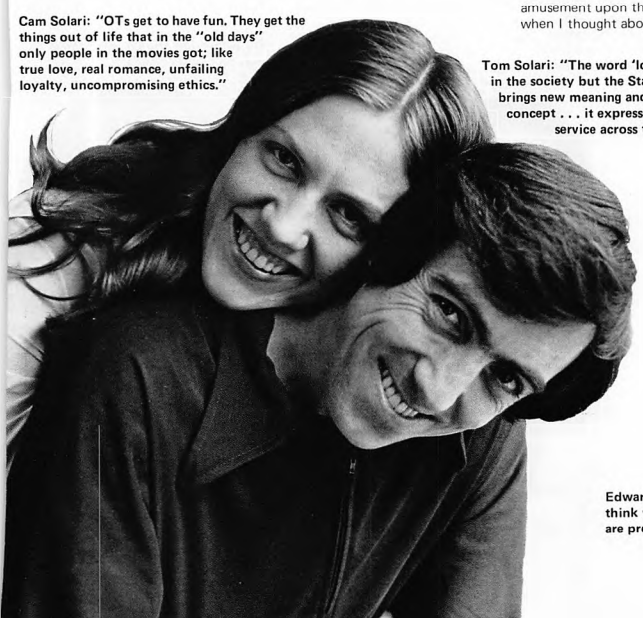
Which brings me to my greatest pleasure, and that is the interaction with other OTs.

When OTs work together for a theta purpose they are truly invincible. OTs just don't deal in stops and so all things become possible and accomplishable.

The word "love" is oft used in the society but the state of OT brings new meaning and depth to the concept. It is not merely an emotion that stirs in moments of passion, it is an ever-present on-going thing and it expresses itself in service across the dynamics and granting of beingness to others and their creations.

I am very proud of my family and my connections. Much love and much power is generated thereby.

I am proud to be a member of this group of OTs and find satisfaction in doing good work in life because it reflects back on LRH and my fellow Scientologists and lets the world know we are not just talkers but we are people of action and we are able to handle this universe in a winning way and that spreads hope for the rest.



Cam Solari: "OTs get to have fun. They get the things out of life that in the "old days" only people in the movies got; like true love, real romance, unfailing loyalty, uncompromising ethics."

Tom Solari: "The word 'love' is oft used in the society but the State of OT brings new meaning and depth to the concept . . . it expresses itself in service across the dynamics."



Edward Love: "What I used to think were unachievable dreams are present time realities."

Edward Love, *a talented OT actor, is currently featured in the Broadway show* "A Chorus Line," *and appeared in the recent movie,* "A Piece of the Action" *with Sidney Poitier and Bill Cosby...*

"What's it like to be OT?" you ask? For ten different OTs you'll, of course, get ten different viewpoints. But the stable datum from my viewpoint is ***certainty***. Certainty of yourself as being causepoint for whatever effects you wish to create.

Prior to Clear and OT I can remember wishing that I could do certain things and become like people that I admired. I just wanted to be ***effective*** — on my best days I was a "dynamo" but on my worst I shriveled, like a prune, under duress and ***stayed there.*** I was inconsistent and the effects I created were "hit & miss." Now that I'm full OT VII — what I used to think were unachievable dreams are present time realities. Realities I've achieved using the keys of the OT. The keys, of course, being postulates, intention, and most importantly ***tech***.

Now — given the proper data and physical universe skills, there's nothing I can't do — if I choose to do it. It's as easy as mocking up a complete picture of the effect you want and then starting the cycle of action to achieve that desired goal. No more "held-down 7s" to get in the way or distract me — just straight out OT intention and doingness and it's done!! Also being an operating thetan, I can maintain an exterior viewpoint and align what goals would be most survival for me to achieve or help others achieve. It's literally as easy as it sounds. With the figure-figure and complexity blown off, and my attention unstuck on the physical universe, including my body — there's nothing left to stop me, right? It's effortless operating and the certainty that this gives you is enough in itself to keep you exterior for this lifetime.

The MEST universe has come into context for me completely. Like any other variable, I find I can handle it too. I'm always "on time" whether the clock agrees or not.

My spatial awareness is multidimensional as well, and I can create energy and matter at will. If these sound like parlor games, I really don't mean them to — it's just that ***finally*** I'm doing what I want the way I want to do it. And it works, every time.

Along with all this freedom to operate, however, comes a great deal of responsibility. An out-ethics OT could be a dangerous game to play. I find that Ron's Golden Rules for living:

"1. Be able to experience anything,
and
2. Cause only those things which others can experience easily."

come into play even more after Clear and OT.

All of this goes into making up the life of a successful OT from my viewpoint. The increased perceptual awareness and ability is incomparable and if trusted and nurtured can grow to unknown heights. I'm still finding things out about myself as "Homo Novis." It's fascinating.

My work as an actor is now exciting and fulfilling and not the drudgery and pain of failed purposes and invalidation it used to be. I have also expanded on all the dynamics instead of being strictly first dynamic oriented as in the past. I find there's more of "me" to go around, now. Getting agreement from other OTs on purposes and goals also builds a very strong network of power in whatever areas you choose to channel it. The effects are far-reaching.

I know what and who I am and it's a pleasure sharing myself with others again. Being OT is the only way to play the game.□

Larry Gluck *is a successful OT artist whose paintings can be seen in collections throughout the world. He is currently running the "Mission: Renaissance" Art School in Los Angeles, using Scientology tech to rehabilitate artists, "putting aesthetics back into art and taking reactivity out of it"...*

Several weeks ago I saw an acquaintance for the first time since becoming a Scientologist back in 1968. We sat over dinner talking to one another about our lives since we last had met.

He is an extremely successful businessman who, with all of his success and it is large indeed, finds himself with a life full of compromises. I told him that I hardly ever compromised my reality anymore and that I find myself living my life almost completely as I want to.

He was simply in awe of this. This really got to him. He knows somehow that this is possible but it is very remote for him.

This pretty much sums up for me what it is like to be OT. To do what I wish to do and create rather than merely survive. To fill my life with responsibilities and handle them better than I have ever done before. To feel really good about myself and others.

Being an OT is being able to succeed in living fully. It's beautiful.□

Ricardo Garcia, *the Assistant Guardian for Mexico, was instrumental in bringing about coordination of all of the Mexican Dianetics groups, resulting in an unprecedented Dianetics expansion in his country...*

Being OT has given me many "fascinating" experiences in every sense of the word, but the most important thing, and that which has most changed my life, is how my ethics level has risen. This of course not only modified my life, but also the lives of others around me, bringing more sanity to our environment.

You may ask, "What do you mean when you say that your ethics level has risen?" Well, for me it means that since my confront is much higher, I can see my outpoints in life and fix them. I can have an ***honest*** and ***accurate*** observation of my dynamics and improve them in all the areas that need improvement.

I established this as a firm policy: To continue doing this action every time I started feeling any manifestation of boredom. Because for me this means that more action is needed, so more ethics has to ***be in.*** I am sure that all who are playing the game of Scientology will agree that we should survive better every day. So how is it that somebody could be bored if we have so many things to do?

As an OT, I always follow this policy closely and always find a new area on my dynamics to take ***responsibility*** for — responsibility as LRH defines it in the Tech Dictionary. This is another aspect that has changed my life. How I can take responsibility without reservations.

When I have some hesitation, I go to the LRH Admin Dictionary and look at the definition of ***reasonableness.*** It always clears my viewpoint.

Following this pattern of behavior puts me at cause, and in one word that is what a real OT is: Cause.□

Lee Robertson: "OT perception and OT intention is where it's at. It's a whole new ball game."



Roger Weller: "We can all be, do and have whatever we choose."



Amanda Ambrose: "It's dancing with the Gods."

Lee Robertson, M.D. *is an OT Obstetrician, currently working in the Los Angeles area. He went to college at Stanford, medical school at Duke University and received two years of surgery training at Cornell...*

I went Clear on 15 Nov. 76 and have not been the same as my preclear days since. "Clear" was such a totally new viewpoint for me. The next day I signed a Sea Org contract and turned over my medical practice lock, stock and barrel to my partner. I was going to do this "Solo Auditing" full time right now! I signed up for OT I and I blasted off again into the Theta Universe. I thought I had come a long way from when I first stepped into Riverside Mission to Clear. When I finished OT VII I knew I had come just as far again as from Preclear to Clear.

Being an OT working in the MEST Universe is a completely unique experience. Each day brings new cognitions. Currently I am working as an Obstetrician and am using Ron's Tech to develop a Dianetic birth. This alone is a marvelous win for me as well as a validation of Ron. Such an improvement of the usual routine engram. But there are little "OT" things which have become commonplace. For example, almost invariably I know when one of the "mothers to be" goes into labor. I just know, and often I perceive exactly when it started. Now this is particularly true when the mother is OT. Let me tell you some of these gals can really make a communication "particle" move. There was a movie a few years ago, "*On a Clear Day You Can See Forever*" in which Barbra Streisand could tell when the phone was going to ring and who was calling. Now that happens to me daily and it's really quite amazing to me when it happens. I sit there knowing the phone is going to ring and start trying to spot who's calling. And the reverse occurs. One day I was out attending a birth and knew I would not get back to the office in time to see regularly scheduled women. I contacted all but one by phone. I did not want her to have to travel to the office and me not be there. The remaining girl, an OT III, got that thought and did not come. She knew I was not at the office. Being OT is really a game. You communicate with enough intention and you're going to cause an effect down the line. To me OT perception and OT intention is where it's at. It's a whole new ball game.■

Lenny Macaluso, *an OT musician, is currently band leader and guitar player for Tina Turner...*

I deal with 15 individuals plus "banks" and I really need to stay exterior to the group. Being OT helps me to do that. I can spot the thetan much easier and deal with the being on a higher theta level. Therefore I can really get things done.

Being OT allows me to perceive things a lot easier and faster. It is a real asset in the world of music. It's a valuable tool and a powerful tool. It allows you the pan-determinism you need to make sane decisions, and be a real leader.

I know that when I really know something on an experience level as an OT and on a perception level, I don't need other agreement to confirm my theta knowingness. It's just being OT, making things go right, for me and for everybody else involved. I love it. There's nothing more valuable.■

Roger Weller, *since going OT, has opened up the "Skin" leather shop in Los Angeles, and he is having great success with it, attracting a large clientele of film stars and rock bands...*

For me it was like day and night before and after I started the OT levels. I had many problems: no money, poor health, overweight, no purpose, shy. Before I went Clear, I couldn't imagine opening up a store in Los Angeles – I couldn't confront it.

After OT VII EP, things started to happen. I really became cause, I have certainty of being, doing and having everything I want. Expanding into many new fields is happening easily for me.

In the past 10 years, I've been all over the world, done lots of different things, owned lots of MEST. The OT levels are the best thing I have ever done. I can't compare the awareness and the happiness I have achieved to anything else. I can't really describe in words how great it is.

Thanks to Ron, we all have a second chance. We can all be, do and have whatever we choose. Spiritual freedom is right there. There is no mystery. You can really know who you really are and how able you are.■

Amanda Ambrose, *a talented pianist and singer, is currently Vice President of Applied Scholastics, Inc., a non-profit organization "dedicated to excellence in education," through the application of Ron's study tech...*

Being an OT is like once again being a child and dreaming great dreams of helping others. Only this time they come true. Being a trained OT is being able to train others to help others make their dreams come true.

It's dancing with the Gods.

OT VIII & Beyond

The release of OT VIII and further OT levels depends only on more people moving up to Clear and OT and becoming more causative in the world. Make *your* plans to go Clear and OT now!

Full OT VII

A Full OT VII stands at the summit of the Grade Chart, the most advanced state which has ever been attainable on this planet.

OT VI

At OT VI, a being recovers his ability to postulate effects in the physical universe and create effects without dependence on a body. "Operating exterior," one OT VI says, "has become standard procedure."

OT V

On OT V, the tremendous power that the physical universe seems to have over thetans, resulting in entrapment, degradation and death, is traced to its source. You discover the "secrets" of the MEST universe, and become causative over MEST.

OT IV

OT IV lifts the being above any bank computations forever. You gain total certainty of yourself as a spiritual being and move fully into the realm of postulates as an OT.

OT VII

OT VII is done after OT III as a special case booster. After preparatory auditing in the HGC by an OT Specialist Auditor, the solo audited section of this level is done. OT VII rehabilitates OT intention!

OT III

At this level, the barriers which obscure a being's ultimate OT abilities are removed. Once through the "Wall of Fire", a being regains full self determinism and freedom from overwhelm. And, after OT III, you will know why it is so vitally important that the mission of freeing beings be done now.

OT II

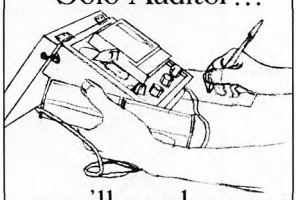
On OT II, you confront and handle vast hidden areas of charge on the whole track. By handling these areas of non-confront, the being becomes more causative, strong and certain. After OT II, he's tough enough to face the "Wall of Fire" at OT III.

OT I

The first step of a new Clear towards OT ability. Achieve an OT orientation in the MEST universe through enjoyable OT drills.

As Ron says in the book *E-Meter Essentials:* The "only way known to learn to use an E-Meter is to use one, handle one, practice with one. Skill in meter use depends upon familiarizing oneself with the actual meter."

As a Solo Auditor...



you'll need your own E-Meter

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The Medicine Men

Continued from page 9

revealing to him the sacred objects or signs which would be the source of his personal "medicine" or spiritual power. These symbolic objects or signs would then become his personal "medicine bundle," a sort of good luck charm.

If one did not have a vision, one could *buy* someone else's vision. Such things were very exchangeable. One could buy a vision, or a good luck song, or a medicine bundle.

Often, the spiritual power of a charm was hedged round with taboos, certain "must-nots" which, if violated, would negate a person's power. It might be refraining from certain foods, not stepping on another person's shadow, and so forth.

Roman Nose, one of the most famous Cheyenne warriors, had a magical war bonnet which supposedly protected him from bullets — *providing* he did not eat food taken out of a dish with a metal tool. Interestingly enough, Roman Nose could routinely lead a charge into withering gunfire and emerge unscathed!

Then one day in 1868, just before a battle, he unwittingly ate some food that had been taken out of a pot with a fork. When he realized his mistake, he said, "I know that I shall be killed today." Sure enough, he was cut down that day, leading a charge straight into a line of fast-firing Spencer rifles.

We might observe that he was killed because he *considered* he could be killed, but to the Indian, this reaffirmed his belief that survival in the environment depended on his system of ritual observances and taboos.

THE MEDICINE BUNDLE

A key part of any group religious observance was the tribal "medicine bundle" a sort of portable altar or shrine containing symbolic or sacred objects, handed down from generation to generation.

In practice, the medicine bundle was much more than the objects it contained, which were merely symbolic. The bundle was, in fact, the focus of an entire legend, and included the rights — the copyright as it were — to an entire ceremony, including all the songs, chants, costumes and procedures, which were all handed down verbally with the bundle.

Whoever owned the bundle owned the right to perform the ceremony and reap the spiritual benefit. So these things were very valuable and had a high exchange value.

An example of the medicine bundle is the "Knot in the Tree" bundle. When a Plains tribe, the Arrikara, was going hungry because of lack of buffalo, they called upon the owners of the "Knot in the Tree" bundle, who brought the bundle to the chief's tipi* and performed the ritual ceremony related to the bundle. While they sang and chanted, the people were required to sit in complete silence. The legend told of buffaloes who had become people and had founded the Arrikara nation, passing on to them the sacred "Knot in the Tree" bundle. The medicine men, in their chant, reminded the buffalo-spirits that they had promised to come when the people were in need and performed the proper ceremony.

After three days, according to the story, they heard the thunder of the advancing herds. Such was the powerful "medicine" which could be invoked by using one of these medicine-bundles.

CEREMONIES

The high point of Indian religious life was the great festivals and ceremonies. Just as an individual had certain personal devotions to carry out in order to please the spirits, so an entire village or tribe had major rituals to carry out.

The Indians never took the bounty of nature for granted and in fact felt that the power of nature was constantly being depleted and had to be renewed by the enactment of a major ritual. In this way there would be herds to hunt, fish in abundance and fertile soil for planting.

At every stage of the ritual year were reminders of the relationship between Man and the world around him. In the spring were planting ceremonies, in the summer, the famous "rain dances" to bring water, and in the autumn, festivals of thanks for a good harvest. This autumn ceremony was in fact picked up by the white settlers and later became the American holiday, Thanksgiving.

For the northern tribes, the long winter nights were a time for drama and ritual, with elaborate costumes, props, and even special illusions.

These major festivals were great social occasions as well as important religious observances. Preparations would go on for months, with costumes to prepare and mend, dances to rehearse, chants and songs to learn by heart. We might compare it to a busy Christmas season in a small church town, with pageants to prepare, choir singing to practice, special foods to make and so on.

The whole village participated and enjoyed the celebrations. Games, feasting, even gift giving, would take place.

But the central part of the festival was the dance, the ritual itself. In the dance, the Indians acted out the ancient myths and legends of the tribe. With elaborate animal masks and colorful costumes, the

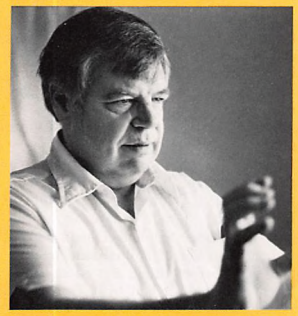
* tipi or teepee: the familiar, conical skin tent of the Plains tribes.

Continued on page 17

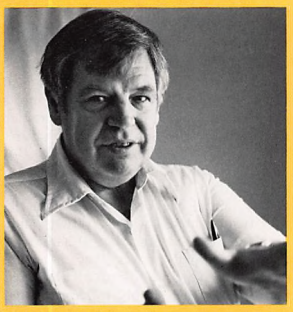
OT IN ACTION

At Cause in the Environment

AN INTERVIEW WITH RICHARD REYNOLDS



"You can change the balance of nature upwards. There isn't a static balance of nature."



"There is abundant material, energy, space and of course time on this planet. All that's necessary is to apply the tech . . ."



"I operate exterior . . . You want to know what's in that hill, what's it made up of, well, you go in and take a look."

RICHARD REYNOLDS, *Clear 3516, OT IV, is internationally recognized as one of the world's first environmental planners. Trained as a cultural geographer as well as ecologist and planner, he has made major contributions toward an impressive list of development and conservation programs in the United States and around the world.*

One of the projects that brought him to the attention of other planners was his ecological study and land-use plan for the now-famous Sea Ranch, an exclusive 5000-acre recreational community on Northern California's Sonoma Coast. More recent achievements have included studies for the 6000-acre "new town" of Flower Mound, Texas, and a residential marina near Capetown, South Africa (which involved turning 1500 supposedly uninhabitable acres of sand flats and high winds into a comfortable residential area). He has worked on national parks, new towns, city redevelopment, and broad environmental impact studies for coastal planning in Oregon and Northern California. He is a frequent visiting lecturer and critic at institutions such as the Universities of Pennsylvania, Kansas, Oregon and California (Berkeley and Los Angeles).

ADVANCE!: What projects are you currently working on?

REYNOLDS: I'm working on an environmental impact report in Northern California, and I recently delivered a seminar on ecology down in Mexico City at the Camino Real Hotel under the auspices of the Instituto de Filosofia Aplicada. It was well attended with a number of government officials.

I'm also starting a new action, creating a foundation. I haven't got a name for it yet, but this foundation will be aimed at getting moving the two parts of the control formula (start-change-stop) that aren't really being handled sanely. The concentration on handling *starts* and *changes* sanely hasn't been as heavy as the concentration on *stop* or slow. The conservationists have done a good job of stopping. What is really needed now is a lot of new, sane starts and changes, recognizing that there is also a need for stop. The new foundation will begin with a publication and we will eventually have projects in the area of getting these new "starts" and "changes" that will be beneficial and help expansion across the dynamics.

ADVANCE!: Some ecologists see a future where Man will be hopelessly overcrowded and resources totally depleted. Do you share their pessimism?

REYNOLDS: I think we can make it despite what the Club of Rome* says. The Club of Rome put out a book called *The Limits to Growth*. It was a Malthusian† thing about how we're running out of food, we're running out of minerals, running out of energy, running out, running out.

This is a warehouseman's viewpoint, looking at his stores. It's actually a miser's viewpoint – all he does is wring his hands. They completely left out the creative capacity and capability of thetans – or even human beings. They came up with a lot of wrong data. I forget where they pegged the ultimate population for the planet but it was somewhere around 5 or 7 billion. This planet can, with rational application of government and education and that sort of thing, hold 15 billion people easy as pie.

ADVANCE!: What wins have you had as an OT working in the field of ecology?

REYNOLDS: Demonstrating that you can change the balance of nature *upwards*. There isn't a static balance of nature. Ron says, "A person is either the effect of his environment or is able to have an effect upon his environment . . . Man is as successful as he adjusts his environment to him."

The only guarantee of well-being in a society is abundance. There *is* abundant material, energy, space and of course time on this planet. All that's necessary is to apply the tech to mold those to *enhance* the environment, the 5th and 6th dynamic elements of the environment for the group that's going to live there.

The kick I get out of it is getting a

* Club of Rome: An informal international association of scientists, educators, economists and others, founded in Rome in 1968 to investigate "the present and future predicament of Man"

† Malthusian: Pertaining to the theory of Thomas Robert Malthus (English political economist 1766-1834) that population tends to outrun its means of support, and will be checked by disaster unless restricted by sexual restraint.



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client or group to expand their viewpoint all across the dynamics and show them how all of these dynamics can be expanded by development, by some appropriate changes in the environment.

ADVANCE!: You've studied the American Indians quite extensively. How did they handle their environment compared to how we handle the environment today?

REYNOLDS: Every culture or group that has operated and survived with any viability has always had a few techniques for effecting the environment, getting food and building materials from it, getting together with the 5th dynamic in some relationship to help them handle the environment. The primary means that the Indians had of manipulating their environment extensively over a great area was by the application of fire to it; by burning it. They were after grass. They knew that animals liked grass and they were after an increase in the amount of game. They were actually downgrading their environment, too. It was to their benefit to downgrade it. They could have more game by having more grassland. They were changing their environment to a little higher productivity level in terms of their own technical level. The prairies of the United States, of the Ukraine, and most of the deserts and their grasslands have been created. Nature didn't do it. People who lived there did it, over a long, long time.

In contrast to them we have a great many ways of manipulating the environment and polluting it for that matter. We're in a completely different situation. We can downgrade it — or upgrade it — fairly rapidly compared to their capabilities, because basically we can bring more energy and more technology to bear on any given place or site.

ADVANCE!: Do you see a way to handle the industrial wastes caused by increased production?

REYNOLDS: I had a big cognition on how the Havingness Scale* relates to this. In industrial production, you always have something that's left over. We customarily call them *wastes*, but actually they aren't waste until you look at them as waste. They are just materials. But if you are at "waste" on the Havingness Scale, you can waste it, just turn it back over to 5th and 6th dynamic unconscious phenomena and processes. God knows what will happen to it. We're getting some of the backfires of what happens to that in the form of pollution. We're doing the same thing with the waste materials from atomic power production: just looking for a place to dump it, to get it "out of sight, out of mind." We're dumping a responsibility that we actually have because we're creating that material.

If you go the other direction on the Havingness Scale, you just *have* it, *confront* it, learn more about it. You learn how, for example, it might be *used* or turned into a *by-product*. You then *contribute* to it, which means another manufacturing process, and move up to *control* and *responsibility* for what you manufacture. Then you are at *create*, and it has then become a *by-product* instead of a waste. From my viewpoint that was a phenomenal cognition on just about everything I do.

ADVANCE!: How have you used your OT abilities in your work?

REYNOLDS: An example of one area that I use them in was a recent agricultural program I did for the Delphian Foundation†. I didn't have all of the data that I needed and I hadn't been trained in terms of animals and feeding and that sort of thing. But there was a lot of work and it had to be done very rapidly. I needed to know the weight of a steer, for instance. So I just put a steer in front of me and weighed it. I put that down, then I made some estimates on how much was needed to feed that. I would just put these things in front of me, probably just pulling them off the track: sheep, cattle, dairy cows, grains, hay, all of that sort of thing. I did it all at the desk and worked out the data into a program and plan. I was very satisfied with it. Then I thought "Well, you haven't really been trained in the tech of this area. You had better check it." So I went over to the Davis library, the reference library, and I checked out the base figures from which I was operating. They didn't have anything that I hadn't already developed! It was a very nice validation of being able to pull off the track bits of tech just simply by confronting the basics, in this case, of managing and running a farm.

ADVANCE!: What OT ability have you found to be most useful in your work?

REYNOLDS: The ability to exteriorize with full perceptics. In my work, especially initially, I'm at not-know and lookingness. I operate exterior. It's very handy. You want to know what's in that hill, what's it made up of, well, you go in and take a look.

ADVANCE!: What do you feel is the role of an OT in our society?

REYNOLDS: Well, to make things go right, wherever he can. Particularly in the interest areas, in the tech capability areas that he's operating in. We need Clears and OTs. We need to see that Scientology gets applied across the dynamics.

* Havingness Scale: A gradient scale of havingness which reads, from bottom to top: Created, Must be contributed to, Must be confronted, Had, Waste Substitute, Substitute, Waste, Have, Confront, Contribute to, Responsible for (willing to control), Create.

† Delphian Foundation: a private, non-profit educational research institution using Scientology study tech.

The Medicine Men

Continued from page 14

players would act out the parts of spirits. They would act out the creation myths, and they would dramatize the long legends and stories of the tribe. Or they would take the part of powerful animal-spirits which they were calling on to bring them aid. The Pueblo Eagle Dance, for instance, to bring rain, is a dramatic impersonation of the eagle as the Thunderbird, bringer of storms.

These dances were carried out reverently and with dignity, as were all of the religious observances which the Indian participated in, in attempting to understand himself and his relationship to the world around him.

THE COMING OF THE WHITE MAN

With the arrival of the white man on the North American continent, the life of the Indian changed dramatically. Too often, contact with the whites meant degradation, dispossession and death for the Indian.

But the Indian did not disappear. Many have been absorbed into the white society, but others are struggling to keep their traditions, customs and observances alive and intact in an increasingly materialistic society.

FRIEND OF THE INDIANS

Not all white contact with the Indian was destructive. Some white men have approached the Indian with respect and understanding.

One of these men was L. Ron Hubbard. Ron's first encounter with another culture, in fact, was with an Indian tribe, the Blackfoot (Pikuni) Indians, near his grandfather's cattle ranch in Montana. Ron became friends with a Blackfoot medicine man, and became a blood brother to the Blackfoot.

Later in life, sailing in America's northwest coastal waters, Ron had the opportunity to meet and talk with the Tlingit Indians.

From his contact with these and other Indian tribes, and many, many other races and religions, Ron became vitally engrossed in the subject of the spiritual destiny of Mankind.

"I looked early and long at man," Ron says, "to find out what methods he used to survive, how he adapted himself to environments in his attempt at survival, and what I found was that man advanced to the degree that he preserved his spiritual integrity, that he preserved his values, that he remained honest, that he remained decent — and I found that he disintegrated or deteriorated to the degree that he abandoned these things."

The American Indian is certainly a case in point. Once he abandoned his age-old spiritual truths, he began to decline as a race, caught up in the materialism of modern society.

In Scientology, the early innate knowingness of the Indian is fully vindicated. Man *is* more than his body, he is a spiritual being. And the road back, for the Indian, is fully open, using the technology of Dianetics and Scientology.

It was in 1975, in recognition of this, that the principle chief of the Cherokee Nation, William Keeler (Tsu La Westa Nehi — "The Worker") awarded L. Ron Hubbard the title of Ambassador of Goodwill for the Cherokee Nation.

SURVIVAL

The Indians sought to establish a harmony with the world around them, and to create optimum survival not only for themselves, but for the family, the tribe, the animals and plants around them, the world of nature and physical phenomena, the spirit world, and the Great Spirit or Great Mystery.

In Scientology terms, we would say he wanted to survive well on all eight dynamics. In Scientology, the barriers to optimum survival on all dynamics, so long hidden from Man, are revealed. Man can remove these barriers, step by step, conquer his own Reactive Mind, and realize his full spiritual potential.

On the Advanced Courses, the full answer to the questions of the Indians is given, and Man can reach the higher states of ability, causativeness and happiness that he has dreamed of.

The powerful "medicine," so long sought by the American Indian, is available now, to all men, on the Advanced Courses.

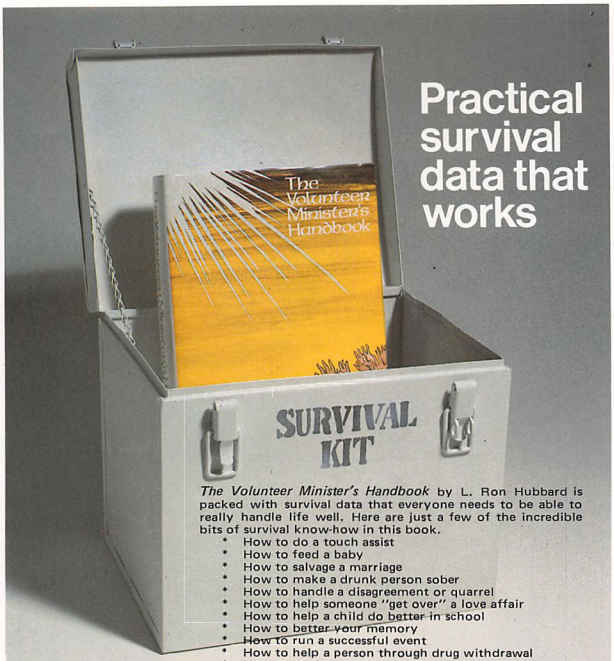


OT POETRY

Ode to Great Spirit

For many moons
I heaven scout
For creator
of earth and sky
His vision spoke
in peyote dream
But in now-awake
this chief I seek
Has signalled not.
I am alone.
This trail I walk
is long travail
So why in empty
village lost
Should I mere
cur-dog be?
And then — on wings
of wind I see
Is I! A feather
floating free
Yon sacred mountains
dusty haze
Is I! The new-dawns
campfire glow
And star-eyes
of the night
Is I! Yes I am
medicine!
Yes I am brave
and eagle-strong!
And animals
of woods and plains
All sing in praise
to whispering rains
And birds of sky
all soar above
An endless dry
and golden land.
My peace
is so great
I fly.

poem and painting by
PAUL M. BREEDEN



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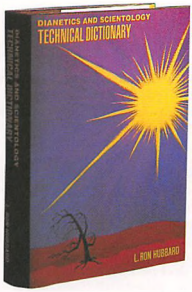
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THE SOUL: GOOD OR EVIL

Continued from page 5

to it. You wrote it down on the punched tape, and it was fed to the machine by a living being. And its answers are being read by you and me, and that machine is incapable of appreciating us."

And they say, "No no no, you've got the wrong idea. The machine thinks. It does everything necessary to think. And if you figure it out right, a bank of these machines could ask each other questions, and you'd have a society." Oh, no you wouldn't.

TOTALLY ALIVE

The machine starts running and the man stops living to the degree that he doesn't want to live and doesn't care. It's a fascinating thing, horrible to contemplate. He becomes more and more a clock, more and more an electronic brain.

When he's totally alive, when the individual really does care, as in a moment of emergency such as we've seen a few of in our lifetimes, the whole guy is there. He's interested, all the way. And he does everything that he's doing without recourse to machinery.

The house is burning, and there's a grand piano in the living room. A couple of kids grab it and put it out on the front lawn. Then when the fire's put out, it takes *five men* from the moving company to put it back. Did you ever hear of things like this?

The totality of presence brings about almost the totality of action, and it doesn't depend on machinery because machinery can't run that fast. An examination of the stimulus-response mechanism shows that it has too slow a reaction time. It has interestingly long communication lags. A being who is all there doesn't have any.

PARTICIPATION IN SOCIETY

The degree to which an individual is withdrawn from the society or driven away from the game is the degree to which he will do evil.

If we take a bright child that wants to play with the doll, and we drive the child away from playing with the doll, the child starts to break the doll. And if we drive the child a little bit further away from breaking the doll, the child after a while messes half-heartedly with the doll. And if given any opportunity at all, the child would simply wind up the doll and let it run from there on and sit back bored in the corner, not caring what happened to the doll. Do you see that this could happen?

Well, the beingness and livingness of Man not only *can* do but *does* do just this. The degree to which he is driven out of the game is the degree to which he and his society are dying. And when

we have a whole society that's no longer willing to work, when we have a whole society where the people in it have been forbidden to contribute to its existence and continuance, we have a society that doesn't function very well.

Now we have to have a fellow to sit up there and hand out the questions to all of these computing machines. Somebody would have to run this thing. It's less and less self-determined, and it's less and less successful.

That society will win which has in itself the most self-determinism, and that society will lose which has in itself the least.

GOOD AND EVIL

As an individual grows older in a society which isn't functioning very well, he would be driven further and further from his actual abilities, from caring, from participating. He can get back to a point where he doesn't care really whether he lives or dies. And when he gets back to that point, he does good or evil – it doesn't matter. He's just running an electronic brain. He as an individual is no less alive, but he as an individual just doesn't care. He doesn't even care whether he knows about it or not.

And so we can get an automatic society, if we have driven out of it the willingness to work, to participate and to play a game. To the degree that no one is playing the game, a society merely reflects and mirrors any master that is good or evil.

All we have to do is get this livingness, this beingness, to look a little harder, care a little more and be willing to participate a little further, and he gets brighter, better and more capable. And not only that, but his motives get better and better and better. How could his motives get otherwise, since they are, natively, very good motives? It's only the machine motives that are bad.

The more he participates in the game, the better the game gets.

THE ONLY RICHES

Delete from the society its willingness to participate and its willingness to work, and you've killed the society. That's all you have to do. There aren't even dead bodies lying around. They're animated, they've got chains on their ankles. They're working. Or are they? They don't care.

The only riches which one has amongst a working people is the willingness to work. And when one has killed that, he's killed all there is.

This goodness and beingness of Man actually is his livingness, is *himself*, is *you* sitting right where you are on some gradient of caring or being willing to live.

One actually can't make people worse than they are. The person just backs off into a *status quo* and cares that much less. The whole thing goes on automatic, and there it sits, running. It's a clock. It doesn't care what happens to you or me or itself. People can be driven off just this much because if you drive them off any further than that they simply die.

You could take shock, pain, duress, the whip, punishment or fear, and all it does is drive a man back off so that he cares less and the whole thing goes on automatic and becomes a machine.

And then we have a great machine society that doesn't care whether it lives or dies; it simply goes on with its cog wheels running, without morals, without ethics, without goals or ambitions. And such a society then, as a totality, dies.

A NEW GAME

All we've got to do in working with somebody is just show him that it's safe, that it's decent, that it's good and worthwhile to participate in this game, and his abilities rise right straight up to the zenith.

We haven't put anything new there. We have just said, "Look, you too can play this game."

The individual says, "Well, a lot of people have been telling me I haven't been able to play this game. They've been telling me I couldn't play this game. They've been telling me that the one thing I mustn't do is play this game."

And you say, "They were wrong. Come on, play the game."

The fellow says, "Well, all right. Maybe I can."

Now all of a sudden he's brighter, better and more able. And he finds out, mysteriously enough, that regardless of what he thought, regardless of what he was educated to believe, nine times out of ten there wasn't any game in progress! It wasn't really bad or good.

As he comes in to participate, he finds, in any society running on automatic, that he has to originate a new game, not by revolution, but by injecting new thinkingness, new beingness, new livingness and new loyalty into the game. And only in that way can he make a game that he's willing to play.

And that's where we're going in Scientology.



□



Gain freedom from Reactive Dramatization

GRADE 6

"All the world's a stage," said Shakespeare, "and all the men and women merely players."

Certainly it seems sometimes as if we are merely acting out roles, playing the same misemotions, fears, jealousies and arguments out again and again. Reactive *dramatizations* can be a real stumbling block to happy relations with others.

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DEFINITIONS

ARC: Affinity, Reality and Communication, which together equate to Understanding.

CLEAR: A being who can be cause, knowingly and at will over mental matter, energy, space and time as regards the first dynamic.

DYNAMICS: The eight urges (drives, impulses) in life: The first dynamic is the urge towards existence as oneself; the second dynamic is the urge towards existence through sex and the family unit; the third dynamic is the urge towards existence through groups; the fourth dynamic is the urge towards existence through all of mankind; the fifth dynamic – the animal kingdom; the sixth – the physical universe; the seventh – spirits; the eighth – infinity or the Supreme Being.

MEST: Matter, Energy, Space and Time: The physical universe.

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, which is not under his volitional control and which exerts force and power of command over his awareness, purposes, thoughts, body and actions.

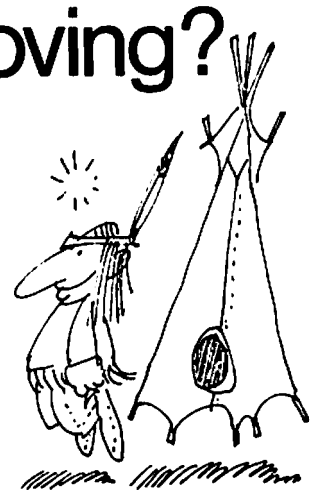
SOLO AUDITING: The auditing technique where one is both auditor and pc, used in auditing advanced levels.

THETAN: The person himself – not his body or his name, the physical universe, his mind or anything else; that which is aware of being aware; the identity which *is* the individual.

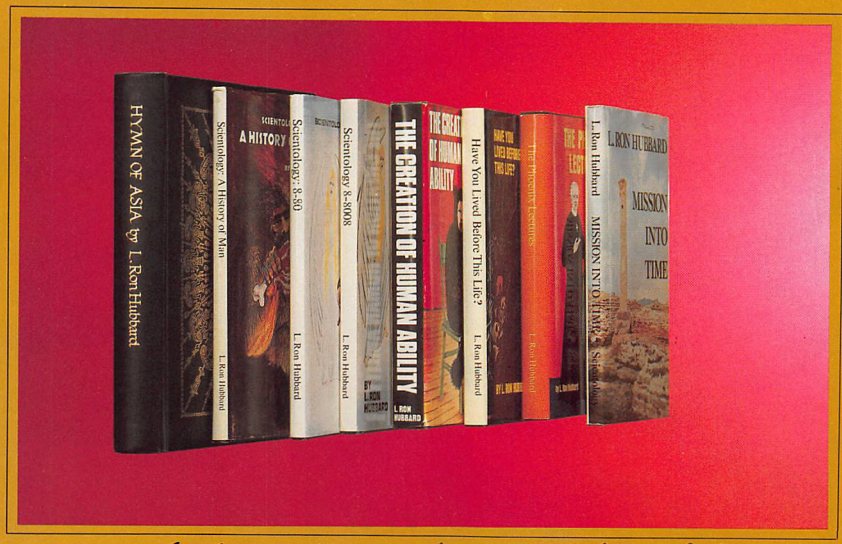
WHOLE TRACK: The moment to moment record of a person's existence in this universe in picture and impression form.

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Have You Lived Before This Life?
by L. Ron Hubbard

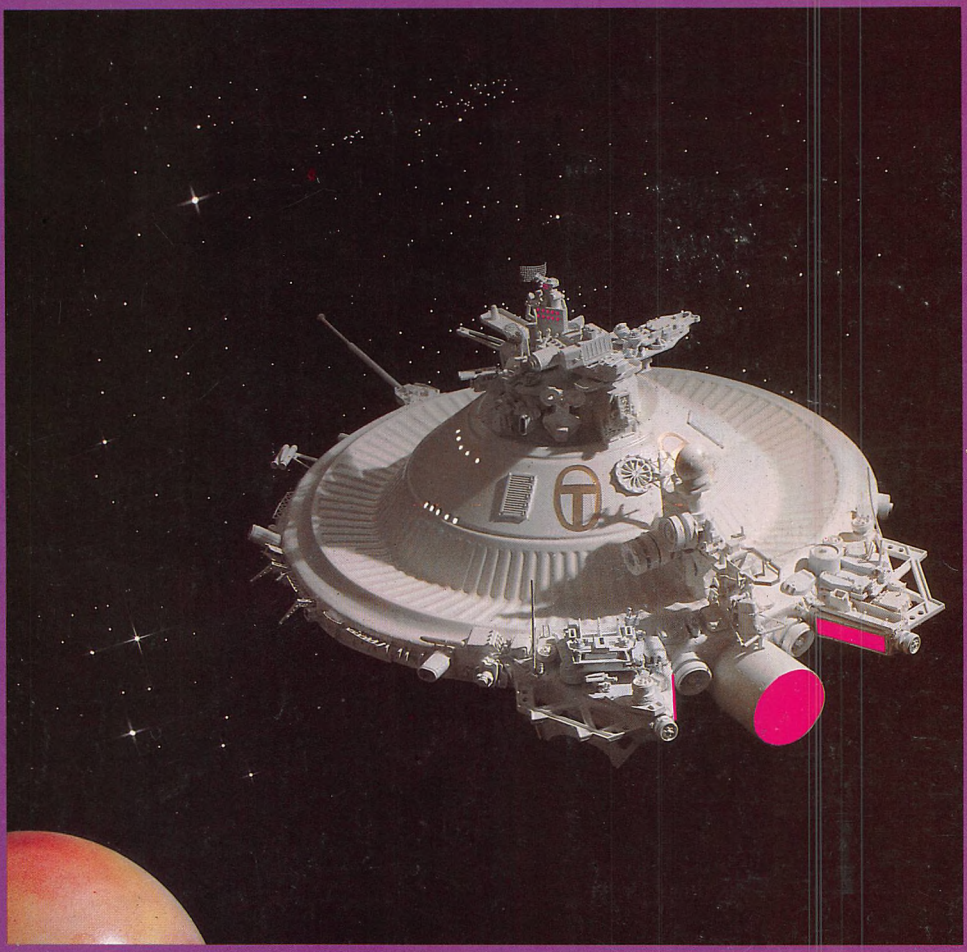
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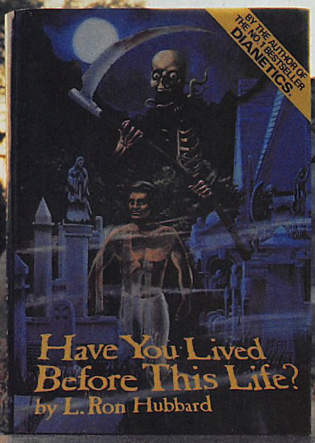
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ADVANCE!
Issue 51

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Advance! Issue 51

The Magazine of the Advanced Organizations of the Churches of Scientology®



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by L. Ron Hubbard
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"I am always willing to help.

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

L. Ron Hubbard

You can always write to Ron.

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The Cover

The appearance of a comet was long believed by the superstitious to be an omen of future disaster. One such comet was seen just prior to the Norman conquest of England in 1066. See the article "Luck & Superstition," beginning on page 6.

To the Reader

This issue's cover shows a sort of an 11th Century Close Encounter. It seems that people have always been thrown into awe and fear by those things they don't understand.

The article on Superstition (page 6) shows that even the highly vaunted light of scientific knowledge has left man largely still in the dark. People still have little understanding of themselves, who they are and how to get better.

Well, in this issue we are proud to present *two* articles by Ron on the subject of getting better. The first, from one of my favorite Philadelphia Doctorate Course lectures, is called "The Spirit of Play" (page 3), and the second, "Handling the Tiger" (page 15) describes how one gets rid of the Reactive Mind, step by step.

So sit back and enjoy another issue of *Advance!*

Then plan out how *you're* going to get to the AO this year to start — or continue — your Advanced Courses!

The Editor

IMPORTANT NOTE

While reading this magazine, be very, very certain you do not go past any words you do not fully understand. 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. Immediately go back, find the word and get it defined. There is a brief glossary on page 20. Complete Scientology definitions are found in *The Dianetics and Scientology Technical Dictionary* and *Modern Management Technology Defined*, both by L. Ron Hubbard. Common English words may be found in any standard dictionary.

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Letters from Advance! Mag readers are welcomed and as many as possible will be published in each issue.

HOW TO HAVE A GAME

The article, "How to Have a Game Instead of a Case" by Ron really hit home with me. I've been having quite a few considerations on what MEST I "have to have," and lately my MEST has the better of me. I've just cognited that the MEST I have is a via and I can have it or not have it!

Gary Potter
Las Vegas, Nevada

YOU CAN BE RIGHT

Advance! is the only mag which talks directly to an OT and gives him data and confidence in continuing to do a job among earth people. I fully agree with Ron's article, "Clear: You Can Be Right." That's exactly the description of the things I experienced during the one year I have lived now as an OT VII. I actually went back to the same surroundings, the same company and I work among the same people as before — but boy, do things change as soon as understanding gets applied!

Jacob Soosli
Madrid, Spain

OTS STILL IN ACTION

Remember last year when we pulled off some terrific OT wins during the Danny Thomas St. Jude's Children's Hospital Telethon here in San Francisco? (OTs in Action!, Issue 46).

Well, they naturally asked us back again and we naturally said "yes." I was one of the main co-hosts, along with Colleen Kennard, Hostess at Celebrity Centre San Francisco. Mickey McMeel, who had done such a terrific job on the first show, willingly returned and brought his fiancee, Helene Lembeck. Michael Roberts, co-star of "Baretta," happily gave his okay to appear with his wife, Pam, and we even enticed Karen Black



OT VII Eric Barnes, co-hosting the St. Jude Telethon with Colleen Kennard.

up for a few hours to chat with Danny. Working with many Scientologists in the area, and especially Eli Primrose, an OT and Public Relations specialist, over 70 Scientologists worked on the telethon.

The results? Over $120,000 raised in 24 hours, four times last year's total!! And at least 60 mentions of Scientology.

At no time during the telethon were there less than four Scientologists dominating the stage. At one point in the show, there were seven of us!

And to top it all off, on the last portion of the show, we presented to Danny the Church of Scientology Humanitarian Award for his work over the years for the St. Jude's Hospital.

Talk about getting Scientology out there and contributing to the 4th Dynamic!

Eric Barnes
Executive Director
Celebrity Centre San Francisco

OT BRIGHT

This is a long overdue plaudit to you and for your magazine. I've gotten so much all these years from receiving it and reading each issue as it came out.

Recently you did a review article on myself (OTs in Action! Issue 50). What was so outstanding about the article, from my viewpoint, is the duplication demonstrated by the fellow who interviewed me. The brilliance shown in conveying what we talked about over one or two hours time, condensed into a couple of pages that can be read in two or three minutes, but which still covers most of what I covered, is simply OT! And I thank you and your staff for it.

In this same issue the series on "What's it like to be OT?" was exquisitely poignant. It was very beautiful hearing from so many of my friends, recently gotten together here in *Advance!*, from all over the galaxy and other parts of this universe. It is really heartening to be OT bright, and finally get back together with so many of my old old friends, and in a Third Dynamic and First Dynamic condition where we can all do what we set out to do in the first place. Thanks to what Ron himself has done in finding the way, and securely blazing the path.

Richard Reynolds
Beverly Hills, California

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L. Ron Hubbard

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Advance!

Magazine of the Advanced Organizations of the Churches of Scientology

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L. Ron Hubbard

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Contributions to *Advance!* from OTs and other readers are welcomed. Return postage must accompany any submissions if return is desired. Note: Nothing in *Advance!* may be reprinted or reproduced in whole or in part without express written permission from the Editor.

The "spiritual history" articles, poems, fiction and attributed editorial material in *Advance!* magazine are the expressions of their authors and do not in any way represent Church doctrine. OT testimonials are the spiritual experiences of parishioners as a result of advanced services, but do not constitute claims for those services.

The article, "The Spirit of Play" is taken from the 26th lecture of the Philadelphia Doctorate Course, December 9th, 1952, "Flows: Reverse Vector of the Physical Universe."



the Spirit of Play

(How to win without being serious)

by L. Ron Hubbard

LOW ON THE TONE SCALE, you have an awful lot of matter for a very small amount of space. And when you go upscale, you have very little matter for lots of space.

This is indicative of what aberration does and what aberration is. It is *too much matter per unit space.* And you get no action when you have too much matter per unit space. You don't even get much thinking, as far as MEST universe beingness is concerned.

So when we start looking this over, we find out that a person should have quite a bit of space for his havingness. And if he has a lot of space for his havingness, his time is fluid and he's light. His aesthetics can more easily enter in, because it's very hard for an aesthetic wave to enter anything that's very gross and heavy. An aesthetic wave doesn't transmit easily over something that's gross and heavy. That's not to say it can't, it just doesn't.

Have you ever tried to draw a picture, for instance, and when you looked at the MEST universe reproduction you had made, it didn't match your idea of what you should have made? Well, you're going through the MEST universe, you see.

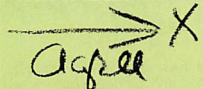
This is the cry of all architects, painters, sculptors and so on: "Here is this horrible thing: Every time I think something up, then try to make it in the MEST universe, it falls short of the *ideal,*" as they call it. When they say "ideal," they might as well say "an idea."

You see, ARC becomes bad when you start getting into MEST universe type flows. And it becomes almost impossible to maintain.

AGREEMENT

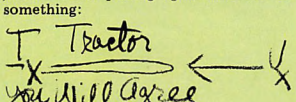
Let's have a look, for instance, at the flows of Agree and Disagree.

On any but the quite aberrated, *agreement* would be an inflow:



But there is such a thing as a tractor beam[1] and a pressor beam,[2] and you can reverse this situation with selective use of tractors and pressors.

You can have something move in your direction with a tractor beam, and when it starts to agree, it will get an *outflow.* You're pulling agreement *out* of something:



1. *Tractor beam:* a pulling wave, which the thetan places on things and brings them closer.
2. *Pressor beam:* a beam which can be put out by a thetan with which one can thrust oneself away or thrust things away.

You want to know what's wrong with your preclear? Well, your preclear is too serious. You want to know what seriousness is? Seriousness is solidity. Did you ever hear of a 'solid citizen'?

Every once in a while, you'll find somebody who has a reversal on Agree and Disagree. You say, "Get the flow of Agree," and this person will get an *outflow*. What does this mean? It means they're operating on somebody *else's* tractor. It means that the space immediately in front of them isn't even vaguely theirs; they are flowing at somebody else's command and behest, and someone else's agreement has become almost a coincidence of space with this person.

The person will be found to be more or less in valence[3] with somebody else, and that other person is causing an in-pull of agreement by tractor wave. Very often you find a person's parents, for instance, have fixed tractor waves on them. The parents pull.

REVERSE TRACTORS

There are *reverse* tractors, too. There isn't any reason to get too wound up about this because this is very simple. People go around with "wanting to be wanted" tractors. How do these come about?

Here we have, in Figure 1, "I," and "I" has this tractor wave. He is saying "you will agree." Now unfortunately, that gets an *outflow*, which is *disagreement* on any but the quite aberrated.

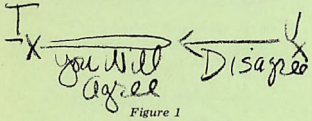


Figure 1

You see how that is? He pulls in "you will agree, and he gets *disagreement*. He wants to be agreed with and he gets disagreed with. That's the trick.

He'll get around to a point, then, where he'll *reverse* the vector and he'll put out a tractor wave with the open end the other way. And it says, "You will agree." He wants the other person to grab on to that tractor and *pull in*, or *agree*.

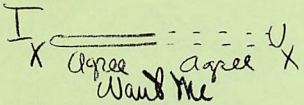


Figure 2

3. *Valence:* somebody else's identity, assumed by a person unknowingly.

People go around with these doggone fool reverse-end tractors which they fasten on to people. They put the open end of the tractor on people to get those people to want them, to desire them. And this actually is the way sensation works.

If you're around a pretty girl for very long, for instance, you might see that she's got one of these reverse-end tractors, which is just doing a beautiful job. She says, "want me — want me — want me."

The odd part of it is, the second anybody picks up that tractor, what do they start? They start, in Figure 3 below, an *outflow*, which is *disagreement*, or "Don't have me."

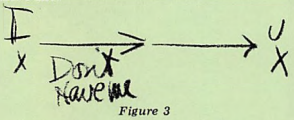


Figure 3

So Figure 2 is "want me" and Figure 3 is "reject me," which occurs the second that this tractor is pulled on. And so you get the "tease" variety of girl, for instance. And what happens is an automatic action. Although they have this tractor up there with an open end, ready for anybody to use, the second that anybody starts to hook energy in their direction or pull in their direction, they feel an *outflow*, and the outflow immediately causes them to feel "don't have me." And so you get the extreme caprice of such a thing.

You could actually have a situation, in Figure 4 below, where "U" has one of these open-ended tractors and "I" also has an open-ended tractor. And what do you get? You get a coincidence of being; they both want to be wanted, and there can be a momentary stability of wantingness:

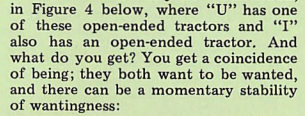


Figure 4

You could actually get some very successful combinations when both parties "want to be wanted" as in Figure 4, and where they find out that each one wants to be wanted. You get a coincidence of being. And each one stays fairly stable on this as long as they continue to be assured that the other one wants them.

But don't let them find out that the other one *doesn't* want them! Neither of these waves, in Figure 4 above, contains "I want you." It's "I want you to want me."

So we get this horrible situation, really grim, of two people going along for years, each one of them perfectly sure that the other one wants them (instead of "wants to be wanted") and then one day there's a little cuff or something, and you get a disagreement with each other, an outflow. And one of them may wake up one day to realize that he really isn't wanted at all, at which point this will break up the interpersonal relationship or marriage or whatever it is.

REVERSING THE GAME

How do you reverse this game? Well, there are two ways to reverse this game. One is just to go away and not have anything more to do with any thetan of any kind or character whatsoever, and you'll get no ARC mockups. Then you can have a good time sitting around doing mockups and just skip the whole thing.

But this is not the only solution. Theta *can* communicate in terms of ideas *without* this interruption of flows. If there was only energy, only positive and negative energy, all would be lost. Fortunately, that's not the case. Mockups don't even have to be built out of energy. They can simply be built out of an agreement that that's the way it looks.

One of the tricks of this universe is that the test of reality is solidity. Anything nebulous "isn't real." But the only thing real that there is, is an idea. It's nebulous; it doesn't exist in space and it doesn't have any energy connected with it.

Very clearly, you're trying to bridge the *necessity of energy*. And you're not going to do it by saying "I don't want anything to do with energy." You've got to be able to handle energy. Otherwise the energy can command you. That's the trick of this universe: you command the energy or it commands you.

You have to come way upscale in the ability to handle energy to be in a position where you can really get down to work using postulates or using energy.

PINNED DOWN

Your preclear is, you might say, like in-

fantry pinned down by enemy fire. He's really pinned down in a most adequate sense. He's pinned down by *flows*. Because he can't handle them, he escapes back of them.

Why did the handling of energy get him into trouble and how could energy, then, assume this much control and command over a person? Why did these flows become so terribly important to him?

Well, the reason they did is because they kept heading him downscale. And he finally got into a bracket where energy meant nothing else but the above diagrams.

Every one of these diagrams made the handling of flow, as the complete *modus operandi*[4] of existence, about the most horrible thing you could do. Every time you crook it into line with positive-negative terminal opposites, of course you get "When you win, you've got to lose; when you lose, you've got to win."

THE SPIRIT OF PLAY

Nobody could possibly be serious and win in this universe. The more serious a person gets (and 1.5[5] is real serious) the more they have to do things by flows, and the more they have to agree and the more they have to follow the rules, and the more broken the piece becomes.

The universe starts surrendering to a Spirit of Play. And one of the Spirits of Play is "let's pretend."

Really, the most valuable thing that a thetan possesses is his spirit of play. This is a sensation of play, and is not just energy. It's a tremendous sensation.

A guy has practically lost it if he's here on Earth at all. He's depending on all sorts of the soggiest, low tone scale emotions imaginable in order to get any sensation. In substitute for what? Spirit of Play. For instance, sex is about eighth-rate as an emotion. It is just dull, incalculably dull compared to the rapidity, randomity and actual sensation of the Spirit of Play. It's way up there.

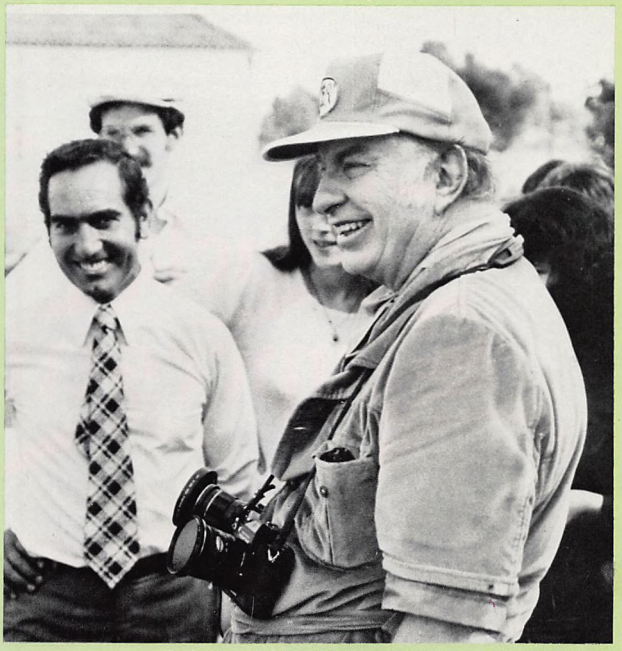
But "unseriousness" has a MEST mockery. Anything theta can do, after it's been corrupted by MEST, turns into a mockery. And you get this sort of bored, insincere mockery: *Time* Magazine, *New Yorker*, that sort of thing. It's just below contempt.

Well, they've got to have something to mock before they can mock. That should tell you immediately where they must sit on the Tone Scale. A person has already taken it seriously and abandoned that. The guy has already bought seriousness and failed. A guy who does that has already quit. It's a form of apathy: "Well, we've got to make fun of it because we can't do it."

It's the sort of snide, sharp cracks of the ball player who's sitting over on the bench. He's being very witty at the expense of the guys who have replaced him on the team. It's bitter, and there is nothing more serious than that kind of bitterness.

Way upscale from this, you get up into the band of "let's pretend." Now, you might say, "that's kid stuff." And boy do they knock it out of a kid in a hurry. They've set up all sorts of mock-ups for the kid to buy, instead of the kid fixing up mockups himself. Of course, if you want to put him up at the top of the chute and really shove him to the bottom, that's about the fastest way to do it. Give him some beautiful, engraved, pure lead pistols, and you've given him a MEST object corroded with an illusion, and there it sits in his hand. He's much better off with his thumb and forefinger as a gun. The truth be told, it's a much more important and interesting game to simply mock up the weapon.

4. *Modus operandi:* manner of operating (Latin).
5. *1.5:* anger on the Tone Scale.



L. RON HUBBARD, Founder of Dianetics and Scientology.

SERIOUSNESS

When a man loses his Spirit of Play, he's dead. That means that people start dying at about 3.0[6] And sure enough, from 3.0 on down, a guy will tell you, "Well, I had some illusions when I was a kid, but I've lost all those. I'm practical now. We've got to face this thing practically, and what we are doing here is very serious. The reason I work hard at the office every night until ten or eleven o'clock is because I have to keep those Cadillacs going. I have to keep the Cadillacs going because of the social position of the wife, you know."

Some night he goes home and she's run away with the chauffeur. And he says, "My heart is broken and all is lost."

He had a MEST object which he kept giving things to until he had it enmested thoroughly, and then he wondered why it went down the Tone Scale until it had no morals and no responsibility. He has introduced the factor of automaticity to such a degree that nothing could exist except matter. And then he wonders why the boy has trouble at college. "The gods have afflicted me," he says.

You want to know what's wrong with your preclear? Well, your preclear is too serious. You want to know what seriousness is? Seriousness is solidity. Did you ever hear of a "solid citizen?"

If you want to get something done, don't get any of these serious boys. There's nothing that succeeds like insouciance. Plain flippancy will actually get more done in less time than anything else you can name.

ETHICS AND AESTHETICS

As we go up the Tone Scale and things become lighter and lighter, a person can become much more ethical and at the same time, lots less serious.

It sounds funny, but a person who is very serious is liable to fall short on his ethics. He's more likely to go into a moral code — something good and solid and heavy that will kill somebody unless he follows it.

But when we get up the Tone Scale, we find that individuals are airier and

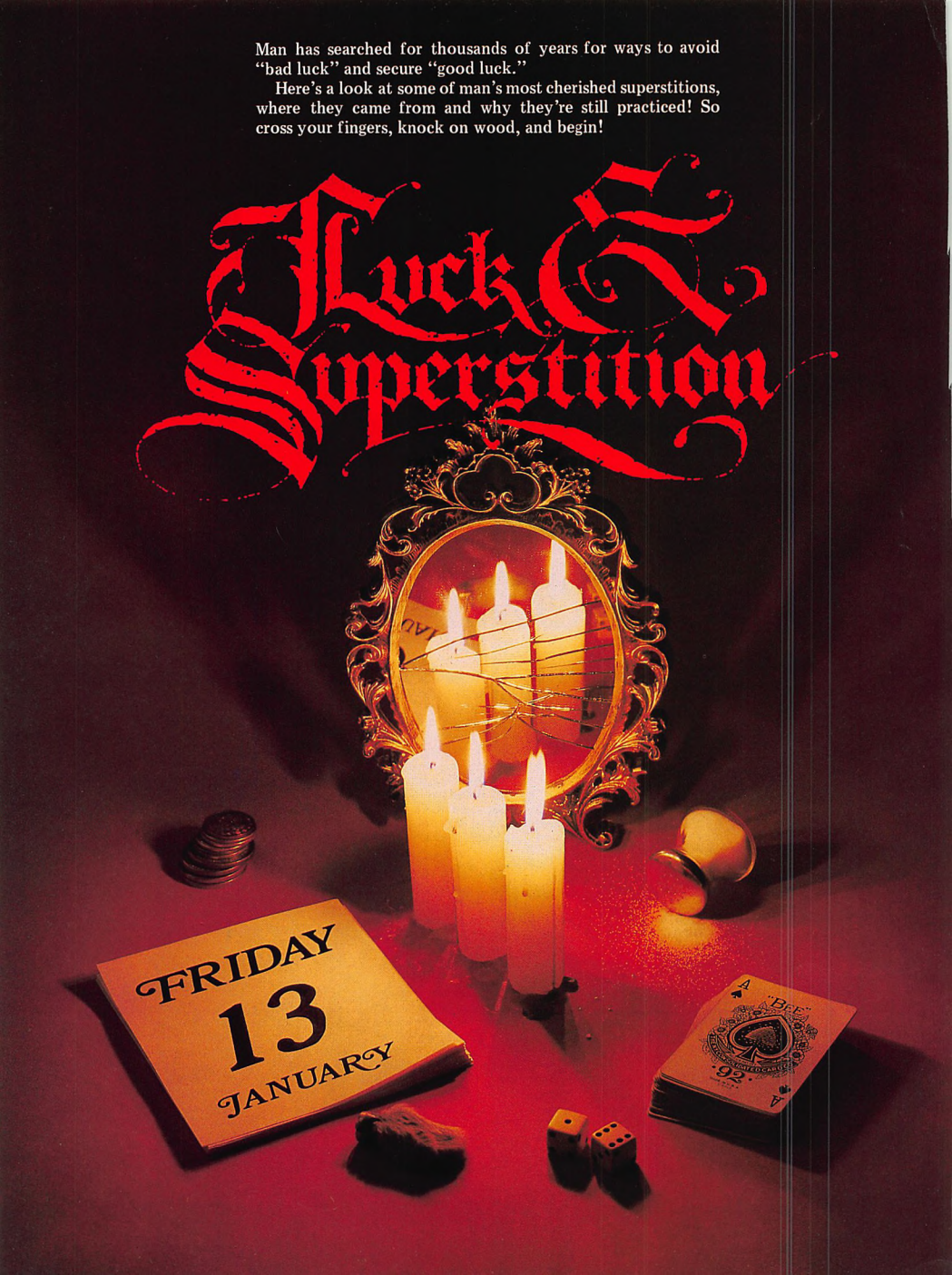
6. *3.0:* the level of Conservatism on the Tone Scale.

(continued on page 19)

Man has searched for thousands of years for ways to avoid "bad luck" and secure "good luck."

Here's a look at some of man's most cherished superstitions, where they came from and why they're still practiced! So cross your fingers, knock on wood, and begin!

Luck & Superstition



"I HAVE LOTS OF LUCK," one humorist remarked, "All of it bad!" From the ancient priest, sacrificing an animal to his god, to the modern Las Vegas gambler with a lucky charm in his pocket, people have been preoccupied and fascinated with the idea of changing "bad luck" into "good luck."

Avoiding the former category and striving for the latter has been Man's favorite sport for eons!

Survival

To primitive man, the vast and somewhat bewildering universe seemed to be filled with great numbers of spirit entities which animated the world of nature. They moved the stars and planets, changed the seasons, brought different kinds of weather and supplied man with plants and animals for food.

They were also capable of doling out a quick and unexpected death through a number of natural calamities: fire, lightning, earthquakes, storms, dropping tree branches. Survival required a healthy amount of "luck."

Man has tried, in many ways, to become causative over the seeming caprice of nature. He has tried to second-guess the gods through systems of divination, or fortune-telling. He has tried, through rites and rituals, to get the magical powers of the universe working for him instead of against him.

There were charms and amulets and lucky objects, all used to ward off evil and bring good fortune to the wearer. There were taboos - things which must not be done for fear of bringing bad luck to the person or the tribe.

All that, of course, is in the past. In our modern, scientific age, we no longer do this sort of thing, right?

Wrong.

The Luck Business

Probably more people look to the stars for "omens" today than ever before in man's history, thanks to the invention of the printing press. On any magazine rack, you'll find a number of magazines on Astrology, where a person can consult "his stars" and see what's in store for him.

Charms and amulets are still very much in evidence too. Witness this headline of a full page ad in a recent popular newspaper: "Turn your dreams into reality. Let this powerful and mystical amulet prove it has the power to change your life." The ad carries a big picture of the amulet and informs us that it can help us "experience the ancient power of good fortune."

Every Friday the 13th we are reminded that superstitions are still with us. Something on the order of a quarter of a million dollars of business is lost in the United States each and every Friday the 13th - simply because some people do not go out at all on this "unlucky" day.

Sports figures, gamblers and actors often carry a lucky charm or wear a lucky piece of clothing. The comedian Ed Wynn, for instance, wore the same pair of shoes on stage for 30 years, because they "brought him luck." John D. Rockefeller, Sr. carried a "lucky stone"in his pocket. Even the astronauts, circling the globe in some of the most advanced space opera machinery that this planet has yet produced, still carried their lucky charms!

And of course we have the hundreds of popular superstitions which are still observed by many people - such things as; it is unlucky to walk under a ladder, break a mirror, or spill salt; thirteen people at dinner means one will die; three on a match is unlucky; a black cat crossing your path is a bad omen, and so forth. Taboos, rituals, charms and omens.

Why does man still cling to these things? Let's have a look at the history of some of our more popular modern superstitions and find out where these strange beliefs came from!



WALKING UNDER A LADDER, as we all know, is a very unlucky thing to do. But why? Well, it's just common sense, says the pragmatist. If you walk under the ladder, something might fall on your head! But man's trepidations on the subject of ladders go back much farther than that.

In ancient Egypt, believe it or not, the ladder was a sacred symbol! The dead ascended to the sky by means of a ladder, and the gods came down that way, too. Horus was the official god of the ladder, and whoever wore the ladder symbol was under his protection. Small ladders as amulets were placed in the tombs of kings.

Then, as now, walking under a ladder was taboo.

In early pictures of the Crucifiction, a ladder was shown leaning against the Cross, with the devil beneath it. So "under the ladder" was the province of the devil!

The ladder gained further infamy due to its use, leaning against a tree, as an impromptu gallows. The only one under the ladder, sometimes actually hanging from the ladder itself, was the decidedly unlucky criminal!



KNOCKING ON WOOD for luck also has its roots deep in man's past. In ancient times, trees were considered sacred dwelling places of the gods, possibly because of their great age and size. The concept of the tree as a dwelling place of the gods appears in Persian mythology, amongst others.

The Druids venerated the oak, seen by them as the dwelling place of the world creator, Irminsul. A pure white bull - or in extreme cases, a virgin girl - was sacrificed at the foot of the sacred tree.

Although many of these ancient homes of the gods have been sawed up and made into house beams, door jambs, chairs and tables, people still pay respect to the "spirits of the trees" by touching or knocking on wood!



THE LUCKY RABBIT'S FOOT is one of our more popular charms in use today. Something on the order of ten million rabbit's foot keychains are sold each year in the United States. Why is this grisly bit of bone and fur considered to be lucky?

From earliest times, the rabbit (or, more accurately, the hare) has been considered a magical animal, if only because of his prodigious fertility.

The Algonquin Indians, the Ojibwa and several other tribes worshipped the Great Hare as a creator-spirit.

In pre-Christian Europe, the hare was regarded as a powerful symbol of fertility and of the spring. We still see this idea carried forward in our modern mythology of the "Easter Bunny" who brings baskets of colored eggs (also a fertility symbol).

The rabbit's foot, then, became a powerful charm to ensure potency. Later, it became popular as a general curative (Samuel Pepys, the 17th century diarist, claimed to have been cured of "colic"by a hare's foot).

Today, the rabbit's foot is widely used as a general "good luck" charm.



FRIDAY THE 13th is a day, we are told, when it is best to stay in bed, as nothing but bad luck will occur. Where does this belief come from?

First, the number 13 itself is considered to be very unlucky. Thirteen at a dinner table is supposed to mean death for one of them. Hotels have such difficulty filling the thirteenth floor that they often skip it entirely, numbering from 12 to 14!

Primitive mathematicians, who believed that numbers had vast significance and magical properties all their own, were almost universally in awe of the number thirteen. Unlike it's neighbor twelve, which could be very neatly and satisfactorily divided by 2, 3, 4 or 6, thirteen couldn't be satisfactorily divided by anything! So, just as twelve gained a reputation for sacredness and perfection (we have, for instance, the 12 Olympian gods, 12 Nordic demi-gods, 12 months, 12 hours, 12 Apostles, 12 tribes of Israel, 12 signs of the zodiac and so forth), thirteen gained a reputation for evil.

The Egyptians (who incidentally, like the Chinese, regarded the number as lucky, had a special significance for 13. Life was seen as twelve steps up the ladder of knowledge (again the ladder!), and the 13th and final step was "transformation," or death. This identification of the number 13 with death spread throughout the Western world, and is reflected in the fact that the 13th card in a tarot pack is Death.

As Friday was the day of the week on which Christ was crucified that day has also been considered unlucky. So when the 13th falls on a Friday, it's a double-barreled jinx!



BREAKING A MIRROR, we are told, brings seven years bad luck. Outside of the fact that mirrors cost money, why is this sort of accident considered such a bad omen?

Ever since earliest man looked into a still pool of water and saw, magically, his own image reflected there, mirrors have been regarded with awe.

The mirror was seen as a doorway or window into a strange, mystical spirit world. Some people even believed that the image they saw of themselves in a reflected surface was their soul!

For the Greeks, to dream of seeing one's reflection in water was a sure omen of death, as the water spirits would drag the "soul" down to the depths below.

A medieval belief was that the mirror was the domain of the devil, and that anyone looking into a mirror long enough would see the face of the devil. A weak or sick person, it was thought, must not look at his reflection, lest his soul be snatched by the devil. It is still a common practice, in homes where there has been a death, to cover all of the mirrors, lest the devil take the soul of the deceased, or the deceased snatch at the souls of the living to accompany him.

With the introduction of fragile glass mirrors at the beginning of the 13th century, a new superstition was born. To break a mirror would anger the devils or spirits who resided there and bring misfortune.



BLACK CATS are considered unlucky in many parts of the world, especially if one crosses your path.

The cat has always been considered a mystical animal, roaming at night with glowing eyes. In ancient Egypt, the cat was sacred, protected by the cat-headed goddess Bast. To kill a cat might be punishable by death.

With the rise of Christianity and the rejection of all things pagan, the cat was reduced from a sacred animal to a symbol of evil.

When elderly women in the Middle Ages started keeping small animals as pets, their neighbors feared the worst. The women were thought to be witches and the small animals, fiends or imps being kept as "familiars." Since that time, small, offbeat animals have been associated with witchcraft, with the black cat being the most fiendish of all. If one crossed your path, it was certain that a witch was trying to disrupt your journey!



THE "LUCKY HORSESHOE" is a familiar good luck symbol on charm bracelets and wedding cakes. For centuries, a horseshoe nailed to the door was thought to bring luck, and sailors often nailed them to the mast of a ship to ensure a good voyage. Why?

In the first place, iron has been credited with supernatural powers for centuries. As the first iron fell to the earth in the form of meteors, it was thought to be of celestial origin. In some areas, people used to touch iron in much the same way as others "knock on wood." Any amulet or charm made of iron was, of course a powerful bit of magic.

The horseshoe is a doubly potent charm, combining the power of iron with the magical power of the horse.

Long a symbol of speed and power, the horse has been credited with mystical powers.

Horsehairs, horse spurs, collars and even horse's skulls were used as amulets and in folk cures.

As witches were thought to sneak into stables and ride horses at night, special charms were hung above the horses in the shapes of crescent moons, suns and crosses. The horseshoe, itself a crescent shape, later served this purpose.

The horseshoe later appeared as a general charm against evil, and was nailed to doors and masts of ships as well as above stables. Even Lord Nelson had a horseshoe fastened to the mast of his *Victory!*



CROSSING ONE'S FINGERS is considered a powerful counter charm against all sorts of evil. We still cross our fingers for luck, and such phrases as "keep your fingers crossed" have become an established part of our language.

Today, when children tell a "white lie," they cross their fingers to avoid punishment.

Making various signs with the hands has been a popular way to avert evil for centuries. The crossed fingers (symbolizing the Cross) was thought to drive away the devil. Another was a "V" made with the index and middle finger, a symbol that did not originate with Winston Churchill. It originally symbolized the horns of the devil, and on the theory that the devil would be frightened away by his own image!



SPILLING SALT is a popular omen of bad luck, and it's well known counter-charm is to throw the salt over one's left shoulder with the right hand.

Salt has traditionally been identified with life and incorruptability, because of its use in the preservation of food. It was used as a charm against evil. It was an element in the holy water used for exorcism and baptism, and used to be left in a baby's cradle to protect it.

Spilling salt, especially at the meal table, was - and still is - regarded as a bad omen. Leonardo's famous painting, The Last Supper, shows Judas accidentally spilling the salt.



THREE ON A MATCH is considered unlucky, that is, lighting three cigarettes from the same match. Many people believe this was a practical measure which began among British troops in the Boer War, where a match which remained lit for long enough to light three cigarettes made an ideal target for the deadly accurate Boer marksmen.

But the belief goes back further than that. The British got it from the Russians during the Crimean War. The Russians had entertained this belief for centuries.

In the Russian Orthodox death rites, three candles are lit from one taper, to light the soul into eternity. This ritual lighting of candles was a priestly prerogative, and for anyone else to light three candles in this way was taboo. Eventually this taboo spread to cigars and cigarettes.

The Russian Orthodox Church, in turn, had borrowed this from earlier pagan death rites. When a tribal chief died, all of the tribal fires were extinguished except the chief's, then all were relit from the chief's fire, three at a time.

While the above superstitions are perhaps the most widely known and widely believed ones, there are literally thousands of others, believed and practiced to varying degrees in different areas of the world.

It is unlucky, for instance, to open an umbrella indoors, to step on a crack in the sidewalk, to turn back from a journey, to postpone a wedding, to wear clothes inside out, to wear a peacock feather, to meet a funeral procession, to sit on a table. and so on and so forth.

Bubbles in a teacup, itching skin, or dropped silverware all portend visitors. If your ears burn, someone is talking about you. A blister on the tongue means one has told a lie.

It's good luck to find a four-leaf clover, a pin, or to repay a debt.

The objects used as good luck charms and amulets are legion.

Why does Man cling to these ancient beliefs, most of them dating back thousands of years to the earliest primitive cultures? Why, despite the inroads of modern science, do people still depend upon this odd assortment of practices to "change their luck?"

(continued on page 14)



OT RON MOSS: Achieving Goals in the Music Industry

Ron Moss, *OT VII, is, in his own words, "doing exactly what I want to do." He is Executive Director of* New Art Management, *the all-Scientologist organization that manages jazz superstar Chick Corea, singer Gayle Moran, and the* Return to Forever *group. Ron is also a talented musician, and is pursuing his own artistic goals as a trombone player for* Return to Forever.

Prior to going Clear and OT in 1973 at Saint Hill, England, Ron was marketing manager for a national paint company and a semi-professional musician. Prosperous and relatively successful, he was still not satisfied.

After going OT, he recalls, "I put my life together the way I actually wanted it."

"The fact that I'm sitting where I'm sitting," he acknowledges, "I can only attribute to the fact that I'm OT!"

ADVANCE!: What are you working to accomplish with *New Art Management?*

MOSS: We do two things. First, we help people on to the Bridge at one end by broadly disseminating the fact that Chick is a Scientologist. This is made known by Chick and by us. We have a whole line here that handles all of the reaches we get and routes them to the different Scientology orgs and missions around the world.

But we're also here to put a new culture there for people as they go Clear and OT. That's one of the basic things that Chick is doing; creating a new artistic culture that is actually going to be in-ethics *(in-ethics: ethical)*.

The purpose of the organization is to assist L. Ron Hubbard in creating a new culture on this planet by carrying out the goals and intentions of true artists - artists who are on-purpose, in-ethics, and who actually have good purposes. We further this goal within the industry. We make it known.

ADVANCE!: What reaction have you had to your group from others in the music industry?

MOSS: We're getting a reputation in the music industry as a very effective management company. As a matter of fact our lawyer, Mickey Shapiro, who is also the lawyer for *Fleetwood Mac,* told me that as far as he is concerned, we are the best management group in the business.

We don't mishandle the artist. The tendency in the industry (the first bit of out-ethics they do) is to take an artist who has a goal to do something with his music, and change the goal. We don't do that. Our purpose is to *serve* the artist, to carry out *his* goals and intentions.

We're trying to put out an example that we can actually manage artists, make them happy and understand them. And we make it known what data we're using - L. Ron Hubbard's management technology.

ADVANCE!: Do you have other artists coming to you, asking you to manage them?

MOSS: The number of artists we get reaches from - and who they are - you would not believe! We get ten or fifteen a week - top artists.

We have a policy that we will only manage Scientologists. There's always a certain latitude in that, however. If a name band were to come to us, for instance, we might help them rehabilitate themselves to the point where we *could* manage them. We'd want them off drugs and so forth.

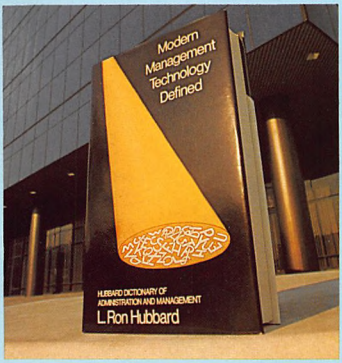
ADVANCE!: How many OTs do you have working in *New Art Management?*

MOSS: We now have 5 OTs, and every one else is a Scientologist - and currently on training courses.

ADVANCE!: What's it like working in an organization of OTs?

MOSS: It's the only way to survive. The only way to maintain your position as an OT is to work with other OTs, maintain your ethics level and reality level, and don't compromise yourself or go into agreement with the out-ethics in the world.

What's it like? You sit down and you mock up a purpose or a goal or an idea, then you'll suddenly be sitting there two or three weeks later or even five months later, doing exactly what you postulated!



"If one would dream, and see his dreams an actuality, one must also be able to organize."

Practical Management data that works

Difficulties in organizing are caused by MIS-UNDERSTOOD WORDS. Words like "management" and "planning," if misunderstood, can halt the largest corporation — or the smallest project!

Unfortunately, these simple business concepts are often misdefined in dictionaries, causing *more* confusion. There has been no standard management terminology because the subject itself has been confused, contradictory and unworkable.

Modern Management Technology Defined, by L. Ron Hubbard, is the major breakthrough in this area. A dictionary of administration and management that *clarifies* the subject and makes it into a standard, workable technology.

Many terms, defined in this dictionary, describe phenomena and concepts which were previously unknown and had *no* words to describe them!

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Modern Management Technology Defined
by L. Ron Hubbard



Gayle Moran, Stanley Clarke, Ron Moss and Chick Corea were invited to visit the White House and meet President Carter during a recent tour.

We just had one of these that came off. I talked to Chick two and a half years ago in Copenhagen, and we set this goal. Now we're doing it. It has to do with a technical point with our equipment. We're going to change the whole concept of live performance and the big electronic sound. We're removing the overt reproduction of sound. It took two and a half years, but there it is; we've achieved that.

ADVANCE!: What other wins have you had as an OT working in this field?

MOSS: The thing that I got from OT, as well as a lot of personal expansion as a being, is the ability to handle and put through *intention*. That's what I see occurring all the time in my intentions getting carried out. On our last *Return to Forever* tour, we recorded all the music on the tour in several concerts, which resulted in us being able to put together an album that is a set of *four* albums, *eight* sides. It's unprecedented to release an album of eight sides of live album music. It's only been done in the classical market. But that was the intention; that was what Chick decided on. We were sitting in St. Louis in an airport, and he said, "I want a four album set."

Well, I heard two days ago, following lots of negotiations with a particular record company, that they are now going to release that four album set, which has never been done before.

Another example: we have pulled two record companies together to produce a live album of Chick Corea and Herbie Hancock. It's going to be co-marketed by these two record companies - the two biggest - who are usually in opposition to each other. We've got them to the point where they are now working *with* each other. They don't usually do that. It's only been done a couple of times before in the industry. But we pulled that off.

There are hundreds of these wins!

ADVANCE!: How would you describe Clear and OT to someone who is lower on the Bridge?

MOSS: Even when you are not OT, you know what you're *really* like, and how able you really are. But somehow you can't do it. What it's like to be OT is just actually *being* how you know yourself to be and imagine yourself to be! When you're OT, that's how you actually are. You can do those things that somehow didn't come off before. You don't have the counter-intention that comes from not being Clear and OT.

ADVANCE!: You keep in good comm with L. Ron Hubbard, don't you?

MOSS: We connect up with Source as much as we can, to first find out his goals and purposes and then actually align our purposes to that. I personally know that I would not be here doing what I am today or achieving the wins, purposes and goals that I am without his assistance. I can honestly say that. It always pays to recognize where the source of it is, and that's L. Ron Hubbard.

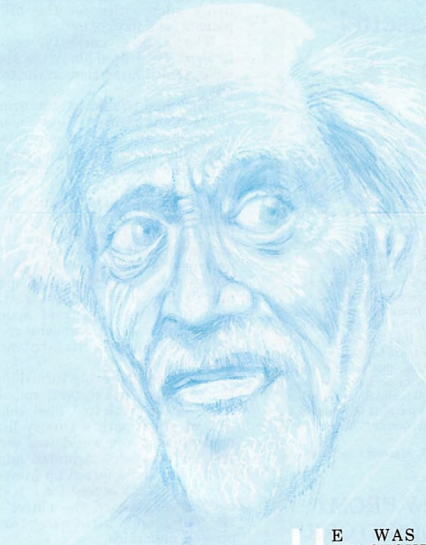
ADVANCE!: What advice would you give a person to help him get up the Bridge?

MOSS: It's persistence. Total persistence. Every moment when you think you're not going to make it, just know that you *are* and turn around and persist. I came into Scientology eleven year ago and I set off up the Bridge and actually didn't go Clear until 1973. There were a thousand times when I never thought I'd make it. Every time you get to one of these points, get persistent and you'll make it.It will really come off. You will actually achieve the goals and purposes you want to achieve.

And of course the more technical and administrative training you get, the better you're going to be, so you should do as much of that as you possibly can.

There are a lot of roles to be carried out in society just to get things handled out there.

The obvious answer is being OT!



BEYOND A GAME

HE WAS A CHILD-SPACESHIP that drifted above the blue planet. He felt the winds of space, and the heat of the sun, and the darkness of lightyears. He felt a tide of freedom.

The child-spaceship had journeyed for eons from galaxy to galaxy. He was an eternal youngster, a happy little child whose hobby was star travel and exploration and little journeys to the hillsides and valleys of far-off worlds. Planet upon planet had he explored in his childhood memory. Space was, to him, an ultimate playpen.

The child-spaceship had no body, no form. He wasn't made of anything, as you and I know of. The child was never born, and yet he *was* — reckless, and wild, and free. The child knew that death was impossible, because he could be neither created nor destroyed.

He settles on the moon of the blue planet. The landscape is barren, and lifeless, and full of craters and cragged mountains and shadows and coldness. On the surface of the moon, he closes the eyes of his child-spaceship's mind, and sleeps an infinite sleep. He dreams of stars, and valleys, and galaxies far away. He dreams of the future adventures that await him.

When the child-spaceship awoke from his long nap, he left the rocky, white surface of the moon and plummeted towards the blue planet.

The voyage was rapid, something that could not be measured in terms of light velocity, or miles per second, or kilometers per minute. For the child-spaceship could intend to be in a place, and be there. The child could *will* himself. To him, energy and matter and time were grand illusions, the distant nightmares that only dark shadows could scathe.

He skimmed the air of the blue planet, and felt a sudden breeze. Below . . .

The child-Spaceship could see the hillsides and continents, brown and green masses surrounded by the blue oceans. Small patches dotted these land masses.

As he sank into the atmosphere, the features became more distinguishable.

A quiet forest loomed before him. Grass swept across a valley, and silent willows spread through the springtime rays of the sun. A mountain range sat beneath the distant haze.

Finally, the child-spaceship — immaterial, yet casting a shadow across the grass — set foot upon the soil of the blue planet.

He breathed the air into his mind, into his soul. The planet tasted good. It tasted of universal fern, and willow, and mountain streams, and the fresh river-sweet of gushing rapids. It smelled of vanquished deer, and stirred memories in the child-spaceship, memories of similar planets such as this one.

The child-spaceship turned his attention to more interesting matters. He wondered about the life forms of the planet.

He wondered if there would be intelligent life.

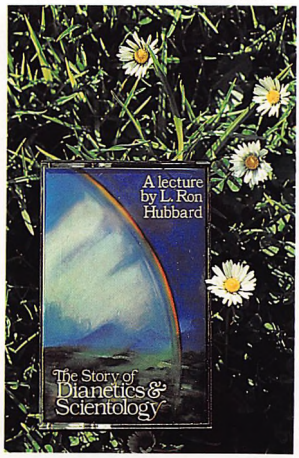
His mind pierced the distances beyond the valleys and hills, beyond the oceans and hillsides, until he spotted a city.

The life forms lurked about in tiny buildings, cottages, concrete machina-

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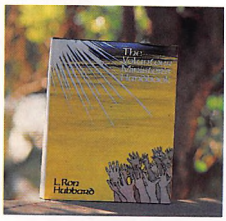
- Salvaging a marriage going on the rocks.
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Get The Volunteer Minister's Handbook by L. Ron Hubbard

Beyond a Game

(continued from previous page)

tions. The child-spaceship had seen many such cities on the billions of planets he had explored.

The child's curiosity drove him forward. He drifted above the plains and valleys until he settled on the top of the city.

They had two limbs, two arms and a skull-protrusion. They were undoubtedly an older, degenerated race. The child-spaceship felt a certain sense of pity for the intelligent inhabitants of the blue planet.

For the inhabitants, quite unlike the child-spaceship, were trapped on the forlorn world. They could not drift free, and leave their bodies of flesh and limb and meat. Perhaps long ago the inhabitants were once like the child-spaceship, able to span galaxies at a single thought, able to pierce time and space with macroscopic vision and sensory perception. Now, however, the inhabitants had been degraded.

The child-spaceship turned his attention to a single inhabitant, and observed this native closely. The inhabitant walked about with a clumsy limp. His perception of the world was very poor, and his eyes were squinted and cross-eyed. Grey hairs jutted up from the fat, aged skull that served for a body. The child then scanned the native's mind. He found only nightmares, and suppressed memories.

The native had a long history of life upon the blue planet — he had fought in several wars, and had been injured many times. He had lost his "wife" (a flesh companion) several years ago, and now was trapped in his own body, on a blue planet at the edge of nowhere.

The native wandered about aimlessly through the concrete streets of the city.

The child-spaceship approached this old man and spoke to him.

Why don't you give up feeling sorry for yourself, and do something, the child said.

The man seemed to awaken from a daze.

"Who said that?" he asked.

I did. You probably can't see me, so just listen. I'm your friend.

"I'm getting old. I must be hearing things."

No, you aren't hearing things. Just listen to me.

"Who are you?" The old man shivered. Ghosts, he thought. "Well, where the devil are you? Come on, no jokes!"

Please listen, old man. Stop feeling so sorry for yourself. You could very easily do something to get you out of this rut.

"I must be going crazy. Who are you? God?"

No, I'm not god. Just listen to me. A long, long time ago, old man, you were like me. You could do what I do, now. You were a child-spaceship, and you could drift through air or stars or sky and over mountains and beyond earth to other planets. I know your kind. One day, you must have decided to play a game on this blue planet, and so you

(continued on page 14)

WE'RE IN THE MOVIE BUSINESS!

ADVANCE! GOES TO THE MOVIES

THE SECRET OF FLAG RESULTS
Story and Screenplay by L. Ron Hubbard
Produced by Universal Media Productions

It's not often one goes to a movie and, when THE END flashes on the screen, the audience jumps up *en masse,* cheering like fans at a sports event!

In fact, the *only* movie I know that brought on that reaction was *The Secret of Flag Results,* the latest Scientology entertainment sensation.

And it's no wonder. It's a vibrant, exuberant film that fully validates the inherent drama and romance of the world of Scientology.

Brilliantly scripted by Ron himself, the film is fast-paced and keeps you clinging to the edge of your seat right down to the rousing climax.

Ron, of course, is no stranger to the suspense/drama screenplay. He was a top screen writer for the major studios back in Hollywood's halcyon days when drama was drama and not how many vehicles or bodies one could demolish per unit of time. The studios have for years been after Ron to write more scripts and, seeing *Secret,* one can understand why!

The film was put together by Universal Media Productions, a group of very talented Sea Org Members who have been working in the audio-visual field for a number of years (producing, among other things, our own elaborate *Advance!* covers!). Now expanding into film, they have executed Ron's script with characteristic spunk and vitality.

Filmed at the Flag Land Base, *Secret* features a surprisingly talented supporting cast made up of the actual crew at Flag. Especially compelling is Flag's Senior C/S, David Mayo, playing himself!

If you haven't seen *The Secret of Flag Results,* make a point to see it the first chance you get. It's thoroughly exhilarating — a *must* for all Scientologists!

J.H.

Special Notice from Ron

Ron has requested that *no* admission be charged to Scientologists for viewing *The Secret of Flag Results,* as he wants them to enjoy it.

Therefore, anyone who has previously paid any admission charge to see the film will be credited that sum on a Flag account for training or processing. All you have to do is submit a request to start an account or have the amount credited to your existing Flag account.

If this applies to you, just send your name and address to the Director of Procurement, Flag Land Base, P.O. Box 23751, Tampa, Florida 33623.

SUPER-8 CASSETTES REVOLUTIONIZE SCIENTOLOGY FILM PRESENTATION!

The current release and distribution of the Scientology entertainment film *Secret of Flag Results* actually signals the opening of a whole new field of Scientology presentation and dissemination. We're in the movie business!

While there have been Scientology movies before, they have never been so easy to own, show and care for as they are now and as they will be in the future.

The key is film *cassettes.* Gone are the days of clumsy reels, film jamming, torn sprocket holes, film falling in heaps on the floor and all of the other liabilities of reel film. The cassette system is durable, quiet, inexpensive, and so goof-proof that anyone can operate it. You just pop the cassette in and push a button.

After extensive research into various methods of film presentation, this one was chosen. And the entire Scientology film line is being geared over entirely to Super-8mm cassettes — the Technicolor system.

All of Ron's earlier films are now being converted to this system. Ron's 1956 Clearing Congress Films are now complete and ready for distribution. That's a total of 6 hours of Ron's lectures, in color. Also the famous Introduction to Scientology film (the interview with Ron) has been converted to this system.[1] Others will follow.

And in addition, all newly made films will be distributed using this cassette system. *The Secret of Flag Results* is the first.[2] More are on the way. Rumor has it that Uni-Media Productions' next film — also based on a brilliant LRH screenplay — will be feature length — four cassettes! It's called *"The Case He Couldn't Crack!"*

In addition to entertainment films like *Secret,* there will be introductory films to use in dissemination, instructional films for training in TRs and metering, and much more. We're in the movie business for real now, and it's just beginning! All Churches have been equipped with the Technicolor cassette projector, screen and external speaker. Missions, Groups and Field Staff Members should also get geared up for film dissemination. The setup is relatively inexpensive, under $550 for projector, speaker and screen. For information on how to obtain the equipment needed, the person to write to is Mr. Peter Cook, Office of Promotion and

(continued on next page)

1. These are all now available from the Pubs Orgs: the Clearing Congress is $457.15 per film, 6 films in all. Introduction to Scientology is available for $428.57. Orgs and Missions get a 30% discount, International Members get a 10% discount.
2. Available also from Pubs Orgs on 2 cassettes. Price $525.00, same discounts apply.

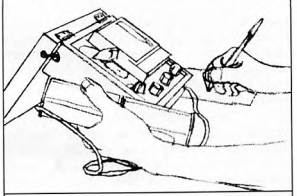
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The Dianetics & Scientology
Technical Dictionary
by L. Ron Hubbard

ORDER NOW!



Beyond a Game
(continued from page 12)

created a body out of meat and flesh. And then you forgot it was a game. And so you trapped yourself — you and others like you. On this stupid little blue planet, in this stupid little city, in this stupid little time, and in a stupid body of flesh, under the cloudy grey skies. As a child-spaceship, you've reached rock bottom!

"Where the hell are you from? I don't understand."

I'm from the same place you're from. Don't you remember?

"What are you talking about?"

We're from no place. We're from ourselves, that's where we're from.

"Get out of here. You're confusing me."

No, you confused yourself.

With extreme anger, the child-spaceship drifted away from the city.

The child-spaceship prepared to leave the blue planet. Its decadent inhabitants seemed hopeless. They had long given up adventure and exploration for elderly games — trapped in their own forgotten game. And these games were fatal, and brutal. They were games of automobiles, houses, streets, hills, airplanes, wars. They were games of dinnertime, breakfast, summertime, and spring beaches. They were games of dying, and living again, and churches on a Sunday, and sloppy clothes, and unfixed beds, and cluttered streets, and dirty air.

How stupid they were; the child thought, to live in such filth.

They had snapped their own mousetrap, and now couldn't get out. Most fatal of all, they did not even know they were trapped.

He departed the blue planet in fury. It seemed as though more and more child-spaceships across the galaxy were giving up their true powers and abilities just to play tiny little games on forlorn blue planets in some forgotten nightmare. Why? Why did these degraded child-spaceships choose to place themselves in piles of dirt and suffering while he explored higher realms?

Midway in the galaxy of another time-space, the child-spaceship halts. A sudden sympathy engulfs him. He remembers the blue planet. He slows himself down in his journey through the galaxy, while the nebulae and double-suns cast their rays through the void of blackness.

Suddenly, he wants to help them, all of them.

For they have simply forgotten. Their true potential was locked up in a dark cellar for the sake of playing some degraded game.

He returns to the blue planet, with a mission.

* * * * * *

Dr. Helstrom delivered the child at 8:45 A.M.

There was something odd about the child. It didn't cry. Its eyes looked like crystalline spheres that pried into the white ceilings of the room.

They turned to look at Dr. Helstrom, and Dr. Helstrom found himself unable to do anything but listen.

The crystalline eyes seemed like deep, bottomless pearls. Into the eyes, Dr. Helstrom found his memories stirring.

The mother relaxed, and smiled at Dr. Helstrom. She turned to face her child, and felt as though she, too, were reborn.

—Jon Inouye

Luck & Superstition
(continued from page 8)

Science vs. Superstition

A popular theme in 19th and 20th century culture has been the battle of science versus superstition. Where science conquers, we are told, superstition vanishes.

Certainly there is a lot of truth in this, and we can see that as man becomes more knowledgeable about his world, superstitions tend to disappear and go out of use.

Why, then, we should ask, do people still, in our modern age of reason and science, cling to their amulets, charms and odd rituals to bring themselves luck? Why do not only the uneducated, but professors, statesmen, and even scientists themselves keep talismans and occasionally knock on wood or cross their fingers?

"Just to be on the safe side" might be an explanation. There still is that element of uncertainty.

Modern science, despite all of the wonderful gadgets and technology it has bestowed on Man, has never told him how to change his luck, has it?

The old question is still unanswered; how does one avoid misfortune and ensure happiness and fulfillment?

Though there have been advances in the physical sciences, man still has precious little understanding of himself and the world around him; *who* he is and why he is where he is. This lack of knowledge has left him with a vacuum, and nothing to fill it but the ancient things he has always filled it with: Amulets, omens, rituals and taboos.

Modern Superstitions

Instead of adding any understanding to the scene, modern psychology has simply added its own superstitions to man's already cluttered scrap-heap.

According to "scientific" belief, man is a machine much like a clock or engine, and anything wrong with him - including his personal problems, misfortunes and "bad luck" can be solved by tinkering with his innards; slicing him up or pumping electricity and chemicals into his body.



The Answer

"All right," you may ask at this point, "What *is* the answer? How does one change his luck?"

As early as 1951, Ron pointed out that, "We are probably looking at the anatomy of luck when we look at an individual's position on the Tone Scale . . . As the accident-prone collects accidents, so does the 2.0 and below individual collect bad luck. Those things with which he associates break or become involved as to ownership. His friends seem to melt away. 'Life goes against him.' "

Most of the bad luck Man had he carried with him, in the form of the Reactive Mind, which Ron has described as ". . . an unknowing, unwanted series of aberrated computations which bring about an effect upon the individual and those around him. It is an obsessive strata of unknown, unseen, uninspected data which are forcing solutions, unknown and unsuspected, on the individual."

Now, on the Advanced Courses, man can become free of it's "unlucky" influence forever.

"The Clear," Ron states, "isn't continually *agreeing to be hurt,* and he isn't continually agreeing to everything being wrong, so therefore the things that go wrong in his vicinity are minimal. In other words, he's "lucky," and the people around him are "lucky". But it's not the kind of luck that's all inexplicable and all 'in the hands of the gods'. . . A fellow is *lucky* because his own zone of influence is adequate to take care of the situation."

With true knowledge about himself, his fellow man, and the world around him, a Clear or OT need only depend upon *himself* and his own increased awareness and ability to be causative over the world around him.

Man can, at last, throw away his amulets, wishbones, lucky charms, four-leaf clovers, horseshoes, rabbits feet, bits of wood, rag and bone, and emerge quite simply and triumphantly himself - Clear and OT!

Super 8 Cassettes *(continued)*

Books, care of the Flag Land Base, P.O. Box 23751, Tampa, Florida 33623.

The films currently available are *Secret,* the 6 Clearing Congress Films, and Introduction to Scientology. These are all available from the Pubs Orgs.[3] Good news for non-English speaking areas is that Pubs Denmark is preparing translated sound tracks for all of these films.[4]

So we're in the film business for real! Every Scientologist should get geared up to take advantage of this new, bright and effective way to disseminate!

3. Scientology Publications Org U.S., 2723 W. Temple St., Los Angeles, Calif. 90026; and Scientology Publications Org Denmark, Jernbanegade 6, 1608 Copenhagen V, Denmark.
4. For a $70 surcharge.

"A key out is just that, a key out. Just because one no longer has a tiger in his lap does not mean the tiger has vanished. He's merely stepped out into the hall..."



Handling the TIGER

From HCO Bulletin of 5 August 1965, "Release Stages"

by L. Ron Hubbard

ONCE A PC has begun to come out of his bank[1], he either continues to come out or goes back in a bit. He (or she) does not remain in status quo (unchanging state) while a Release.

A First Stage Release[2] often pulls further out to First Stage Released OT[3] after processing.

Similarly a Second Stage Release may become a Second Stage Released OT.

In their understandable enthusiasm - they feel so *much* better and bigger and stronger - a Release sometimes seeks additional acknowledgement by requesting a further release check.

A pc who has attained a *First* Stage can go First Stage Released OT but cannot possibly go Second Stage without Power Processing. In short, one can't upgrade *Stages* 1 to 2, etc., without the actual processing.

Why? Because a key out[4] is just that, a key out. Just because one no longer has a tiger in his lap does not mean the tiger has vanished. He's merely stepped out into the hall. In the course of life somebody is going to leave the door open.The tiger won't come back into one's lap but he'll sure sit on the rug and sneer. Key out means there's still a tiger. Release means he's *away*. One First Stage can be more released than another First Stage. The tiger is further off.

But when you start upgrading numbers (First, Second, Third, etc.), you are talking about *less* tiger.

There's less *bank*.

First Stage removes a few tiger whiskers and the sneer. That's the locks going. The tiger is near or far - that means more or less First Stage, it doesn't mean there's less tiger.

Second Stage *removes* the tiger's misemotion and his *front* claws. The tiger can now be near or far but he is that much tiger. He can be so far away one is *sure* he has vanished. But he's just far. He remains that much tiger (minus whiskers, sneer, temper and front claws), he just isn't evident.

Third Stage pulls the tiger's ability to paralyze one's wits. In effect, Third Stage removes impediments to one's ability to know. The tiger, though now minus whiskers, sneer, temper, front claws, and the ability to paralyze, is still about. He may at this stage walk off so far that one is positive there is no more tiger. But it's early to break out the champagne. Maybe he won't be back for years, even centuries, but he still exists.

Fourth Stage Release removes the tiger's claws all about and blunts his teeth. And causes him to hide in closets. But though he hasn't whiskers, sneer, claws, or his frightening effect, or the old sharpness, he is still a tiger. One can gambol about in the sun cheerily, feeling quite sure there is no tiger at all. Only the *locks* on the R6 bank are gone. That R6 bank is still there.

At this stage the pc feels he can move

---

1 *bank:* the reactive mind.

2 *Stages of Release: First Stage Release* occurs in auditing up to Grace IV. It is not very stable. The person is *very* well off and definitely a release. The First Stage Release is eased out of the bank but subject to call back. *Second Stage Release* is a Power Process Release, Grade V. This is very stable. *Third Stage Release* is made with certain advanced Power Processes. These mainly recover knowledge and smooth out one's understanding of the awareness of the environment achieved by Second Stage Release. *Fourth Stage Release* is obtained by taking the lock end words off the R6 Bank (the reactive mind): Grade VI (R6EW) Release. *Fifth Stage Release* would be Clear.

3 *Released OT:* If a being is a First, Second or Third Stage Release and has also become exterior to his body in the process, we simply add "OT" to the State of Release. It is secondary in importance to the fact of being a Release. As soon as the being seeks to exert his "OT" powers he tends to restimulate his R6 bank and so goes back into his body.

4 *key out:* Release or separation from one's reactive mind or some portion of it.



1 "First Stage removes a few tiger whiskers and the sneer. That's the locks going. The tiger is near or far — that means more or less First Stage, it doesn't mean there's less tiger."



2 "Second Stage *removes* the tiger's misemotion and his *front* claws. The tiger can now be near or far but he is that much tiger."



3 "Third Stage pulls the tiger's ability to paralyze one's wits . . . He may at this stage walk off so far that one is positive there is no more tiger. But it's early to break out the champagne. Maybe he won't be back for years, even centuries, but he still exists."

mountains single-handed and is given to chest thumping. That he still depends upon a body gets overlooked.

But ahead of him is the **big** job. There is still a tiger. This tiger, if not vanished utterly, will sooner or later creep up and eat all the goodies.

So one has to handle Mr. Tiger once and for all, run the total R6 bank and become a Fifth Stage Release.

Now, and only now, with a bit of reorientation, can one be CLEAR. No more tiger. He is not near or far. He doesn't exist. And one can go on for the trillions.

Early on, my pcs went keyed out Clear and went away. They stayed that way for a long time.

They were sure they had attained the zenith.

Today we are going to have the *same* problem.

A Release is going to feel *sure* he has gone up in number of Release when it's only the tiger out for lunch.

I am the last one to throw cool water over anyone's head about Release. But I have a passion for stating truth as I know it when I know it. You can always depend on that. It's not always popular but it's honest.

Therefore these are the only ways to go *up* in number as a Release.

To obtain **First Stage Release** one must have had lower Grade auditing of some sort. This removes the *locks* (the distressful moments of life) off the Reactive Mind. As these pinned one to it, one can now get out of it.

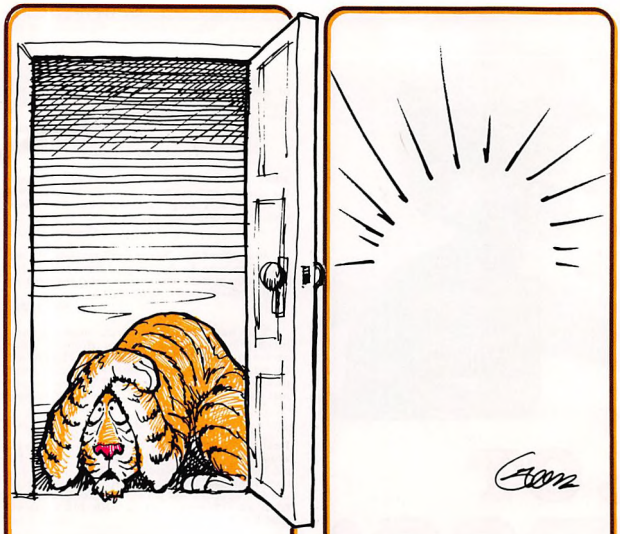
To obtain **Second Stage Release,** one must have been run on the highest of the Power Processes. This gets rid of the secondaries (misemotions and upsets) and the engrams (moments of pain and unconsciousness). And as these pinned one to the Reactive Mind, one can now move out of it and isn't so likely to go back into it as he has no secondaries and engrams to call him back.

To obtain **Third Stage Release,** one has to tackle the beings, places and subjects one has long detested. And when these are gone, one isn't likely to be called back into the Reactive Mind very soon as bits of his daily life don't remind him of beings, places and subjects he once detested.

To obtain **Fourth Stage Release,** one has to take the lock end words off the R6 bank. He has to be an R6 Auditor himself to do this properly. With these gone, the R6 bank is left on its naked basics and one can be very free of it for quite a while.

But now we are down to the concrete and bedrock.

To obtain a **Fifth Stage Release,** one has to have run out the whole remaining Reactive Mind. We are awfully lucky to have the combination to the vault as it's been shut thoroughly for the trillions. And I assure you:



4 "Fourth Stage Release removes the tiger's claws all about and blunts his teeth. And causes him to hide in closets. But though he hasn't whiskers, sneer, claws, or his frightening effect, or the old sharpness, he is still a tiger."

5 "So one has to handle Mr. Tiger once and for all, run the total R6 bank and become a Fifth Stage Release. Now, and only now, with a bit of reorientation, can one be CLEAR. No more tiger. He is not near or far. He doesn't exist. And one can go on for the trillions."

(1) It can be done, and

(2) It was pure hell going it blind when I was trying to find it. It took several years and thousands of hours of research auditing to just find the *pattern* of it.

Now understand, at each one of these stages one has to go unrelease to make it to the next stage of Release. This requires guts - and faith. One is feeling GRAND. The world is beautiful. The unbrave get nervous at the thought of diving back into the asphalt or, to keep our metaphor, about deliberately whistling up the tiger - " Here tiger! Here tiger! Come out wherever your are!" So a way that is cooked up to avoid this further combat is to pretend an upgrade in *number* of Release without the hard work and scratches necessary to honestly achieve it.

Add to all this that one has a present time, and a body to receive the slings and arrows and one sees that it is a complex picture.

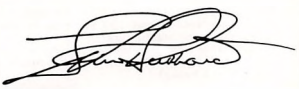
But we have the way. It *is* the way.

Many will come along selling the frightened the idea one can leap up through the numbers without pain or toil or auditing, by flexing one's chest or eating Wheaties or praying. But that isn't the *way*. There's no bridge there.

The main point that will be stumbled on is this: Nobody has any real reality on how high up these states are or how utterly tall Clear really is.

* * *

Well, that's the score. Does it help?



□



"Can We Ever Be Friends?"

It's not just to handle antagonism!

This new cassette is so spectacular at handling people who are antagonistic to Scientology that you may not have realized its other uses.

Is there someone you know who you would like to have a better opinion of Scientology? *Can We Ever Be Friends?* is the answer. It gives all the facts about what Scientology is doing in the world in the areas of social reform, government agency abuse, drug rehabilitation and so forth.

Is there someone you would like to give more reality on what you are doing? *Can We Ever Be Friends?* tells exactly what Scientologists are doing around the world.

Would you like to give someone you know some ammunition for *them* to use when *they* hear antagonism to Scientology? Give them *Can We Ever Be Friends?* It tells the full story — what Scientology is and why some people attack it.

The big booklet of supporting documents gives a complete picture of the wide world of Scientology activities.

So remember *Can We Ever Be Friends?* It's more than a way to effectively handle antagonism. It's a tool to obtain a wide acceptance of Scientology with *any* of your family, friends and contacts!

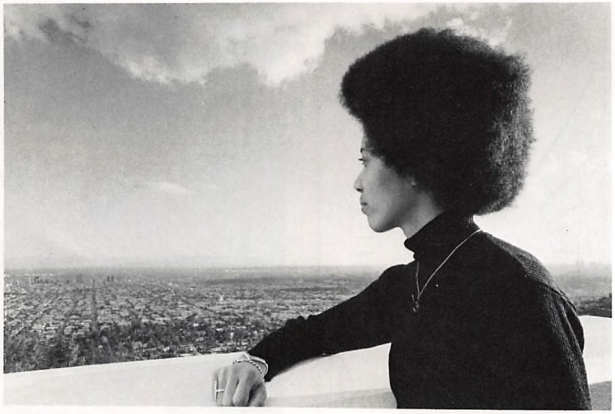
BUY IT! USE IT!

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For harmony and friendships

Price for the cassette: $6.50, £4.12. Price for the documentary supplement: $2.50, £1.50. Also available in French, Swedish, German, Dutch and Danish. Order from the Bookstore of your Advanced Organization.

(or, if unavailable, from your nearest Publications Organization, 2723 West Temple Street, Los Angeles, Calif. 90026; or Jernbanegade 6, 1608 Copenhagen V, Denmark.)



Clear & OT SUCCESS!

SOLO AUDITOR'S COURSE

It is hard to believe that about two weeks ago my E-Meter was just a beautiful piece of equipment in my luggage. It has now given me a whole new dimension, thanks to the small and measured steps up the course staircase.

William Scott

I loved this course. I *know* I can solo audit and I can hardly wait to go Clear and OT now. This is such fantastic tech, to be both auditor and pc!

Laurie Jensen

GRADE 6 — WHOLE TRACK RELEASE

It is just great to know that I'm not going to be dramatizing any more bank!!

Robert Jaramillo

I gained a new viewpoint on the bank itself, greater ease in being with others, greater *everything!* Robert Neilson

CLEAR

I am totally myself! It feels great. I am totally in present time and have total certainty on the abilities regained. There has never been such an incredibly calm state of beingness. I know who I am and I know what I want to do — Get others Clear!

Esther Macpherson

It's the end of one cycle and the beginning of the future. But this time I've got someone I can trust — *myself.* And I haven't had that for a long time. Jim Roland

Probably for the first time in my life I'm no longer preoccupied with the past or failed purposes of the past. I'm very much more in present time. My particle flow and productivity in a pro-survival direction has increased dramatically. I'm more self confident about myself and my actions than I have ever been!

Ed Morley

I feel so fantastic and so "ME" that words are not enough. My space is incredibly bigger than I ever knew it could be and I am so calm and quiet and *me.* Sue Carlin

OT I

This was incredible; the crowning touch to Clear. This was the perfect action and really got me excited and pleased to be a Clear!

Marcus Kuypers

This was just pure fun. Really a high-toned theta experience. I feel really light and buoyant!

Mark Peg

What a trip to get re-oriented to the physical universe — only this time from a Clear viewpoint. It's like I'm seeing it all for the first time! Lisa Gherardi

OT II

This was a great level!! I got tons of charge off the track. I've gone out into the environment the last couple of days and boy, what a viewpoint. Stable, powerful, ethical, loving, understanding. Everything I expected, I am, since the auditing of OT II. Ron's a genius.

Dean Thomas

Wow! What a win! OT II has given me a fantastic level of cause. I feel more causative than I've felt for eons!

Judy Peters

OT III

Everything I've done in Scientology for the past seven years was to prepare me for this. This was what I was looking for.

I feel as if a great burden has been lifted from me. Probably the most important thing I've done in my existence.

Steve Douglas

This is the most amazing yet! I've been hearing how incredible OT III is for some time now. I am totally and 100 per cent in agreement with such statements!

OT III is not only incredible and wonderful — it is absolutely vital to one's optimum survival as a being!

Jeanne Vollum

OT VII EP

I'm very happy that Ron stuck OT VII EP (End Phenomena) between OT III and OT III Expanded. What a relief to be aware of the fact that I am OT!

Judy Steiner

Stability, validation and a tremendous sense of well-being were several of my wins on this level. I feel totally capable of handling whatever arises in the future!

Pat Sondelweck

OT III EXPANDED

What a smooth level after OT VII EP! Still the same handling but what an effortless way to handle it. I really assumed a causative viewpoint from auditing this level!

Chuck Modrich

Just incredible. Never in thousands of years have I known the awareness I have today. Nor did I ever realize what a powerful thetan I am — and I mean really powerful!

Jill Pfeiffer

This has been the hardest, toughest, most *incredible* level I have ever done. I never dreamed it would be so good. I feel I've *finally* found *who* I really am and I'm great — very powerful — sane — very OT all by myself, just me. Diana Dietemann

OT IV

I cannot describe how I feel. After becoming acquainted with the real "me" on OT III Expanded, I have expanded my space and beingness four-fold on OT IV. Ron has given me the full abilities and power to handle anything from an OT viewpoint — with full certainty that I AM. Jeane Ryan

OT IV was so much more than I ever thought was possible for me to accomplish fully. And yet I went far beyond what I thought it was about. I am grateful to be able to operate exterior with full perception and to no longer be prone to bank entrapment or to unwitting creation of a bank.

Mindie Steinman

OT V

What a beautiful level! I'm reacquainted with myself in relation to the physical universe. It's a happy relationship — and guess who's the dominant partner! As I go up these levels I'm more and more in love with life! And life is you, and life is me! Mary Kneipp

This is it! A long, long awaited goal. A knowledge and ability that for years I knew I had but didn't begin to know how to unshackle it. Now I have learned about our shackles to MEST and am forever *un*-shackled and free from it! Stan Pfeiffer

OT VI

I cognited I *really am OT!* And not from the viewpoint of "no more case — I must be OT" but from the viewpoint of "Good grief! The things I'm *doing!"* I am OT!

Dick Peterson

How wonderful it is to be able to fully operate exterior to a body. It's very up-tone, the body is handled *much* better. With one's ethics in, so much fun as well as service to self and others is possible!

Mindie Steinman

FULL OT VII

This has been the fulfillment of all my goals and wildest dreams — words are inadequate to describe my experiences! Diana Cole

Can't even start to tell you what it feels like! All the abilities right up the Grade Chart have been fantastic! Full OT VII is the cherry on the top. Lil Corbett

Total regaining of my abilities is the end result of this fantastic voyage up the Bridge!

Helen Cohen

I now see many more things to do and accomplish than I thought possible. The "end" is a tremendous *beginning!*

Charles Crowder

lighter and more aesthetic. The heavier wave lengths are favored down around 0.0[7] and the lighter wave lengths are favored up around 40.0.[8] At 40.0, you have theta operating only with very close aesthetic waves, and down around 1.0[9] you have theta mainly concerned with the solidity of objects. In that band, you're worried about effort; how much effort is it to do something.

The person who tries to do an aesthetic job on this universe will generally go down tone fairly fast because he's trying to apply this light, airy little wave to things that are heavy masses. And it just doesn't work out well.

You could mock up a stage and a play in your own mind which, in a flash, appears in great beauty. But in the MEST universe, it takes carpenters, and carpenters belong to unions. It takes lumber, and that has to be sawed up. And there are people around who are worried about the mass of this, and so on.

It takes a pretty airy hand, by the way, to handle a lot of MEST. You'd think it would take a very solid, serious hand, but that doesn't handle MEST worth a nickel. It takes good, airy treatment.

Theta favors an aesthetic band because that's closest in to motionlessness; it's closest in to the fine wave length which can append to theta itself. Theta can communicate through aesthetics much, much before it is capable of communicating through reason.

You take a look out at a massive space and say, "Well, now, let's put something or other there."

And somebody comes around and says, "Why do you want it there?"

"Well, I don't know. It would just look good."

And they say, "Well, you've got to have a better reason than that."

You say, "Nuts to you, fella!" because there *isn't* any better reason than that.

People sometimes say, "I wonder what the *reason* was behind that painting." Let's just put the cart before the horse here, and let's put a couple more carts in front of the horse, because that's just nonsense. The reason behind the painting *is* the painting. That's all.

A person has to start on up the Tone Scale to get a full appreciation of this.

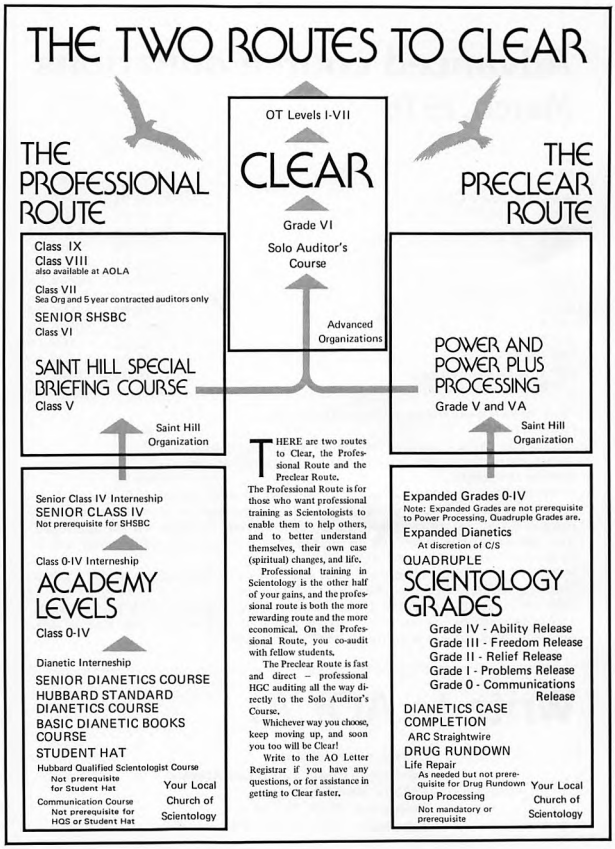
WINNING

So the more seriously you take the game, the less chance there is of winning. The bottom of the Tone Scale is "lose" and the top of it is "win."

This tells you that it takes lots of space, and lots of *un*seriousness, to win!



7. *0.0:* Death.
8. *40.0:* Serenity of Beingness.
9. *1.0:* Fear.



Go Clear & OT

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 one. Your target is a postulate in the future that helps pull you faster towards 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, Grade VI Release 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!

Advanced course donations
March, 1978

Service	$US	Less 5%
Solo Auditor's Course	1776.31	*1687.49*
Grade 6 (R6EW) Course	1146.01	*1088.71*
Clearing Course	1833.61	*1741.93*
OT I	171.90	*163.31*
OT II	1146.01	*1088.71*
OT III	2005.51	*1905.23*
OT III Expanded	*Free upon completion of OT VII*	
OT IV*	171.90	*163.31*
OT V	2005.51	*1905.23*
OT VI	802.21	*762.10*
OT VII**	171.90	*163.31*
OT VIII (When released)	1146.01	*1088.71*
OT Power Package, OT I-VIII***	6876.05	*6532.25*
**For* special auditing by a Class VIII Auditor (no discount)	458.40	
**Plus any extra donation for special auditing actions. A minimum of 5 hours (no discount) is required at the start of the level	343.80	

***Package donations do not include special auditing on OT IV and VII.

Advanced Courses once attested are 50% of the current course donation if retrained (entire course done again). All *retreads* (picking up the materials that the auditor is weak on) are priced at $50.00 per day. Make your check or money order payable to AOLA.

NOTICE: Repayments on donations are subject to the policies of the Claims Verification Board of the Church of Scientology.

The donations listed above are valid only from 1 March 1978 to 31 March 1978. Donations are currently being adjusted upwards at the rate of 5% monthly. This does not apply to bookstore items.

Write to AOLA:

Church of Scientology
Advanced Organization, Los Angeles
1845 N. Bronson Avenue
Hollywood, Calif. 90028
Telephone: (213) 464-5192

It makes sense to go OT the OT POWER PACKAGE way!

The OT Power Package is OT I to OT VIII inclusive. That's all of your OT Levels *including* VIII when released.

It makes sense to sign up and donate in advance for all of your OT Levels at once. Why?

* By advance enrolling, you're putting out a powerful intention and postulate that will help carry you through to full OT VII faster. This is a proven factor that has helped many people through to OT VII.

* By donating for the entire OT Power Package at once, you receive substantial savings. Just compare, on this page the total of the individual donations with the donation for the OT Power Package.

* When you donate in advance, you get a 5% advance donation discount, in addition to the above savings. See the second column of figures in italics.

* By donating *now*, you take advantage of this month's lower donation rates.

Save money, save time. Get to Clear and OT *faster* by signing up for the OT Power Package.

Send in your full donation (or a regular weekly amount) to the AO Letter Registrar.

DEFINITIONS:

ARC: Affinity, Reality and Communication, which together equate to Understanding.

CLEAR: A being who can be cause, knowingly and at will over mental matter, energy, space and time as regards the first dynamic.

DYNAMICS: The eight urges (drives, impulses) in life: The first dynamic is the urge towards existence as oneself; the second dynamic is the urge towards existence through sex and the family unit; the third dynamic is the urge towards existence through groups; the fourth dynamic is the urge towards existence through all of mankind; the fifth dynamic — the animal kingdom; the sixth — the physical universe; the seventh — spirits; the eighth — infinity or the Supreme Being.

MEST: Matter, Energy, Space and Time: The physical universe.

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.

PRECLEAR: Someone who is on the road to becoming Clear; hence *pre*-Clear.

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

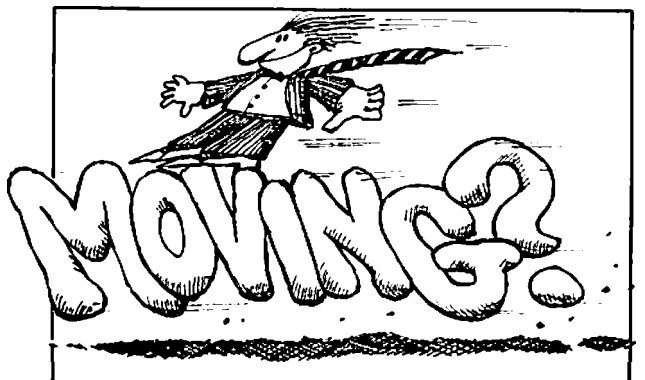
SOLO AUDITING: The auditing technique where one is both auditor and pc, used in auditing advanced levels.

THETAN: The person himself — not his body or his name, the physical universe, his mind or anything else; that which is aware of being aware; the identity which *is* the individual.

TONE SCALE: A gradient scale of emotional *tones*, from lowest to highest, developed by L. Ron Hubbard.

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

NOTE: 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.



Be sure to write to the Address Officer of your Advanced Organization and let him know, in advance, your new address. We want to make sure you continue to receive Advance! at the correct address.



The Freedom Connection

There's nothing like a letter from the Advanced Org to brighten your day and rekindle your purposes to go Clear and OT. It reminds you that there's somebody who cares as much about your progress as you do.

You've got a friend at the AO. Someone who's always glad to hear from you; always glad to help. That's the Letter Registrar.

You know you're going to make it to Clear and OT soon. She knows it, too, and helps you to keep that postulate fresh and alive.

When things look black and you feel discouraged, you've got someone to listen to you and help you to get back on the road.

When you've got difficulties and barriers in getting to Clear and OT, she's there to help you sort them out, using Ron's tech – whatever the barriers are.

She'll plan with you your trip to the AO – no matter how soon it is or how far in the future. She'll schedule you, help you to plan the finances, set up your account, and help you to keep those regular advance donations coming.

She'll answer all of your questions about the AO, and try to make it a very real place for you. Everything from where to stay or rent a car to the best place to get a cup of coffee between sessions.

She can help you to arrange anything that has to be arranged for your arrival. She'll connect you up with any other people in the AO and make sure that everything is ready for your arrival.

She's your terminal to help you get to Clear and OT. And sometimes having a terminal makes a big difference. When 200 recent Clears were asked, "Who helped you most to get to Clear and OT?", the largest single answer was "the Registrar."

Take a tip from those who made it. Connect up. Write often to the Letter Registrar at the AO. Write a letter now, while it's fresh in your mind.

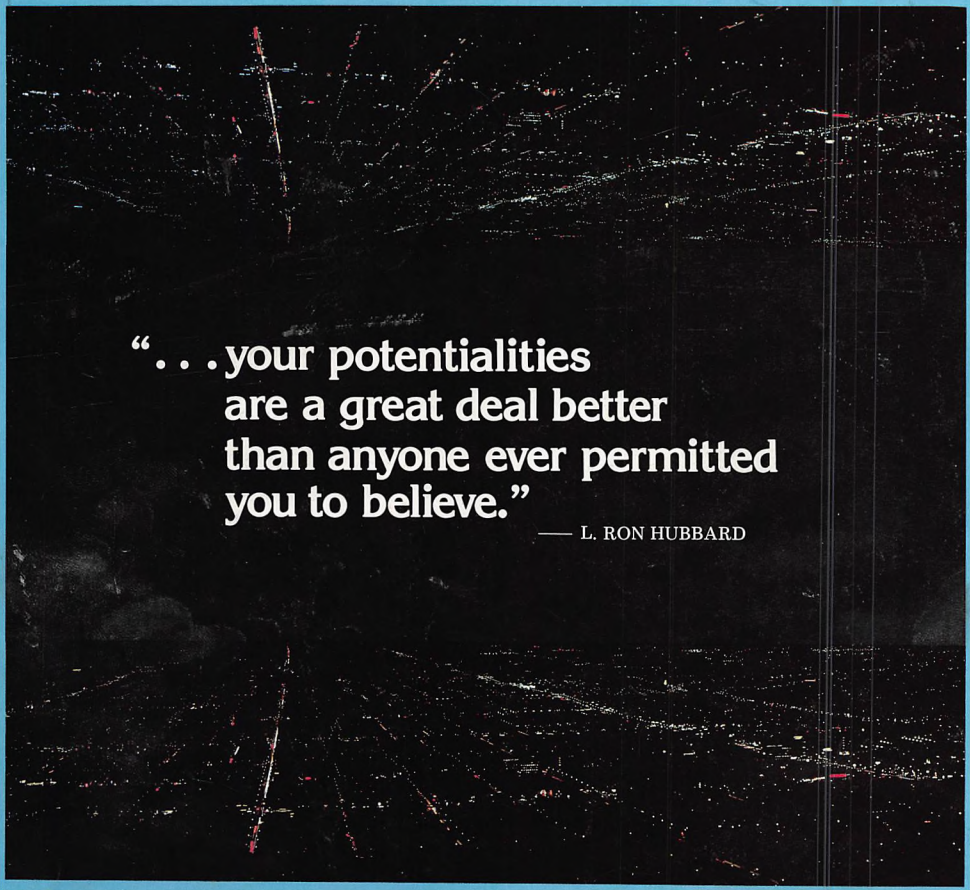
PS: And if you're already Clear and OT, don't forget to stay connected! You've still got the rest of the way to go!



The AO Letter Registrar

Your Freedom Connection

Someone who cares as much about your progress as you do.



Regain yourself and your full abilities

GO OT

[redacted]