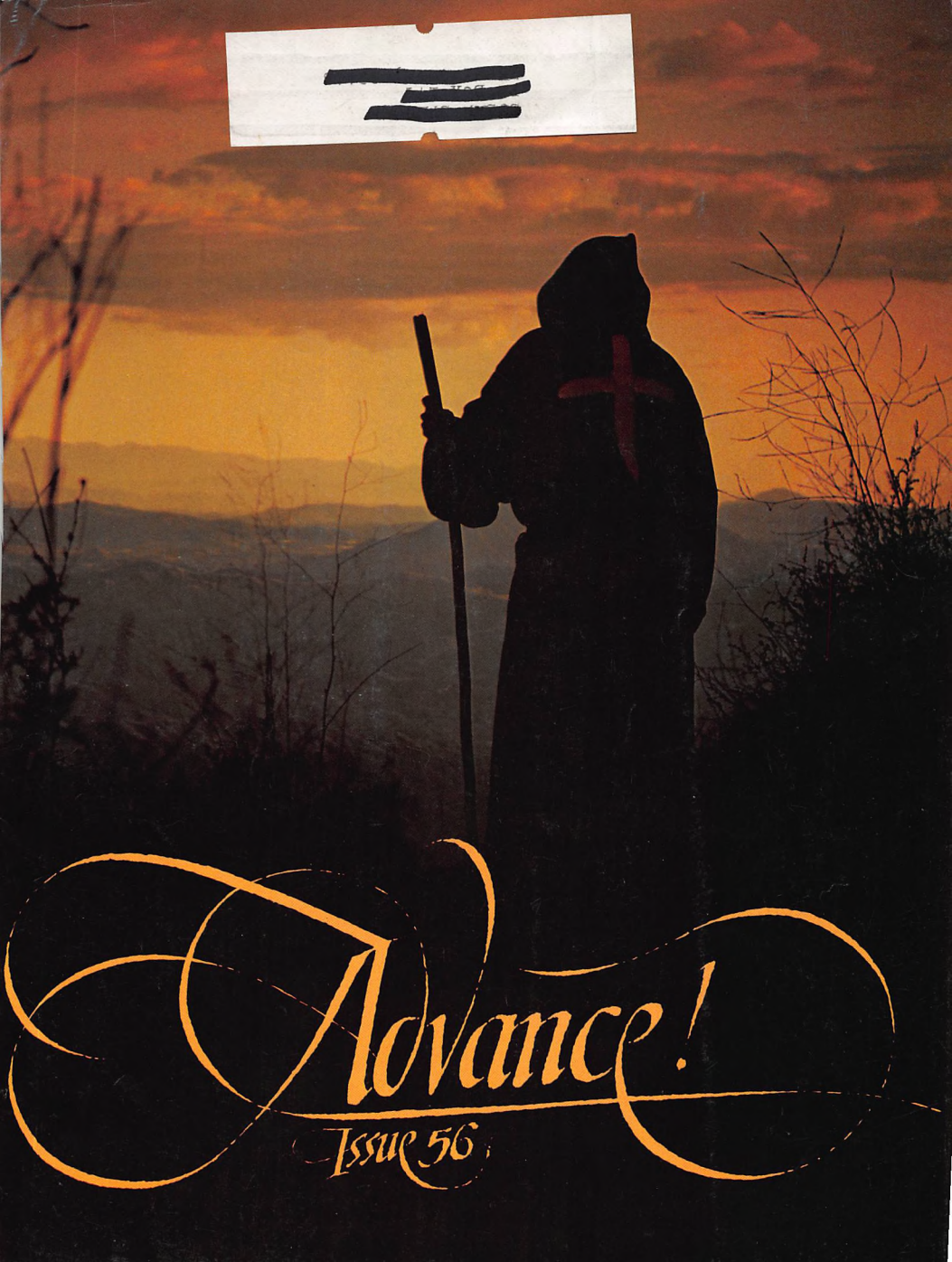
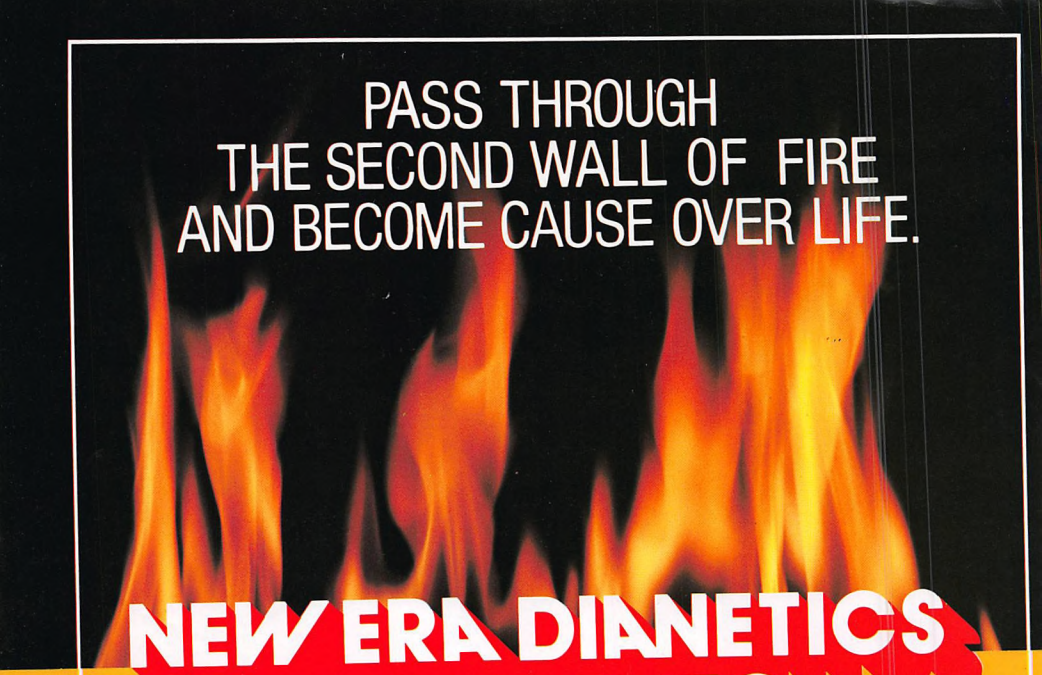

Advance!
Issue 56

PASS THROUGH THE SECOND WALL OF FIRE AND BECOME CAUSE OVER LIFE.



NEW ERA DIANETICS FOR OTS

A special, top secret new rundown from Ron, to help OTs become even more able, more productive, more cause.

In pilot auditing, this rundown has produced results far beyond OTs' wildest dreams!

It deals with living lightning, the very stuff of life itself. Run exactly correctly by the book, it produces remarkable results in the OT band.

The end phenomenon of this rundown is *cause over life!*

Ron says about this rundown, "While much of it is confidential, I can tell you that the first step of New Era Dianetics for OTs is designed to raise perceptions, especially theta-perceptions, and as for the rest of the Rundown . . . surprise, surprise, surprise!"

Special Flag-Trained Auditors Required

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Prerequisites

To receive New Era Dianetics for OTs, you must be out of the Non-Interference Area (Grade VI to OT III). If you are still in the Non-Interference Area, get up to OT III as fast as you can!

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Any Clear or OT who has paid any amounts for regular New Era Dianetics may have such amounts transferred to the AO and credited towards the New Era Dianetics for OTs Rundown.

Donations are listed on page 20. In Europe, see your translated insert.

IMPORTANT NOTE

Send your donation in right away for this rundown. Processing donation increases are once more in effect!

As processing donations are once again being raised at the rate of 5% monthly (10% for the UK), to adjust for inflation, send in your full donation for this service *now* and take advantage of this month's lower rates. Donation rates increase at midnight of the last day of each month.

Sign up now for New Era Dianetics for OTs. Write to the Letter Registrar of your nearest AO.



ADVANCE!

MAGAZINE OF THE ADVANCED ORGANIZATIONS OF THE CHURCHES OF SCIENTOLOGY®

FOUNDER
L.RON HUBBARD

THE COVER

A Medieval monk starts out on his long and arduous journey to the Holy Land. Man's search for spiritual truth has led him down many roads. See the article on "Pilgrimages," starting on page 6.

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*, by L. Ron Hubbard. Common English words may be found in any standard dictionary.

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The article, "The Road to Truth" is taken from a lecture by L. Ron Hubbard to the Saint Hill Special Briefing Course, November 1, 1962. The article, "Pilgrimages" is by the Editor.

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Man has been attempting to travel the Road to Truth for a long time. In this article, Ron explains why he has never arrived, and describes some of the dangers and pitfalls along the Road to Truth.

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The medieval pilgrims travelled for months, even years, through storms, plagues and wars. They came by the thousands, to Jerusalem, Rome and other cities. What were they seeking?

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YOU CAN ALWAYS WRITE TO RON

"All mail addressed to me shall be received by me.

"A message box shall be placed in all Scientology Organizations so that any messages 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

THE NEW OT CIVILIZATION CONVENTION 3

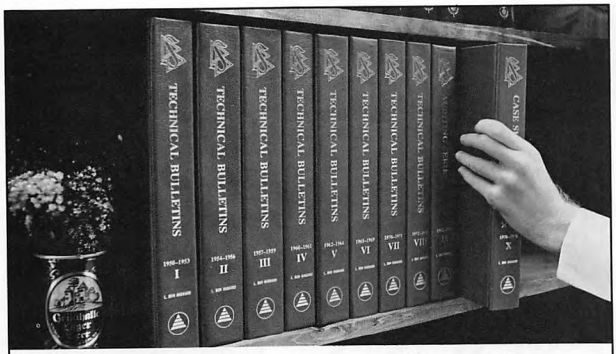
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Make your plans *now* to attend!

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The Dianetics & Scientology Technical Dictionary
by L. Ron Hubbard

IMPORTANT ANNOUNCEMENT

AUDITING DONATION INCREASES ARE AGAIN IN EFFECT

As of 31 December, 1978, donations for processing again began increasing at the rate of 5% per month (10% for the UK).

Due to Ron's new technical breakthroughs, auditing tech results are much more rapidly attained. A Drug Rundown, for instance, with New Era Dianetics procedures, now takes only a small fraction of the time it formerly took. Thus processing donations can once again be increased without undue hardship for Scientologists.

Training donations have been continuing to increase since September, 1976. The monthly increases for processing, however, were suspended in June 1978, and have now been reinstated. The first increase went into effect at midnight, 31 December 1978. Further increases of 5% (10% for the UK) will occur at midnight on the last day of each month.

The reasons for these increases in donation rates should be fully known by anyone donating for service.

When these increases first went into effect in September 1976, Ron wrote:

"For many years now our donations have remained at a set figure. In actual fact we have not substantially changed our donations list in a quarter of a century.

"In that same period of time, the economy of the world has been the subject of inflation repeatedly and continually. Money is worth less and less and buys less and less.

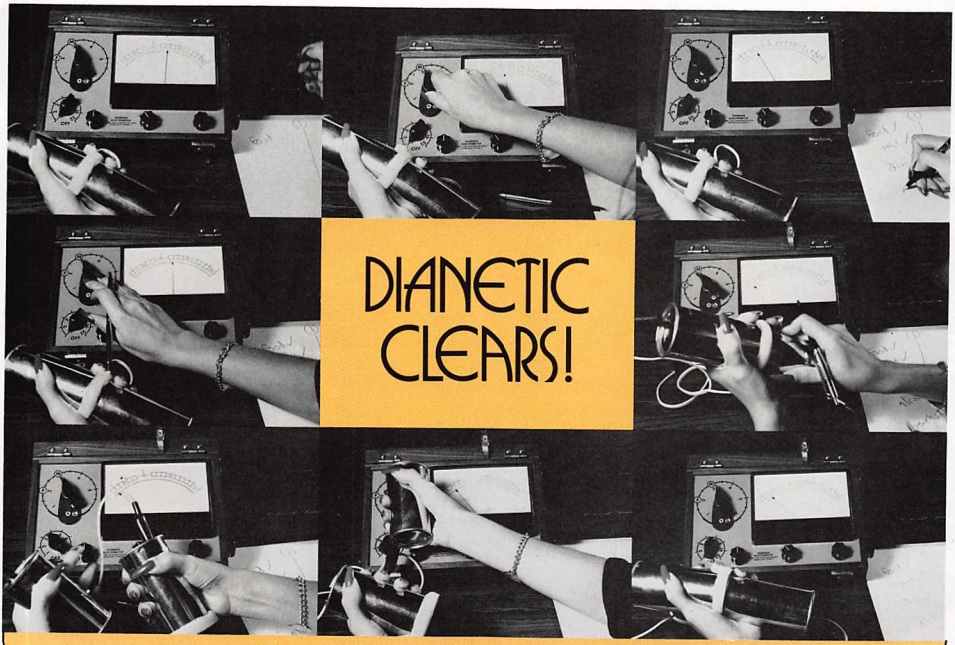
"Inflation in the United States is approximately 9X for many commodities. In the United Kingdom inflation is nearly three times as bad.

"Wishing to give all possible service, we have not changed our set donation figures. Yet the cost of furnishing those services has staggeringly increased.

"This situation is working a great hardship on our staffs as individuals: it is reflected in the sometimes poor image of an org's quarters. And it can and in some cases has influenced the quality of delivery.

"Therefore, at this time, we have no choice but to adjust set donation figures. But to do so suddenly would work great hardship on and deny those services to our public and parishioners.

"All persons donating for services should be given the full reasons for this slight increase: so that our staffs can live, so that we can take better care of our buildings and so that we can give better service."



DIANETIC CLEARS!

LEARN HOW TO SOLO AUDIT!

GET READY NOW FOR YOUR OT COURSES!

As announced by Ron last September, Dianetic Clears can go directly on to OT I, after completion of their Scientology Grades 0-IV and the Solo Auditor's Course.

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Advance enroll right away and send in your full donation. Take advantage of this month's lower donation rates.

(For current donation, see page 20; in Europe, see your translated insert.)

To enroll, write to the Letter Registrar of your Advanced Organization.

ENROLL NOW ON THE SOLO AUDITOR'S COURSE

"GATEWAY TO O.T."

"In the final analysis, there is truth to be found and there is a Road to Truth. You have that within you..."



The Road to Truth

A PERSON WHO WOULD adventure on the road to truth is taking a terribly adventurous step. A philosopher who seeks to discover and teach truth is taking his life in his hands. But far, far more important than his own life, he is taking in his hands the lives of a great many other people. Therein lies his responsibility. I'm not speaking about me, I'm just speaking about philosophers.

What do I mean by adventurous? I mean that it is the only track you have to *go the whole way on.* There is no short stop on the road to truth. Once you have put your feet upon that road, you have to walk to its end, otherwise all manner of difficulties and upsets will beset you.

Gautama Siddhartha Buddha, for instance, discovered how to exteriorize — but without being able to stably exteriorize, without discovering any of the rules or laws of exteriorization and without making it possible for anyone else to exteriorize at will. Now, nobody should say any hard words about Buddha, because he told everybody he was just a man, trying to set men free and trying to help people. All this was perfectly true.

But how many hundreds of millions of people in the last 2,500 years has he totally condemned to utter and complete slavery by not walking down that road *all the way?* Because he didn't go all the way down the road, those half-truths have been used and used and misused and abused and booby-trapped and monkeyed up.

Knowing this sort of thing, it takes a rather brave man to walk in the direction of truth, because he knows very definitely that he must go all the way down the road. If he knows anything at all, he realizes that the traps of existence are composed of half-truths, and that all work to enlighten is susceptible to being employed in the field of enslavement. The slave makers always use it as a mechanism to trap.

THE "EXACT" SCIENCES

If you address the subject of this universe through the subject of the physical sciences, you're going to find that there are many wierd things in your path.

The insouciance of these people, to actually use the term "exact science." It's an incredible impudence. If you walk into the chemistry department, you'll find a construction of an atom. It's put together with wires, and students can go look at it and see the "exact" relations of molecules to one another in any given element. And that student will be perfectly all right unless he goes over to the *physics* department, where they have an entirely *different* model of exactly the same element!

This is marvelous to behold, because these are both departments of "exact" sciences!

So the "exact" sciences with their "exact" truths are playing with fire.

There is such a thing as a *workable* truth. If you put glue on one piece of paper, you can make it stick to itself or to another piece of paper. That's a workable truth; you can *use* that. The Post Office Department uses it to keep stamps on envelopes. There are all kinds of uses for this.

If you dig a hole through a mountain you can pave the bottom of the hole and cars don't have to drive over the top of the mountain. A whole series of workable truths go into the construction of this tunnel and this roadway. Those are workable truths, and this gives the "exact sciences" a very bloated notion of themselves because they deal with workable truths.

But when they start telling people that these are *Truths,* that these are *absolutes,* and then make a model of the atom one way in the chemistry department and another way in the physics department, I think it's time for somebody to decide that they didn't know what they were doing.

The world right now is in most of its trouble because of the "advances" in the field of physics. They know how to blow something up, but not how to keep it from blowing up or retard its blowing up at a distance. They have all the overt weapons but none of the preventions for those weapons. Before you build an atom bomb, you should have built a *sane man.*



L. Ron Hubbard, Founder

PSYCHOLOGY

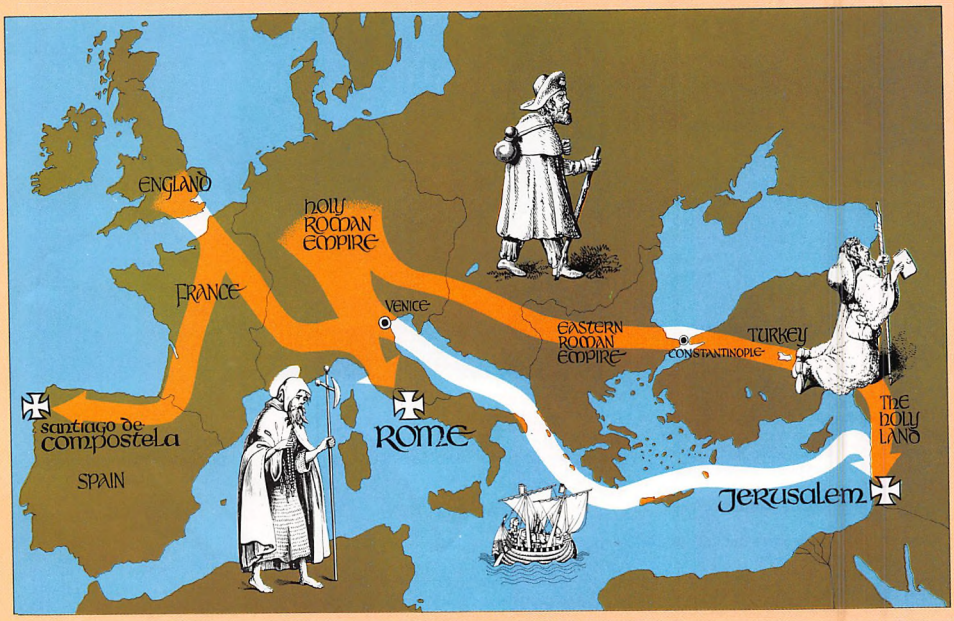
In the field of Man, the first workable truth that anybody will try to give you is that "nobody can do anything about him. He is an animal based on chemistry." Where did that come from? It's some kind of an odd theory or philosophy that grew up in revulsion against the control of men's faith by religion.

Psychology (*psyche* — spirit, *logos* — study of) is a study which was entirely and completely a *religious* study up to 1879. It was not originally a product of the physical sciences. Psychology in general is totally a product of Man's religion of yesteryear and the only place it was taught originally was in seminaries. In 1515, "faculty psychology" was taught in religious universities. Saint

(continued on page 16)

BY L. RON HUBBARD

Mecca, Jerusalem, Rome. Men have always been drawn to holy cities and shrines. Over thousands of miles they came, through storms, through plagues, through wars. What were they seeking? . . . Another chapter in Man's spiritual history:





PILGRIMAGES

WE TEND TO THINK of the tourist industry, with all of its travel agencies, hotels, "tourist traps" and souvenirs, as something which has sprung up recently, in our own time.

But did you know that nearly 1,000 years ago, there existed a sizeable, thriving tourist business in Europe, with many thousands of people taking journeys of hundreds, even thousands of miles? And these were not only the rich, but were people from all walks of life. There were chains of hotels catering to this business, fleets of tour ships with elaborate booking procedures, a brisk trade in "souvenirs" — and even special armies to protect the travellers and keep the tour routes open! Whole cities, in fact, owed their prosperity to this industry!

Yet these "tourists" lived in an age when travel was dangerous and difficult. They travelled on foot or horseback, facing fierce Alpine storms, lurking thieves and brigands, warring armies, plague and pestilence — not to mention filthy inns and rotten food! Maps were crude or nonexistent. Even signposts were rare.

Those travelling by ship braved storms, shipwreck, pirates and Turkish raiders. Many of these travellers, as a matter of fact, died en route, never to return home.

With that much against them, we might ask why they made these journeys at all? Where did they go — and why? What drove them to leave their homes, families and jobs and go thousands of perilous miles across the planet?

Well, these travellers, unlike the tourists of today, were not mere pleasure-seekers. They were seekers after that most elusive of Man's goals — spiritual betterment!

PILGRIMAGES

The word *pilgrim* comes from the Latin *peregrinus*, which means "stranger" or "wanderer."

But a pilgrim was not an aimless wanderer. His goal was a specific place or shrine. The idea behind a pilgrimage is that there are certain localities where a deity or god or holy person exercises a powerful influence. The devout then



A group of Fourteenth Century pilgrims; illustrations from an early edition of Chaucer's Canterbury Tales, *which was a description of a pilgrimage to the shrine of St. Thomas at Canterbury.* From left to right: *the Prioress, the Miller (playing a bagpipe), the Knight, and Chaucer himself.* Below: *More Canterbury pilgrims: The Merchant, the Pardoner, the Friar, the Nun's Priest.*

travel there in reverence of their god, to request assistance or favors, to give thanks or to ask forgiveness of sins.

Pilgrimages have had a long tradition, especially in the East. In India, pilgrims have, for many centuries, travelled to the Ganges, the hallowed river of Hindu belief, where bathing in the sacred waters was believed to bring a spiritual cleansing.

Buddhists, too, have had their places of pilgrimage, identified with the major events in the life of Buddha: his birthplace, where he first preached, and so on.

Pilgrimage was practiced by the Syrians, Phoenicians, Egyptians, Israelites and, of course, the Greeks who travelled to Delphi and other shrines to consult the Gods.

In Islam, pilgrimage reached a high point as one of the five pillars of the faith. Every devout Moslem is expected to journey to Mecca once in his life.

THE HOLY LAND

Although the idea of pilgrimage was foreign to early Christian belief, it gradually became popular, initially as a veneration of the places where Jesus had lived, such as Bethlehem and Jerusalem.

In the Fourth Century, Constantine, the first Christian Roman Emperor, rebuilt Jerusalem, tearing down the shrines to the Roman gods and building Christian ones. European visitors began to flood to Jerusalem to see the newly completed Church of the Holy Sepulchre and other sights.

As the number of pilgrims increased, the number of places for them to visit multiplied. Soon, the places of prayer in Jerusalem were so numerous that it took several days to visit them all, and in the Holy Land, the natives were ready and eager to show the visitors every biblical site.

Places of pilgrimage also began to emerge in the West, usually at the burial place of a saint or martyr. Rome was the most popular of these as the graves of Saints Peter and Paul were there. It soon rivaled Jerusalem as a place of pilgrimage. Those who travelled to Rome were known as "romers," adding a new word, "roam" to the English language.

Another popular pilgrim-resort, especially with the English, was the cathedral at Santiago de Compostela, in northwestern Spain, where the remains of St. James were supposedly interred.

Later, in the 12th Century, the cathedral at Canterbury in England, where Thomas à Becket had been murdered, became one of the most popular pilgrim resorts in England. A pilgrimage there is described in Chaucer's *Canterbury Tales.*

Eventually, every church and cathedral that had some relic of a saint (and most of them did) became a place of possible pilgrimage.

INDULGENCES

The tremendous popularity of pilgrimages in the Middle Ages was due, for the most part, to the fact that they became associated with the *forgiveness of sins.*

Medieval man was preoccupied with the idea of sin, and it was impressed upon him that punishment in purgatory awaited him for his sins. However, if a person performed acts of *penance,* he could lessen his time in purgatory. Such a lessening of punishment was called an *indulgence.*

The practice of granting indulgences later fell into much disrepute, as they were often purchased outright for a cash sum, with no acts of penance at all.

But initially, an act of penance was required, and going on a pilgrimage became a very popular way of earning an indulgence.

THE PILGRIM BUSINESS

The idea of indulgences so swelled the ranks of pilgrims that by the 11th Century, the need for more organization in handling the pilgrims became imperative.

The numbers of pilgrims to be housed, fed and taken from place to place grew to immense proportions. Six thousand per year sailed from Marseilles for the Holy Land, and even more from Venice. During a Jubilee Year in Rome (during which pilgrims could gain *plenary indulgence,* or complete absolution) there



were reportedly 40,000 arriving *daily*, with 200,000 foreigners in the city on any given day!

This required organization on a grand scale. Chains of *hospices* were set up by the church and by secular rulers. These were special houses just for the pilgrims, serviced by hospital fraternities, lay associations working under the authorization of the church. Hospices were set up in Rome, in Jerusalem, in the Alpine passes, anywhere where pilgrims went.

Special armies were organized to protect the pilgrims and keep the routes open to the Holy Land. These were the chivalric/military orders, such as the Knights Templar, the Knights of Malta, the Knights of St. James, and others.

The Holy Land was, by the 11th Century, no longer under Christian rule, and the pilgrims were often harassed (and probably overcharged) by the Turks. Finally, the Crusades were launched, to free the Holy Land from the "infidel." These were little more than "armed pilgrimages" — men who volunteered for the Crusades were also granted indulgences.

As well as protecting the pilgrims and participating in the Crusades, the various orders of knights also performed other services for the pilgrims. They operated hospices, changed money, acted as bankers, and even ran fleets of ships. The Knights Templar operated a fleet of ships out of Marseilles, taking 6,000 annually to the Holy Land.

The city of Venice was the main port of embarkation for Jerusalem. Known as the "Gateway to the East" Venice hosted many thousands of pilgrims annually. Huge colored banners displayed in front of St. Mark's Church announced ships available for travel to the Holy Land and passage could be booked there.

A number of popular guidebooks were written to assist the pilgrims on their way. The earliest ones were French and German, and gave tips about which roads to take, what the people were like, and the inevitable warning not to drink the local water. The earliest English guide, published in 1498, was called *Informacon for Pylgrymes unto the Holy Londe.*

INCENTIVES

Everything was done to help and encourage those who wanted to go on a pilgrimage. As well as offering attractive indulgences, there were other incentives. A priest could draw his full stipend while on pilgrimage. A layman was excused from the payment of taxes. His property was secured from confiscation and injury. He could not be arrested or cast in any civil court. Creditors were forbidden to dun. For someone looking to get away from the pressures of life, a pilgrimage must have looked attractive!

Many others were undoubtedly drawn by simple wanderlust: the desire to see the world. Whatever else it was, old-time pilgrimage was also touring and sightseeing at its best, and the world of the Middle Ages held many wonders for the traveller.

Anyone could go — from the richest kings and noblemen down to the poorest miller or carpenter. The poorest pilgrims begged their way from town to town, and stayed in the monasteries. The rich went in style.

SETTING OUT

The first step in going on a pilgrimage was to get a letter of permission from one's Bishop. In the early days of pilgrimage, this was a necessity, a sort of "passport" showing one was a genuine pilgrim and not a criminal in disguise.

Then the pilgrim put his personal affairs in order: making his will, paying his debts and arranging for the care of his family, land and possessions. These things could be entrusted to his liege lord.

On a long pilgrimage, one could be gone for months or even years. The trip to Rome from England took 7 or 8 weeks, and the trip to Jerusalem could take years.

Money had to be arranged for the journey, including the purchase of foreign currencies needed in other lands. While some people begged, most paid their way.

The stereotyped costume of a pilgrim consisted of a long grey cloak with a cowl, a black or grey hat, and red crosses sewn onto both hat and cloak. The pilgrim carried a scrip (small satchel) containing meager provisions, and walked with a staff, normally crooked at the end. The staff was the symbol of the pilgrim, and "taking up the staff" meant going on a pilgrimage.

In a solemn church ceremony, the cloak, scrip and staff were blessed, and the pilgrim was sent on his way.

(continued on page 14)







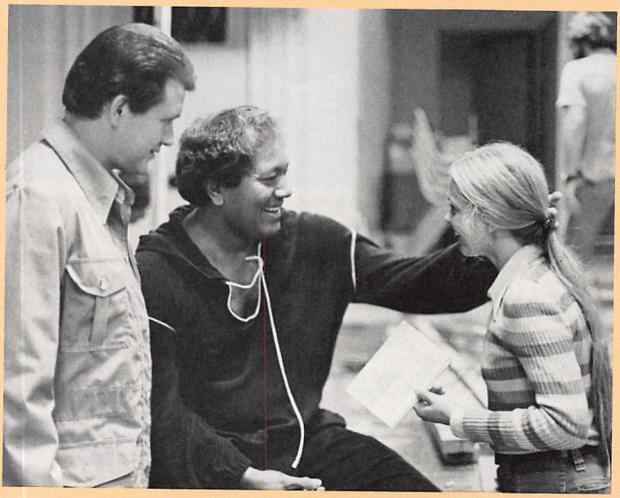
Above: *After visiting a particular shrine, pilgrims wore badges, or tokens, on their clothing to show where they had been.* Top: *A Canterbury Brooch.* Center: *Pilgrim's sign from Amiens.* Bottom: *a Scallop shell, the badge of St. James of Compostela.* Below: *While wealthy pilgrims stayed at inns and purchased their meals, poorer pilgrims begged their food. Here a pilgrim begs food at a wayside house.*



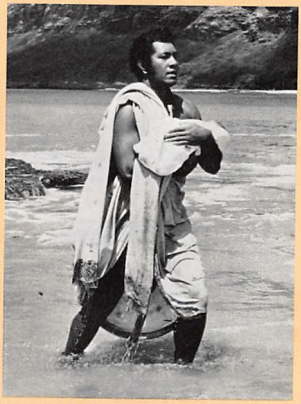
OTs in Action

Creating a safe space for the theater

AN INTERVIEW WITH MANU TUPOU



Manu gives some encouragement to co-director Gretchen Kahn just before the first run-through of One Flew Over The Cuckoo's Nest. *"My biggest win as an OT is communication."*





Above, top: Manu as Prince Keoki in Hawaii. *Bottom: With Richard Harris in* A Man Called Horse.

MANU TUPOU, OT VII, Class IV Auditor, *is not only a talented actor with a long list of stage and screen credits. He is also an innovative acting teacher, applying Ron's tech to his own acting group.*

Born in the Fiji Islands, Manu attended the University of Hawaii and the London School of Economics and Political Science.

He began his acting career with the film Hawaii, *which he starred in and also narrated. After the film was completed, he was awarded a scholarship to the American Academy of Dramatic Arts. He spent 13 years studying acting with some of the top people in theater: Lee Strasberg, Herbert Berghof, Uta Hagen, Stella Adler and Elia Kazan.*

He made his Broadway debut with Stacy Keach in Indians, *and has appeared on and off Broadway playing everything from Shakespeare to musical comedies. He has played Othello a number of times, Chief Bromden in* One Flew Over the Cuckoo's Nest *in four productions, and Sitting Bull in* Annie Get Your Gun *with Debbie Reynolds.*

His film credits include Extraordinary Seaman *with Faye Dunaway and Mickey Rooney,* A Man Called Horse *with Richard Harris, and* Hurricane *with Mia Farrow and Trevor Howard (to be released).*

On television, he is a frequent guest on "Hawaii Five-O," and has guested on a number of other shows.

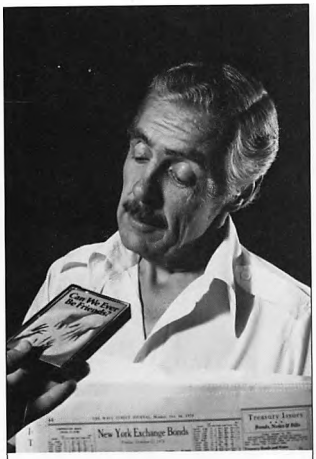
Manu got into Scientology in 1974 in New York, and went Clear and OT in Los Angeles.

In 1976, under Yvonne Jentzsch, Manu started an acting workshop made up of Scientologists, with the intention of evolving a Scientology acting company.

That dream is now a reality, and Manu's all-Scientologist acting group, Pacific Renaissance Theater, opened last November at Lebanon Hall with One Flew Over the Cuckoo's Nest *— a benefit performance for the American Citizens for Honesty in Government.*

ADVANCE!: How did you first get into Scientology?

MANU: I had just finished doing *Othello* off-broadway in New York, and I had had some bad experiences with this. *Othello,* by the way, has one of the heaviest demands on emotion of any of Shakespeare's plays. Actually, the scope of emotion that is written in to the character of Othello is probably not performable. It was because of this heavy emotional content that I had trouble.



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Manu as Chief Bromden in a moving scene from One Flew Over The Cuckoo's Nest. *"The really big win is to be able to re-create emotion . . . in present time without involving the bank."*

OTs in Action

(continued from page 9)

You see, I had been misguided by the people who had taught me for about 14 years in show business, in England, Europe and America. (This wasn't through any fault of theirs — it was just lack of awareness or missing data.) I had been taught that you have to *dramatize* and *re-experience* bad memories in order to turn on perceptics and emotion in present time.

So, in *Othello*, the restimulation that I had ignited through my performance had gotten me to the point where it had thrown my mental balance. I was walking around stuck in certain pictures that I felt I had to re-ignite or restimulate to get the perceptics and emotions in present time to equal the character of Othello as written by Shakespeare.

So I got stuck on some pieces of the bank, in this character of Othello, and it started to affect my other work on Broadway, off-Broadway, in Hollywood, television and films.

The natural solution — for anybody who was going through the route of training that I had chosen to take in New York — would be to do a scene from the play and show it to the experts and let them suggest to you what the professional problem might be.

Well, I did this, and fortunately enough for me, I did the scene with Anna Stanavich, a Scientologist. It was through this relationship that she guided me to understand what was going on.

I asked her, "Where in the hell did you get this information?" and she said, "Oh, I got it from L. Ron Hubbard's *Dianetics: The Modern Science of Mental Health.*" So I picked up the book and read it, and I immediately bought 100 hours of auditing!

ADVANCE!: How did all this affect your acting?

MANU: Well, after reading *Dianetics*, we performed the scene from *Othello* in front of Lee Strasberg and members of the Actors Studio, including Al Pacino, Robert De Niro, Rod Steiger, Shelley Winters, Geraldine Page and others — these were all people I had trained with — and to this day Lee Strasberg still talks about the range of emotion we achieved in that particular work after reading *Dianetics*.

So you see I have a very personal reality on the changes possible as a result of simply reading and being aware of Ron's work!

ADVANCE!: So would you say acting became less of a strain after getting into Scientology?

MANU: Oh, yes. The difference, the really big win, is to be able to re-create emotion and perceptics and mock up pictures in present time *without* involving the bank! To me this was the biggest win.

After being audited, it made it very easy for me to just cut through and use emotions and perceptics very purely.

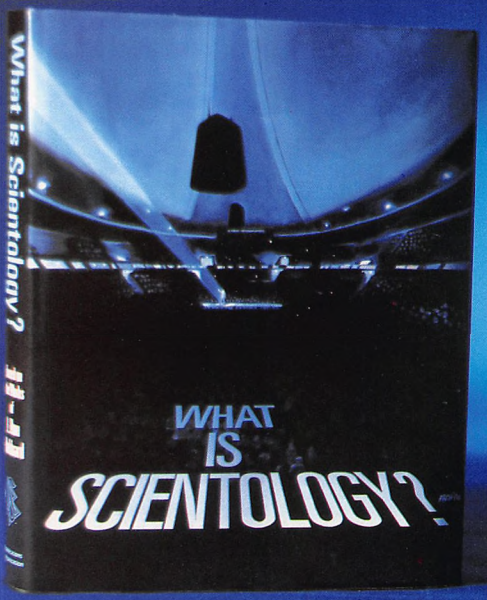
ADVANCE!: How else do you use Ron's tech in your work?

MANU: In my earlier theatrical training, I had gotten quite a bit of knowledge, but I knew something was missing. When I met L. Ron Hubbard through his philosophy and his books, I found a collection of data that are absolutely invaluable: the perceptics — Ron has 55 instead of 5 — and the Tone Scale that Ron has so clearly defined. After drilling the Tone Scale, you can go up and down it; you're able to go into laughter very realistically or go into tears very realistically — whatever tone is called for.

We really do have an updated and very revolutionary approach to the field of acting with Ron's tech. Ron has, in his philosophy, provided a handle [slang, method or way of handling] both into increasing awareness through the per-

(continued on page 14)

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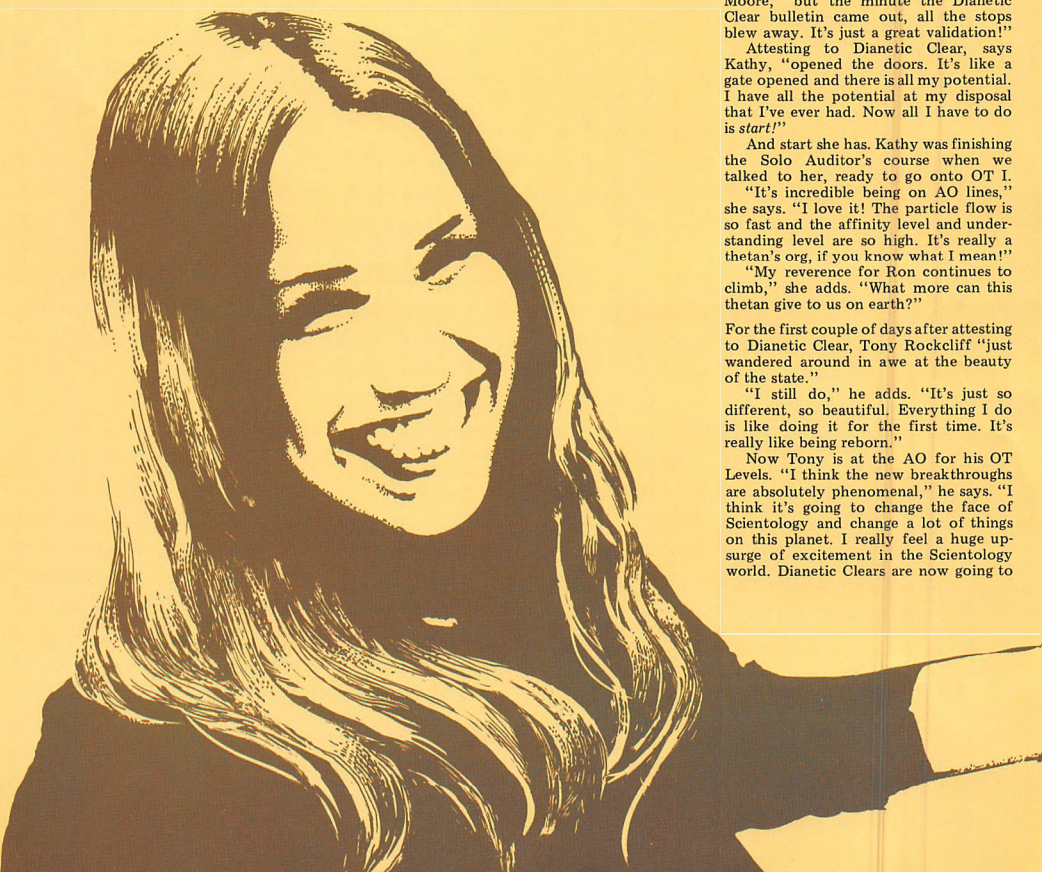
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THE NEW CLEARS

Advance! interviews some of the new Dianetic Clears now arriving at the AO to go OT!



Ever since the issue of Ron's HCO Bulletin on Dianetic Clear on 24 September 1978, the AOs have been caught in an enthusiastic deluge as scores of new Dianetic Clears flood into the AO for their OT Levels!

In the HCO Bulletin, Ron stated, "The Dianetic Clear, on achieving this state, can be audited on Scientology Grades 0-IV . . . On completing Grades 0-IV, he is not run on Power, R6EW or the Clearing Course but goes onto OT I, after doing the Solo Auditor Course."

Now, bright-eyed and exhilarated new Clears are arriving at the AO to do just that! They are learning the tech of solo auditing and going OT!

With other Scientologists, too, stops are blowing, purposes are being revitalized, people are speeding up the Bridge faster than ever before! Ron's 1978 breakthroughs have made the Bridge an 8-lane superhighway!

Advance! Mag talked to some of these new Dianetic Clears — and some Scientology Clears — about Ron's breakthroughs and their recent wins:

"I had been stopped for about 2 years in getting up the Bridge," says Kathy Moore, "but the minute the Dianetic Clear bulletin came out, all the stops blew away. It's just a great validation!"

Attesting to Dianetic Clear, says Kathy, "opened the doors. It's like a gate opened and there is all my potential. I have all the potential at my disposal that I've ever had. Now all I have to do is *start!*"

And start she has. Kathy was finishing the Solo Auditor's course when we talked to her, ready to go onto OT I.

"It's incredible being on AO lines," she says. "I love it! The particle flow is so fast and the affinity level and understanding level are so high. It's really a thetan's org, if you know what I mean!"

"My reverence for Ron continues to climb," she adds. "What more can this thetan give to us on earth?"

For the first couple of days after attesting to Dianetic Clear, Tony Rockcliff "just wandered around in awe at the beauty of the state."

"I still do," he adds. "It's just so different, so beautiful. Everything I do is like doing it for the first time. It's really like being reborn."

Now Tony is at the AO for his OT Levels. "I think the new breakthroughs are absolutely phenomenal," he says. "I think it's going to change the face of Scientology and change a lot of things on this planet. I really feel a huge upsurge of excitement in the Scientology world. Dianetic Clears are now going to

be able to really zoom up the OT Levels. And the more OTs we have, the faster this planet gets out of the water!"

How does Tony like it at the AO? "Just fantastic! The org is beautiful, the space is incredible, the people here are fantastic!"

Diane Gagon agrees: "I love being on lines at the AO," she says. "Of all the places I've been, the terminals here are exceptionally nice. There's lots and lots of free theta here! It makes going up the Bridge very enjoyable."

Diane is a Scientology Clear, now on OT I at the AO. How does she feel about Ron's latest technical breakthroughs? "I think they are really exciting. When they came out, especially the NED for OTs and OT VIII, it was like seeing the Bridge really open up for the first time in years. It seemed that a lot of people had the idea that they weren't going to get to Clear for a long time. It was unreal to them that they were putting their own stops there. Now it's like all of a sudden, anybody can go Clear!"

Diane finds going OT "really exciting!" "For the first time in my life, I feel I can really handle myself!"

Mark Vokey was at Flag when the Dianetic Clear Bulletin came out. "I was so keyed out," he recalls, "I started laughing, and ran and jumped in the pool with all my clothes on!"

"I've been Dianetic Clear for over a year now. I'd known for a while that something really big had changed in my universe, and it got sort of half-acknowledged at the time as 'Keyed Out Clear.' To have the state validated was really a change in my life!"

Mark is at the AO now to do his OT Levels up to OT III. "When I get back home," he says, "I'll get the rest of the money for NED for OTs. It will be that much easier because I have a lot more reality, I have all this confidence and I know where I am on the Bridge. I'm still cogniting from being Clear!"

What does Mark think of Ron's 1978 breakthroughs? "This is going to totally revitalize all of Scientology," he says. "Old timers are going to be coming in, the number of new Scientologists is going to grow; people are going to go Clear faster! I just think the world of Ron!"

"No doubt about it," says Don Clore, "Ron's breakthroughs have moved a lot of barriers on the Bridge. More than that, they really validate a lot of states that have been attained. These new developments, such as 'The End of Endless Drug Rundowns' and New Era Dianetics make the Bridge tremendously faster and at the same time a lot more effective."

Don is a Dianetic Clear, just routed onto the Solo Auditor's Course. "I'm delighted to be on it," he says. "The particle flow and service is really, really excellent here at the AO!"

Don plans to get up to OT III as fast as possible, then get his NED for OTs, then continue on up the Bridge. "There are incredible wins available with standard tech," Don says. "Sometimes I have a hard time remembering what it was like when I wasn't Clear. Anything bank or aberrated is really foreign to me now!"

Even OTs are being revitalized by the new breakthroughs. "It just makes so much sense to me," says Elise Aronson, OT III Expanded, "I'm putting money down every week for NED for OTs! I think it's going to speed everybody's goal up!"

Kent Thronell, Dianetic Clear, feels, "really comfortable at this part of the Bridge, because it feels like that's where I should be!"

"My certainty is coming back," says Kent, "more and more certainty about where I'm at and what I can do. It's much higher than I ever thought. My perception is going up. It's going a lot higher as far as other beings and where they're at and where I'm at."

Kent is enjoying taking services at the AO: "It's the best place to be. You're handled standardly, always smoothly. There are no stops!"

"I think the recent breakthroughs have blown all the stops for people. They blew stops for me!" says Gean Wooten, Scientology Clear on OT I. "I was stopped for almost 10 years," Gean says, "But with this new data out, it blew all the stops!"

Now Gean is flying up her OT Levels. "The new data is blowing stops for everybody," she says. "I see them coming out of the woodwork all over the place."

"It's really important to continue," she advises. "Go in and find out where you're at so you can get on with it, no matter where you're stopped!"

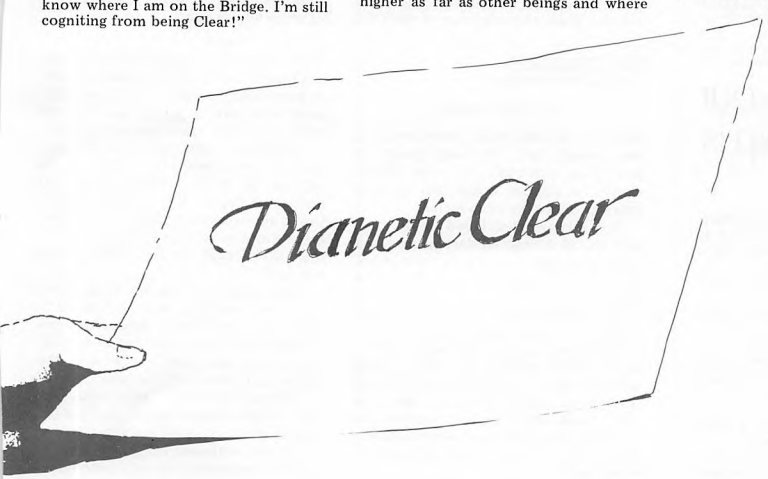
Suzie Stone is another Dianetic Clear now at the AO. "I think it's incredible!" she says. "Such a validation of the perfection and simplicity of Ron's tech. I can just feel charge blowing all over the planet!"

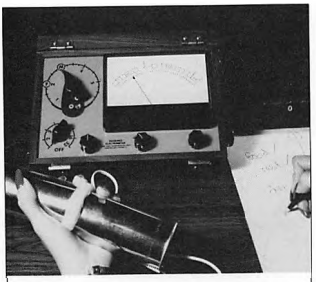
Suzie was on her way to sign up for the Solo Auditor's Course when we talked to her. "A lot of stops have blown in my universe and people around me," she says. "I just feel this tremendous relief, and also a real willingness to move up the Bridge. The right indication has been made. I'm just really happy and really excited — and all my friends are too. It's like a snowball!"

And there were many more, with similar stories and wins — enthusiastic, revitalized, getting on with the upper end of the Bridge.

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OTs in Action

(continued from page 10)

ceptics, and into the usage of emotion in artwork, the likes of which has not been seen before.

ADVANCE!: Do you feel that Ron's tech can be used broadly to revitalize the theater?

MANU: I feel the urgent need, not only in Hollywood, but also in New York and London and elsewhere on this planet, for a very theta space for theater. I feel that it is through the theater that the individual and the group can communicate on a high level. In order for us to be able to experience the future goals and purposes of the theater, we would have to have an ethical and very highly theta space. So that is why I feel it is my responsibility to create that space.

ADVANCE!: How do you plan to do that?

MANU: I have now formed a theater company, called the Pacific Renaissance Theater Company, and the goals and purposes of this company are to put on the stage and also disseminate to the world the fact that we *do* have a revolutionary handling to the art of acting and to work in the theater. (It's not only for actors and actresses – it's also for writers, producers, directors, choreographers and set designers).

This theater group, which is now about 45 or 50 strong, is now performing *One Flew Over the Cuckoo's Nest*, and the philosophies you have heard me discuss will be displayed to the public for the first time. So it's really a pilot project.

The beautiful thing about it is that it backs up the Guardian's Office. I feel that this is a real exchange for the newly attained states of Clear and OT that Ron has given me. I feel I am giving this back to Ron now by virtue of the fact that we're performing this play to help carry out the goals and purposes of the GO.

ADVANCE!: How has being OT affected your acting career?

MANU: There is something called the OT, or Theta, perceptions. And there is the ability to pan-determinedly decide which tone level you are going to use on the body, and which type of perceptics. I can't tell you any more than that, without getting into confidential material, except to say that OT has the handle!

ADVANCE!: What have been your biggest wins as an OT?

MANU: Simply being able to operate as a thetan. Knowing I'm a spirit and that I think because I'm a thetan, not because I'm a brain. My brains are only machines I use. The perceptions and emotions of the body are just parts to the "car" I use to run my life and communicate with. The body becomes just a communication center, and I'm able to operate from outside of that, thanks to Ron.

As an actor, my biggest win as an OT is *communication*. My communication lines are much more my property. If there is something that I can say I really, truly *own*, it's the ability to communicate. I think that through this, I have found the key, not only to my fellow beings, but also to this planet.

ADVANCE!: What advice would you give to Scientologists who are working towards Clear and OT?

MANU: Get there quickly, because the planet is getting ready for some big changes. Those that comm-lag might be a bit late. So for those of you who haven't quite made the decision, please do, so that we can all share what Ron has given us.

I know he did go through hell to develop the technology that I now enjoy, and I just want to thank L. Ron Hubbard for the dedication and kindness he has given me.

He's a very kind man, and he's got a lot more to give you.

PILGRIMAGES

(continued from page 8)

ON THE ROAD

Although pilgrims might travel alone, it was common to travel in large groups for protection, especially to more distant shrines. A pilgrim would join up with others going to the same shrine.

Few maps existed, based for the most part on old Roman military maps. Road signs were rare – the locals knew where they were! Pilgrims had to ask directions as they went, finding out as well about road conditions and how to avoid warring armies and plague areas.

There were also *moral* dangers on the road, which anxious churchmen were quick to warn the pilgrims about. Away from home, they feared that the devil might tempt the travellers. One churchman lamented that most women taking a pilgrimage to Rome "lost their virtue" en route.

True, pilgrimages sometimes took on a carnival atmosphere, especially the short, customary pilgrimages fashionable in Chaucer's time, and described in *Canterbury Tales*. The open road apparently acted as a tonic, and high spirits found outlet in songs, music and storytelling.

A favorite instrument was the bagpipe, and bells were often carried. What with all the music, singing, noise and barking of dogs as they went through a town, one observer noted that "they make more noise than if the king came that waye with all his clarions and minstrells."

While stopping at an inn, or on board ship, cards and dice were common pastimes. One traveller to Jerusalem commented that "men were gambling morning noon and night, especially the Bishop of Orleans with his suite."

Although there were many small, devout bands of pilgrims who did not engage in such activities, such frivolity led to much criticism of pilgrimages in general. One cynical observer commented that the only time a pilgrim raised his

(continued on page 15)

PILGRIMAGES

(continued from page 14)

eyes to heaven was to take aim at it with a bottle!

ARRIVAL

Arriving at their destination, the pilgrims were met by the local inhabitants, much as a boatload of tourists is met today, with offers for food, lodging, "souvenirs", transport or tour guides.

Often the pilgrims themselves brought wares to sell and trade, and the area around the holy shrines took on the aspect of a busy marketplace.

A tour of Jerusalem took about 10 days, and the pilgrims were ushered from place to place in large groups. Now at last they saw all of the shrines and relics they had come so far to see.

The pilgrimage vow was fulfilled when the pilgrim reached the shrine and knelt in prayer or carried out a penance, such as begging at the entrance to a shrine, or passing around or even under the tomb of a saint. The pilgrim might crawl up a staircase on his hands and knees, or keep an all-night vigil outside the shrine.

Pilgrims brought gifts of money, jewelry or other valuables to the shrine. A person saved from shipwreck might bring a model of a ship as an offering. A person who had been healed might bring a wax or metal model of the body part that had been healed, and leave it as an offering. Freed prisoners would leave their chains.

Before leaving to return home, the pilgrim had to get a badge or sign of some sort to show that he had been there. Pilgrims took great pains to show where they had been. This was more than pride; it was proof that they were a genuine pilgrim, not a criminal in disguise.

The pilgrims badges were usually small figures made out of lead, which could be fastened to the pilgrim's clothing. Pilgrims returning from Compostela would usually get a scalloped shell from the beach there and sew it onto their cloak. Pilgrims from Jerusalem would bring back a palm branch (hence, they were called "palmers").

THE END OF THE ROAD

Pilgrimages had many beneficial effects on Medieval Europe. They furthered communication between people and nations, as they carried letters and messages. Even between warring nations, pilgrims could travel and carry peaceful messages. The pilgrim badges were a sign of universal fellowship. Goodwill, communication and trade were all encouraged.

But the popularity of pilgrimages began to decline sharply after the 13th Century. The Crusades had failed to maintain control of the Holy Land, and Christian forces were totally ousted in the 13th Century. Dynastic wars in Europe kept countries in turmoil and made the roads unsafe.

In the 16th Century, the Reformation questioned such things as indulgences, saints' relics and pilgrimages, all of which had been subject to abuses. As various European countries broke from Roman Catholic control, the practice of pilgrimage further declined.

LIFE AS A PILGRIMAGE

But despite the decline of pilgrimages as a practice, the concept of life *itself* as a pilgrimage or spiritual journey is a common one. The 14th Century poet Guillaume De Guilleville, for instance, declared that "Your life is a pilgrimage."

The 17th Century writer John Bunyan expressed this concept in a book called *Pilgrim's Progress*, an allegorical story showing a Christian's spiritual progress through life, as symbolized by a pilgrimage from the City of Destruction to the Celestial City. Along the road, Christian meets various people and situations which represent the trials and temptations of this world.

For the devout pilgrim, his journey was always more than merely a physical one. It was a journey to spiritual betterment. They sought spiritual betterment not only in this life, but in an existence after this life.

THE BRIDGE

All through history, Man has believed that somewhere, somehow, a path or road existed which would lead to true spiritual betterment. But the pilgrimages of Man along his many roads have only taken him so far. His journeys have always ended at an abyss he could not cross.

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Ron says:

> *There is an old mystic idea that there is a chasm or abyss between the existence the world is now on and a higher plateau of existence, and that many people in trying to make it across, fell into the abyss. Well, we've built a Bridge which is all complete now and it can be walked. It goes from one state of existence to another higher state of existence.*

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GO OT 1



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— L. Ron Hubbard

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The Road to Truth *(from page 5)*

Thomas Aquinas (1225-1274) was writing textbooks on the subject. This was entirely a religious sphere up to 1879, when a fellow by the name of Wundt, at Leipzig, Germany, concluded that men were animals and had no *psyches.* He took off from the point that Man had no *psyche,* but was just mud, and that has gone forward and become modern psychology.

In other words, nobody moved in on this subject sensibly; they moved in on it in the spirit of revolt.

So the "exact sciences" have now entrenched themselves in a total falsehood in the field of the mind, at the same time developing a totally unworkable psychology to back up the "exact sciences" in blowing up the planet. Isn't that an interesting area to dead end?

Well, that gives you some of the liabilities of embarking on the track to truth and not going towards truth.

POSTULATES

The *Encyclopedia Britannica* at the turn of the century contained an article about time and space which was highly informative. A very wise man wrote that article. He said he didn't think many people would ever find out very much about time and space until they studied in the field of the *mind,* and got the conceptual basis which *preceded* time and space. That's the *Encyclopedia Britannica* at the turn of the century.

With that much wisdom confronting them, you would have thought that the "exact sciences" would have pursued some interest in where all this came from. But their "mud theory" got in their road.

It isn't even a new theory. It is found, I think, about 3,000 years ago in India. They got tired of explaining things and just said, "It's mud from there on down."

All of this might not seem to be very pertinent to what you are doing, but in actuality it is. Because in the microcosm of the single human being, you have the pattern of the macrocosm of the universe. And one could deduce that the universe exists from a series of basic postulates and proceeds on down the line in development from these postulates. You could even spot the goal of gold, the goal of lead. You could even spot the methods of livelihood of quartz, serpentine schist, hornblende, to name some combined elements. It's not that these things are alive at all, it's that they follow a certain dictated behavior pattern.

I was sitting looking at a fly this morning while I was eating breakfast, and he washed his face in exactly the way that all flies have washed their face for a long time. And he fixed his wings in exactly the way flies fix up their wings. And I thought to myself, "By golly, it's wonderful the way some postulates stick!"

You get dead matter, the world of insects, lichen, moss — even Man — you are actually looking at the same cumulative structure based on certain intentions and dedications. The whole world of chemistry could be re-analyzed on the subject of postulates and intentions. The world of physics could be similarly analyzed.

Instead of sitting there wondering how many "micro-jolts" are supposed to be imposed into the ohm, an electronics man would much better spend his time, if he really wanted to make some progress, in an effort to analyze the pattern of intention which goes up and constructs a certain power behavior. If he could grasp that, then he would grasp electricity.

But the first statement made to him as he walks into his polytechnic school is "nobody knows what electricity is." They always say this. And this is said to him as though it *means* something. But exactly what have they said? They've made a remark, that's all. They haven't even given any reason why nobody *should;* they haven't told you that nobody *could.* They just say, "Nobody knows anything about it."

That isn't a road that has not been walked down, that is a road that is effectively *barred.* They are saying by inference that you *can't* walk down that road. That's the wildest thing I ever heard of.

Well, that effectively keeps one from entering any road to truth. That just puts one in a bracket where he can be shocked, blown up, exploded, fried. Or he can run out of batteries or try to start his car on a cold morning and not have it start. The direct and immediate results of this statement are everywhere around us today.

THE UNKNOWABLE

People have been telling people they couldn't find out about truth for a long time.

The only reason I make fun of Immanuel Kant is the outrageousness of his premise. He said there was the *knowable* and the *unknowable.*

Well, the idea of the *unknowable* does have some use. You can say to somebody, "You don't have to know the totality of this subject in order to look it over and get some results with it." In other words, you don't have to have walked the whole path before you *start* to walk the path. To that degree, the unknowable has some use.

But Immanuel Kant didn't use it that way. He said there was the *knowable* and *unknowable.* And he said that the unknowable "ain't never going to be known by nobody."

What *I* want to know is how did *he* find out about it!

And yet people at this moment are sitting in universities all over the world listening with reverence and awe to these outrageous words: that there is an "unknowable" that nobody will ever know anything about. That's one to really tangle with. It's outrageous even by philosophic examination. If you can't ever sense or experience it or be in time with it or have any clue of its existence, then how do you know it *exists* to *not* be known about?

THE HUMAN MIND

I think that you will find that there is a considerable effort on the part of man,

wittingly or unwittingly, to say that certain roads are closed and must never be opened. One of these is, "it is very bad to know about the human mind."

People recognize that it is dangerous to some degree, but they don't realize what really is dangerous. Because they know of the existence of something, not to know *all about that thing* is dangerous. Yet they are conceding that they don't know *anything at all* about the mind. And let me propose that to you as the most idiotic premise in the field of the human mind.

You ask Joe Blow, "Do you understand women?" He says, "Heck no. No man ever understood women! You can't figure them out. One day they're this way, one day they're that way." Then you ask his wife, "Do you understand anything about men?" She'll say, "Oh, yes, I know what they're all about — except I never get my way."

What are they talking about? They're talking about knowing something about somebody's mind, or somebody's behavior pattern, aren't they? In other words, they are aware of the existence of *think, figure, calculate* in other beings. Well, they have already started on the road to research into, and knowledge of, the human mind. And it is very dangerous to go no further.

Where do we get this idea that embarking on a line of truth is a special action only to be proposed or done by a few select individuals? No, it's for the shopkeeper and the bus driver and everybody else. They've all *started* to know something about the mind, and it would be very dangerous for them not to know any more about it than they do. In fact, it will cause their deaths. They will die from this. Everybody says, "Yes, of course." You see how accepted it is? It doesn't seem to be a startling fact, and yet it is. They are going to get an ultimate extinction through starting upon this stupid lie.

The *more* you know about the mind, the *less* dangerous it is. The really dangerous entrance point is to merely suppose that people think, and not find out anything more about it than that. Not to walk further in the direction of truth is a dangerous action.

RIGHT CONDUCT

Every philosopher has more or less engaged upon a selection of ideas of rightness of conduct and wrongness of conduct.

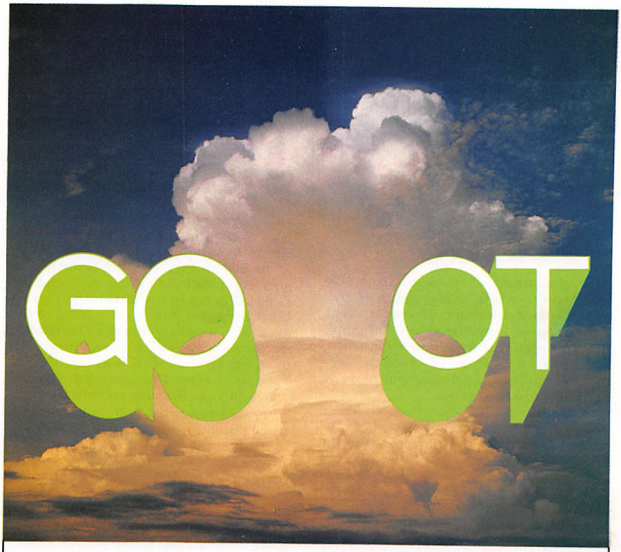
But right conduct according to whom?

The individual's ideas of his own rightness of conduct are based on the group to which he belongs. And of course from lifetime to lifetime he lives in different groups and his sets of mores change and change and change.

So there is no road to truth on the subject of right conduct.

Confucius said, "A young man who supports elderly parents is a good man." This is perfectly all right up to the moment when somebody says this is *truth.* Because this is not truth, this is only a species of right conduct. In other words, it's the entrance of arbitraries into conduct. And if the entrance of arbitraries into conduct can be considered truth, I

(continued on page 18)



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think we've all had it.

That would make all the laws passed by the U.S. Government, the English Government, the Chinese Government, true! And no matter how hard the government tries to legislate truth into existence, it is not truth.

All this concerns you very vitally. Because all around you, people are determining truth from what people say right conduct is. They say, "you're supposed to do this, supposed to do that, and these things are true."

INDIVIDUALS

Now, if you have a reputation for knowing, you enter into a mechanism known as the *missed withhold.* If you have the reputation of knowing about the mind, people think that you know the truth, and their conception of truth is their own aberrations, misdeeds, and ideas of right and wrong conduct.

Very often when you look at somebody, you almost cave him in, because he says, "What does he know about me?" Well, your only mistake at that point is not to reach him as truth. You're confronting at that moment a road to truth, and you've got to travel it because you've already started to; you've looked down it.

Your only disasters anyplace will stem from the exact instant when you failed to walk that road and turned around and set up an organization to handle this person.

I could give you a long tirade on the subject of the third dynamic and how it gets loused up, but let me just say *en passant* that most organizations on earth exist, in their first instant of genus, on the fact that they could not handle an individual. They couldn't handle him, they couldn't understand him, they couldn't reach him, they couldn't help him, they couldn't solve his problems, so they set up an organization to do it.

We're the one organization or activity on this planet at this time which doesn't follow this, because we *are* handling the individual. And you will never in your whole history handle more than an individual. I don't care what you are trying to handle or if you have set up a government for the planet, you will only be handling one individual.

Russia shoots individuals and loves "the masses." How did they get that way? They failed to handle an individual. Where you have failed to handle an individual, you will set up all sorts of brutal laws and jurisprudence and everything else to try to do it.

In Scientology, we are probably the only organization that has any capability at all of going in the direction of a clear third dynamic. And we *are* going in that direction. We never forget we're handling an individual. And I never forget I'm handling an individual. I'm not handling "people," ever. I'm handling *you* and *you* and *you.* Because *you are truth.*

I don't care what you look at as truth to begin with, or what you will look at as truth at the end of the line — *if there's any truth to be found, you're it. If there's any truth to be known, it will be you who will know it.*

And beyond that and outside of that, there isn't any truth. Now do you see what I'm talking about as the road to truth?

WALKING THE ROAD

There's many a human being you'll try to tell about Scientology, that you'll say, "Why did I get up this morning?" There you will be, arguing with this person in a PE Course, trying to make conversation or fend off his accusations or trying to handle him.

You're going to find yourself, at that moment, on the road to truth. The wrong thing to do is jump in the ditch. Your success in the future totally depends upon your ability to walk that road and not to jump off of it.

There's this guy in the PE Course. He knows what truth is: truth is the things he's been taught all of his life, as *right conduct.* And if we are not following down his particular line of conduct, we are not truth. He has *rightness of conduct* mixed up with truth.

Well, you are going to find that there are many ways to teach him. And you will fail and you will succeed and you will do this and you will do that. And you will only be wrong if you don't try. I am not now talking about right conduct as a Scientologist, I am talking about survival.

You will only fail if you don't try, if you don't make some stab at it. You'll be surprised — he won't go away. Even though you didn't handle him in that first fifteen seconds, you'd be surprised. Many times you'll think you've failed when you haven't.

So this fellow stands up in the PE Course. What are you going to say to him? Well, at least be inventive enough to say, "I think you ought to write to Ron about that. Post box out there in the hall. Next question."

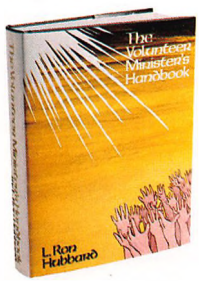
At least you've made a start. At least you've done something. The wrong thing to do is to back up and construct an organization which handles masses and never handles an individual. Remember, they only stand up to be handled, and you only fail if you don't try.

THE ROAD TO TRUTH

There is no truth in the mass of things. There is no truth in moral codes; truth is not to be found there, only agreements.

But in the final analysis, there *is* truth to be found and there *is* a road to truth. You have that within you, and every time you look at a human being

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you see it in him.

And the more you know about it, the more you understand it, the less these factors will trouble you.

Even the little fellow in the bakery shop, who is doing nothing but wrap up bread, has already started on the road to truth, and his only stupidity is he hasn't got enough sense to keep going.

So don't worry about *you* being on the road to truth, and that it's a very adventurous line, or *me* being on the road to truth — shucks, we're almost there.

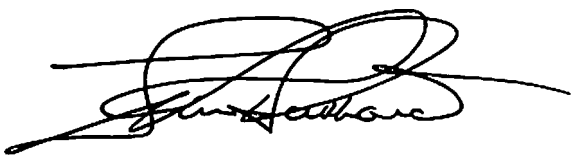
Behind us lies the most thorny, messed-up track you ever saw in your life. I wouldn't navigate it again for a box of biscuits.

The truth of the matter is, we're there. That road is behind us. It would probably take us quite a while to sit down and find out where we are now that we're there!

But we only retreat from our position to the degree that we don't realize this fact: that you can't start a case, you can't embark upon clearing a planet or an individual diffidently without, to some degree, seeing it through to a final conclusion.

And your only disasters will simply stem from your failure to follow that road all the way through.

Think them over and mark them up sometime along the line and you will see how true those words are.



POSTULATES

This poem, written by an unknown author, seems to indicate the force of postulates.

All in the State of Mind

If you think you are beaten you are.
If you think you dare not you don't.
If you'd like to win but think you can't
It's almost a cinch that you won't.
If you think you'll lose — you've lost.
For out in the world you find
Success begins with a fellow's will:
It's all in the state of mind.

Full many a race is lost
Ere ever a step is run;
And many a coward fails
Ere ever his work's begun.
Think big and your deeds will grow.
Think small and you'll fall behind
Think that you can and you will.
It's all in the state of mind.

If you think you're outclassed you are;
You've got to think high to rise:
You've got to be sure of yourself before
You can ever win a prize.
Life's battles don't always go
To the stronger or fastest man;
But soon — or late — the man who wins
Is the fellow who — thinks he can.

Author unknown

L. Ron Hubbard
Reprinted from
Hubbard Communications Office
Information Letter 20 March 1964

DEFINITIONS

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

BANK: Reactive Mind.

BRIDGE: A term originating in early Dianetics days to symbolize travel from unknowingness to revelation.

CASE SUPERVISOR (C/S): The person in a Scientology Church who supervises the auditing of preclears.

CLASS: Refers to the level of *classification* of an auditor; the attainment of a specific level of ability and skill.

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

DRUG RUNDOWN: An auditing action to give a person freedom from the harmful effects of drugs, alcohol and medicine and freedom from the need to take them.

GRADE: A word used to describe a level of attainment achieved by a preclear. Grades are the personal points of achievement on the Bridge.

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

MISSION: A group which delivers elementary Dianetics and/or Scientology services, but does not have full status as a Church of Scientology.

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

POSTULATE: (noun) A self-created truth; a directed desire or order or inhibition or enforcement on the part of an individual in the form of an idea. (verb) To cause a thinkingness or consideration.

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

POWER: Power Processes. The processes audited only by Class VII Auditors at a Saint Hill Organization which make Grade 5 Releases (Power Releases).

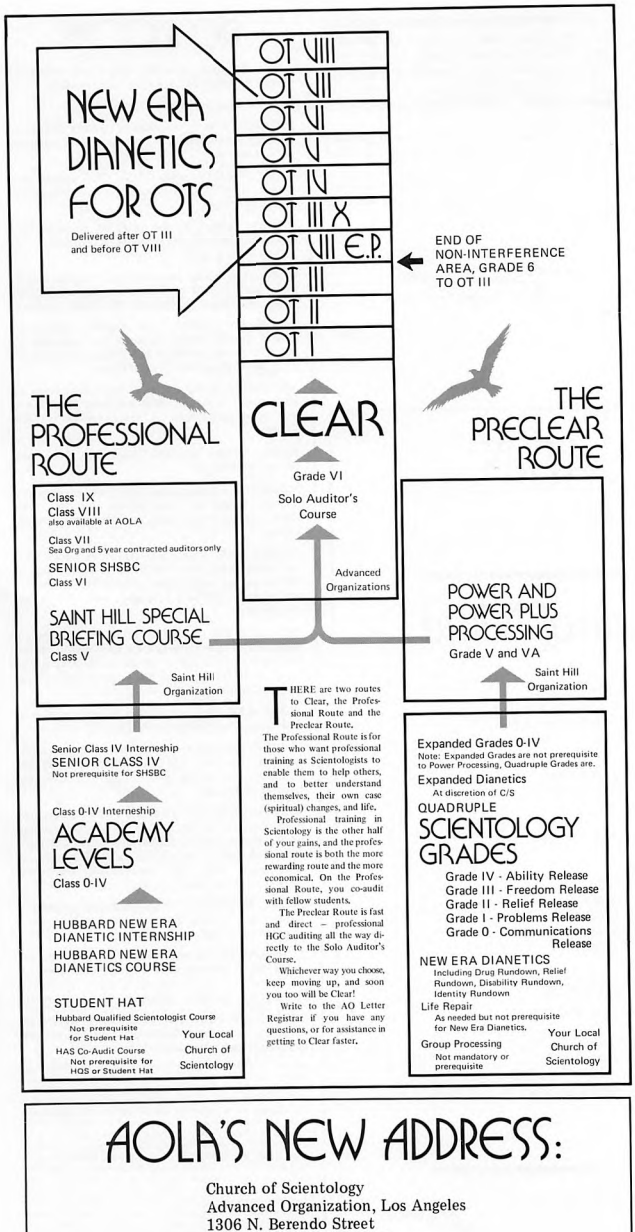
REACTIVE MIND: That portion of a person's mind which works on a stimulus-response basis, which is not under his volitional control and which exerts force and power of command over his awareness, purposes, thoughts, body and actions.

SOLO AUDITING: The auditing technique where one is both auditor and preclear, 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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CORRECTIONS

To our article last issue on the OT Civilization Convention . . .

First, apologies to singer AL JARREAU for the misspelling of his name!

Secondly, we would like to acknowledge the invaluable "behind the scenes" contribution of PETER GILLHAM in organizing the Convention in liaison with Flag. Peter also gave an inspiring 2 hour talk on dissemination!

— The Editor



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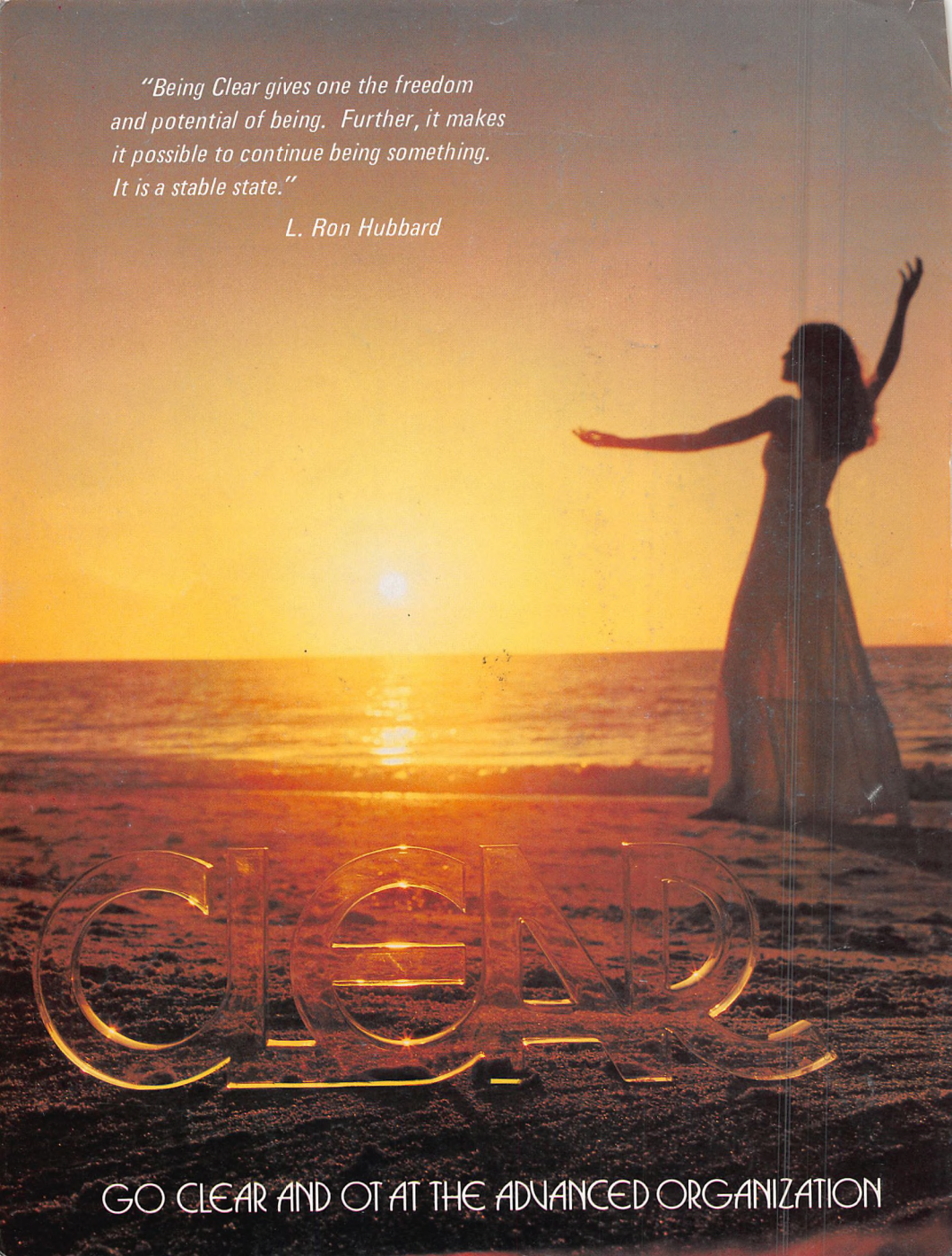
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