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No apologies for being late this time, instead, a double issue. Besides, Ken Lewey might thump me if I put another grovelling apology in. At least he looked like he might, and that's good enough for me.

What're all these letters you've sent me asking for the O.T. Supplement? Just 'cos Jon wrote "only subscribers who write and ask for will receive the supplement" don't mean right away. No, you've jumped the gun somewhat, there are a couple of things I'd like you to read in this issue before deciding if you would like the supplement. Besides, you can always get a copy at a later date if you decide you don't want one just yet. Talking of letters, I try to answer most, but I've not the time to answer all, so if you have written in the past and felt you should have received an answer, sorry (damn).

those of you who were at The Ship on Sunday Night (7th. June), good wasn't it? Nice to see you all having fun, nice to see David Mayo and Co. I would have spoken to more of you during the evening if I had known exactly who everyone was, lots of new faces to me. What did you think of David's talk? Do let me know. I did not agree with all he had to say, and felt that it didn't exactly relate to the U.K. independents. Anyway, I'll listen to the tape and motivate myself to write an article for the next Reconnection.

Gary.

## FIRST INTERNATIONAL INDEPENDENTS CONFERENCE

27th-29th MARCH 1987  
FOSTER CITY - SAN FRANCISCO

Over one hundred and fifty people attended this first International Independents Conference. The majority were from the U.S.A. but there were also attendees from Canada, Venezuela, Germany, Switzerland, France and England.

The first full day consisted of lectures from a number of speakers who have an understanding of the Technology on the role the Tech. could play in mainstream society provided it is presented in an acceptable form.

**DON C MAIER** - Don is an Electronics Engineer who has been in the subject since the early 50's and was audited by Ron Hubbard. He said we now have an opportunity to present the subject as an exact science, the criteria for which would be repeatable experiments, workable procedures and a body of theory than can predict results.

**LEWIS H GANN PHD** - Senior fellow at the Hoover Institution of Stanford University, historian and author. Taking a broad view of historical trends one can see how materialistic science undermined Religion and neutered Psychology, without explaining the phenomena they were concerned with. The time is now ripe for a new synthesis that gives its due to all three. Our subject can do this provided it is presented as a verifiable science rather than a personality cult.

**ROBERT MOORE PHD** - Working as a Psychologist he promotes and practices Cognitive Therapy. He has been in practice for 22 years and also teaches at the University of South Florida. He gave us an illuminating insight into current Medical Psychiatric thinking which still has a strong bias towards behaviourism and evaluative, directive therapy. There are however a number of developments in the field that are more in line with our viewpoint.

One of these is the widening acceptance of the PTSD condition (Post Traumatic Stress Disorder), such as those displayed by some Vietnam veterans. In some cases 'repetitive reduction' and hypnotic regression have been used to integrate the experience into consciousness and dissipate anxiety. Another respectable development is Past-Life Regression Therapy with its own research association. In addition the use of meters for Biofeedback and Galvanic Skin response measurement is increasingly accepted. Fuller details of sources and references will be in the full Conference report. Thus there are points of contact with the Psychiatric profession that can help us to get our technology accepted. The most encouraging of these is the emergence of Cognitive Counselling which encourages the patient to spot their own aberrations and the underlying ideas 'that are screwing them up'.

**HAROLD E PUTOFF PHD** - Senior lecturer at the Institute for Advanced Studies, Austin, Texas and co-author of Fundamentals of Quantum Electronics. Previously he was director of a research programme on remote (out of body) viewing at Stanford Research Institute, resulting in major articles in main-line science journals and his book Mind Reach.

His lecture was primarily about the methodology of the remote viewing research project and the controls built in to establish scientific credibility. The experiments showed very high correlation but also demonstrated the intermittent nature of the remote viewing data and its vulnerability to error from dub-in and analytical overlay. Initially people with known facility for psychic activity were used but later it was found that control volunteers could perform remote viewing at least as well. This demonstrates that this is a skill open to all of us provided we are willing to practice.

In conclusion he suggested that we can see how one epoch's superstitions become the science of the next. We can foresee the science of the 21st century being based on some of the anomalies discarded by materialistic science.

**LEWIS RANDALL** - A philosophy graduate of Harvard who has also studied economics, mathematics, psychology and computer science. He has worked in Silicon Valley for 20 years and was one of the original people to put the Apple computer on the map. He now operates as an independent consultant.

He spoke on the most appropriate methodology for developing Metapsychology as a science. A science could be defined as the free enquiry of many minds in a disorganised way, constantly challenging each other, to produce an agreed upon truth. Science is not the adoption of a particular method of investigation. Unfortunately the natural sciences, in particular Physics, have had an undue influence on the methodology of other sciences. The social sciences, in particular Psychology, have tried too much to imitate the Physics research method of statistical analyses and laboratory experiment. Yet this is not the only legitimate research method. Compare for example those of Maths, Biology, Geology and Astronomy! The true Scientist follows the inherent logic of his subject to find truth and looks for convincing means of demonstrating that truth. Metapsychology will predictably go through the stages of: 1. Observing, writing down and interpreting. 2. Key problems come to the surface. 3. Important solutions emerge. 4. Philosophy then provides the explanation.

The steps we need to take to aid this process are to: 1. To keep practice and research apart. 2. Only release techniques to practitioners once they have been proven. 3. Purge the spiritual elements and spurious jargon from our terminology. 4. Find the research methods appropriate to our needs. 5. Postpone philosophical analysis in favour of demonstrable workability.

**FRANK A GERBODE MD** - Studied philosophy at Stanford and Cambridge, Medicine at Yale Medical School and Psychiatry at Yale and Stanford. He is a Class 6 Auditor, Director of Institute of Metapsychology and currently working on a book introducing the subject of Metapsychology.

On looking at where Metapsychology fits in, he proposed that it should present a unified theory of the mind. Many previous theories have proposed a single explanation which has excluded all others. It is obvious however that these theories have often expressed the same ideas in different terms, while insisting on their monopoly of truth.

We should aim to restore the principle of 'what is true for you'. This could be described as recognising the 'being centred universe'. The only way we can approach truth is to base it on our own personal observation. A person can be apparently convinced by force, authority or logic but none of these are valid as personal experience. Metapsychology will start from the premise that we each put together our world based on our personal experience. If presented with an idea, we should try it and see for ourselves whether it works or not.

A prime aim of the Institute will be to put our subject on the map as a legitimate subject to be studied. This will involve further research into the technology and its applications, better presentation and the opening of dialogues with researchers working in parallel fields.

On the Sunday morning a number of discussion groups took place. These covered some of the topics from the previous day plus New Terminology and a Legal Update.

In the afternoon **DAVID MAYO** spoke on 'The Future of the Tech'. He offered many thoughts on the tech past, present and future. In relation to where it is taking us at the top, he suggested that there has been an overemphasis in the past on increasing personal power. If this were widely attained it would lead to greater conflict between individuals. A better avenue would be the increasing of specific abilities of importance to the individual and more emphasis on the 'the Virtues'.

Instead of running out yet more of what has happened to us, plus what we did, it may be better to aim for a greater understanding of self, others and the environment, to bring about a greater harmony between them. He is convinced that beings do have good intentions and purposes in common, not just their banks. Future processing should be accented toward strengthening these purposes. Also we should aim to bring about improvement not just on the individual level but also on the second, third and fourth dynamics in order to bring about greater ability to act in unison.

John Donaldson

#### THOUGHTS OF A SEPTUAGENARIAN SCIENTOLOGIST No. 7.

I have just had some Advanced Level processing which dealt, in part, with evil purposes. It gave me a lot of insight into certain aspects of my character that I was not entirely happy about. More than that it started me thinking about the implication of things which I had come to understand better, and this led to a consideration of the vexed subject of good and evil and, also, to more about the nature of thetans.

I had tended to think of thetans as being essentially good, whereas the words used by L.R.H. are that they are basically good, and it was this word 'basically' that I had failed to appreciate fully. Now I realise that to be totally good, or totally evil for that matter, are both 'no-games' conditions. Since thetans must have games they have to adopt an attitude that is somewhere between these two extremes. In order to have a full knowledge of anything one must be able to compare and contrast it with its opposite. Light cannot be fully appreciated without dark, white without black and goodness without evil. It is quite significant that good is associated with white and evil with black as in white and black magic, for example. These are also referred to as being, respectively, right hand and left hand paths. Good is associated with light for white is total pure light, whilst evil is associated with darkness for black is a total absence of light. The Scientology definition of good, in case any reader should not know this, is that it is the enhancing of survival on the greatest number of the dynamics and the inhibiting of it on the fewest of them. The reverse of this supplies the definition of evil.

The whole game of life as we know it is a process of gaining greater knowledge and understanding by experiencing opposites and evaluating their worth. L.R.H. said that there are gods and makers of gods, also that all gods have two faces. In other words they express both good and evil tendencies. We are really god-like beings and may even have been gods at one time or another. In this processing I turned up an incident where I had been a tribal god. Digging back on the whole track can be quite a revelation. It should be noted that Ron's statement deals with gods and does not enter into the question of the existence or non-existence of God which is a totally different subject. He also said that way back we

thetans had tremendous powers but not a great deal of wisdom in our use of them; so we are currently engaged in regaining these powers but also acquiring wisdom at the same time. Learning, knowledge and wisdom are processes of working from uncertainty to certainty and are largely matters of experiment and trying out what is workable and what is not. This is commonly expressed as learning from one's mistakes. Personal uncertainty can tend to two extremes the lower level of which is to allow oneself to be dominated down to a level of being a slave, whilst the other extreme is to endeavour to conceal this uncertainty by dominating others, and it was in this latter category that I found myself when I was a tribal god. People who consider that their words have to be law are, inevitably, very uncertain of themselves. They are the people who cannot and dare not admit to being wrong - not even to themselves. I know that I have gone through and risen above this state in processing, and I know that I am not the only one to do so.

Domination is an enforced ARC which is demanded from those who are being dominated, and any infractions of this by them must be punished by suffering, destruction of some sort or even death. Thetans are creative beings but by this consideration of the need for opposites there must also come the idea of destruction, and I found this desire for destruction very strongly figuring in my long-past evil tendencies. There was also a strong desire and tendency to avoid responsibility, and this first came to my notice in current lifetime when my service facsimile (that which one uses to make oneself right and others wrong) was to pretend to take responsibility. The taking of responsibility also means having courage, and lack of this can, likewise, lead to evil purposes. I found that the heaviest, most influential and detrimental incident in this respect was one in which I considered it right for me to destroy the works of some other beings because I considered them to be evil. Herein lies a fundamental aspect of evil purposes, and although I had contacted this incident several times previously it was not until this last processing that I fully realised all the

implications of it and how it had affected the vast number of lives since that time. Incidentally, I paid very heavily for this since I was electronically confined for a very long time indeed, even reaching a nadir of -40 which is a consideration of total failure and that is about as dead as a thetan can get. Even when I came up to a level where I was able to free myself again I was very low-toned indeed.

A lot of evil purposes are concealed by an apparency of good intention and a lot of self-delusion, not to mention self-centredness, which is an attitude of 'I am right and you are wrong' which differs so greatly from the more enlightened self-awareness which comes with one's upward progress in Scientology. Then it is not a question of 'I am right...' but of 'I have found this workable'. That, by the way, is why this series of articles is headed 'Thoughts of....' leaving you free to accept them or reject them as you please.

Whilst lying in my warm bed this morning - there's ice and snow outside - I was thinking about good and evil when the story of Adam and Eve came into my mind and I found that it had some very interesting implications which I hadn't considered previously. God created Adam and created Eve from a part of Adam. Male and female created He them.

is brought to mind the idea that is prevalent in Eastern occultism that there is Spirit which differentiated into individual spirits of the same essence. Personally I don't go along with this idea as I mentioned in an earlier article, but to recapitulate for those who haven't read it or don't remember it, L.R.H. found that processing people towards this idea of identity lowered their case and tone levels, whilst processing towards the idea of individuality increased them. I also remember that he said, way back, that thetans could, in earlier times when they had greater powers, split themselves into two or more beings. The creation of Eve from Adam seems to be a case in point. The differences between male and female are a lot more than their bodily differences, and, in fact, they tend to have different but complementary outlooks. A well-balanced thetan will tend to have something of the opposite sex in his make-up, and, probably, quite a lot. This, of course, comes about from the experience of having many lives in both sexes, retaining some of the recollections of their experiences, even though it may be unconsciously, and having some idea of what has been learned from these experiences.

To return to Adam and Eve, they were living happily in the Garden of Eden until the serpent tempted Eve to eat the fruit of the Tree of Knowledge (of good and evil in some versions of the story) then she tempted Adam to do the same. A nice assertion of the male's alleged dominance being overcome by the female's guile. They fell from their state of grace and innocence, and were expelled from their little Paradise. The first idea that occurred to me about this expulsion was how akin it is to the very traumatic destruction of a thetan's own created universe to which L.R.H. makes such frequent references in the P.D.C. lectures. The second thought was of the strong sexual implications of the story. The serpent is a strong masculine sexual symbol, and it is the woman who succumbs to the temptation. Fruit, which always includes the seeds of new life, or to be more accurate, of new forms, is a female symbol. Just why this fruit has come to be associated with the apple I don't know. In Italy the fig is a strong female sexual symbol, and in India the yoni is represented by an onion, and so forth. Anthropologists and psychologists recognise that clothing was first intended to increase sexual desire. Adam and Eve covered themselves in leaves, and they are usually assumed to have been fig leaves. Nudity is not sexually stimulating after a short time, whereas a partially clad body becomes far more so. This anyone can experience by a visit to a naturist camp or beach. Some people may feel a stimulation at the unusualness of it - in their experience - but this quickly wears off and one takes no more notice of it than one does to clothing - less so quite often. It

may give an aesthetic enjoyment and appreciation, but that's not the same thing at all

So this story could be the temptation of thetans to take over physical bodies and to enjoy first-hand sexual experience, which some have done previously at second-hand by blanketting. Why was this fruit forbidden, and by whom? I dealt with some aspects of this in 'Thoughts No.5.' and it would seem to be a part of a control mechanism. Forbid a thetan something and he promptly wants it. Thetans in bodies are far more subject to control by others than those that are free and much in the P.D.C. lectures tells how and why this control occurred. So here we are back at evil purposes again. Power over others has long been regarded as being a corrupting process, with absolute power bringing absolute corruption. Is not any form of corruption an evil purpose? It has to be since it reduces others to the level of victims or, in Scientology terms, broken pieces in the game of life.

I know that my going down into the depths was a very traumatic and unpleasant experience, and appeared to have had a detrimental effect upon me, but I now feel that this was only an apparency because as I finally came up again through Scientology I had greater knowledge, wisdom and experience than I would have had without it. This, however, is by no means the end of the game, but is a much better aspect of the game where one can see oneself as becoming a competent player in the game whilst achieving a higher level of beingness than ever before.

Leonard Dunn

## LETTERS

Dear Gary,

Re. Adrian Putley's article

I was very pleased to see the emphasis on Thetan and O.T. If we lose sight of these then we are no longer talking about the same subject, and have succumbed to the implants and other nasties.

Incidentally, is Jon going in this direction with Humanistic Psychology etc.?

Where I strongly disagree with Adrian is in his use of the bridge building and engineering analogies.

Quite simply: ENGINEERING IS A PHYSICAL UNIVERSE SUBJECT AND IS NOT APPLICABLE TO SPIRITUAL CONCERNS.

Lest anyone thinks that I don't know what I'm talking about, I have a B.Sc. degree in Physics, and work daily on electronic equipment. Also, I trained as an auditor in the early days (1957) when Scientology was a truly spiritual subject, and have done considerable auditing. So I am familiar with both engineering and Scientology.

Attempting to apply engineering principles and procedures to the spirit brings about rather unfortunate results. One of the most noticeable of these is the mis-application of force in various guises such as 'electric shock therapy' and enforced disconnection.

Yours sincerely,

Peter Davis.

Re: "The Voice Of Reason" - Recon. No.25.

Dear Gary,

I am fully aware of Reconnection's policy of free speech and the publication of many varied view points, but, Jesus Christ! the above letter was a bit off to say the least!

I mean, in 250 words this neo-nazi Church agent G.L. Guinness ("Endlösung" huh!) made five generalities, lied three times and basically nattered about every major opinion leader and O.T. in the independent field. Blimey! I had to take two Anadin and lie down for half an hour after reading it - what suppression!!! Surely, for the greatest good, you could have used your editor's prerogative and refrained from printing such a piece of enthetal! A lot of us left the church to get away from just this type of heavy negative stuff and now its in OUR magazine. If this continues I can see a number of people take up his offer of doing A-E and going back to the C. of \$.

Well, it's done now and I suppose it's up to me to dead agent all the lies this Nazi pig made. "Dianesis" is a major breakthrough to achieving native state and Rene Mumford ("L. Ron Mumford"), its creator, is a marvel and quite simply a walking example of her innovative philosophy. I'll be doing some of her stuff next!

After much pondering, I figured out who "Jabba the Hutt" is. Jabba is a fictional character from the Star Wars Adventure and this just goes to prove that dick-head Guinness is another Cof\$ space cadet. I never could handle any of that Church space opera nonsense. Anyhow, I think he must be referring to Neville Chamberlain who happens to be the most senior tech. terminal in the U.K. - trained under the old man. True he has moved to Sunderland, but, in fitting with his unselfish manner, conscientiously commutes to London regularly to audit his long list of p.c.'s, and believe me, there are many. How he has earned the Church nick-name Jabba the Hutt is beyond me. Jabba is a huge lizard-like animal who eats frogs and is head of a large criminal network!

The line "squirrel O.T. Committee and its chairman" is, I think, referring to Julian (Andginsun) Bell. This NOT's completion (one of the biggest OT's I've come across) has reached the E.P. of Scn. and has now branched off into the study of the meditations of the Japanese Samurai and the ways of the sword. Mr. Guinness obviously doesn't understand the parallels between Scn. and Japanese fencing.

So Mr. Guinness from C.H.I.T., we're all doing very well thank you very much, and you can keep your A - E. We don't need your comments as we're all on source and O.T.

Regards, Paul Hornsey.

Dear Paul, get your Anadin out, COZ:-

#### THE VOICE OF REASON.

Thank you so much for printing my last letter, much to my surprise I might add! Since the letter appeared in your loathsome circular I am pleased to say that I have recovered many former staff and public who are now back on the road to truth, sanity and theta. However there is still much to be done. Special thanks to L. Ron Mumford and all those who created "Dianesis" and the latest issue of "Out of Bounds" (do what thou wilt shall be the whole of the law) which was responsible for most of my recoveries, they are still recovering. I see Mr Attack is still pontificating about the O.T. levels (which he is debarred from, by the way,) I wonder what he will offer in their place. What will be its cost? I feel he should re-read the HCOB 4 Sept. 1971 "Alterations", and also get fully word-cleared on HCO PL 27 May 1965 "Processing", in fact, I would recommend all the squirrels get to read HCOB 7 Feb. 1965 reissued 15 June 1970 "Keeping Scientology Working", and I quote "Squirrelling (going off into weird practices or altering Scientology (TM)) only comes about from non-comprehension." When I look at "tech." of the field that gets passed to me I realise that there is an amazing amount of non-comprehension of the basics of auditing within the independent field, and this is the why as to how the "field" came into being in the first place. A

supreme example of this ignorance is the coven guild into GPM's as a solution to their cases, it goes like this:

- 1) Their goal was : to become O.T.
  - 2) Their problem was : they had non-comprehensions/mu's.
  - 3) Their mass was/still is : their own overts and withholds.
- and it always will be until someone sits them down and makes them confront their crimes. That's the AS-ISNESS of it!

I must complain about the "ENTHETAN" who wrote the 1.1 article "Genesis", it is only what we in the Church have come to expect from the ringleader of the tech. thieves. The only reason he is not in court again is because his "tech" has as much in common with "Scientology" (TM) as he does with the human race. I have a quote he might ponder on, "who is the most foolish, the fool or his followers? This brings me to Mr. Mayo, wailing and bleating about his innocence (as usual) and signing off asking for donations (as usual). I really must stand up and tell all of you that I am surprised he didn't give you his Swiss bank account number, while he was at it, to make payment easier (such cheek). I can state now that my Church never has and never will take any legal action against him because he is not a well man and we are not vindictive, I only hope his delusions soon pass.

I got some rather interesting knowledge reports after my last letter so it's a successful action, and I am grateful to Mr. Earle. I hope he doesn't get the sack for printing my last ray of sunshine. I dread to think of what could happen to comm-lines if he ever got Attack-ed by the dupes of the psychs and their demonic hordes of enthetans.

Oh, by the way, I noticed in your last issue someone called John was looking for black magic, witchcraft, drugs and narco-masochism. I believe there is such a group just starting up near Brighton for only £500-00., he can get a real theta thrashing.

I sign off now, thanking all who contributed to my stat rise last month, and please keep up the good work, at this rate I shan't need my "standarte" for some time, still they are in reserve.

Gus L. Guinness.

Chairman Help Independents Turn. (C.H.I.T.)

P.S. Keep those knowledge reports coming in.

Dear Reconnection,

Those who can bear the thought that Scientology isn't working proceed. Those who cannot, go onto the next item.

Get a hold of your personal copy of The Book of Case Remedies, and I mean your personal copy not one you are going to sell or lend to anyone else.

Flip to remedy BA. Go to what to direct. Read through to the end. Get a pencil. After process Full Stop, append, "Or give him 'Has anyone ever said you were exterior when you weren't?'"

If the solution Ron has given is not doing much good, then you now have another to try.

Signed: Paul Lea.

Dear Gary,

I found particularly useful and enjoyable Adrian Putley's extremely well reasoned piece - 'sane' is the word that springs to mind - and Leonard Dunn's account of his early experiences in Scientology, which has redoubled my resolve always to beware of invalidating other people.

In short, I continue to derive great benefit from the magazine. Long may you and your efforts flourish!

Signed: R.M.

Dear Gary,

I enjoyed reading Leonard Dunn's reminiscences in the last issue of Reconnection. I became interested in Dianetics in 1955 and received an Associate Membership card (remember those?) signed by Jack Parkhouse who later assessed each member five pounds for a contribution towards the purchase of the new Org. building in Fitzroy Street.

Apart from Group Processing, which was very effective, my first serious introduction to Scientology was a five week-end Communication Course in 1957 at Fitzroy Street under the direction of Miss Harriot Yeller. Our first session was TR.O. and the first week-end we were paired off to confront for a period of 3 hours each in the morning and afternoon of the Saturday and the Sunday.

This particular TR.O. had an interesting effect on one member of the group acting as a student preclear. This chap (an ex-army Captain in his late 40's.) became faint during the first session and had to be given a prolonged assist by Harriot. When we discussed this problem with her during the evening, Harriot thought that the faint was due to a restimulation of a past death, but the remarkable thing was that the fellow had 'lost' his facial wrinkles, and was looking years younger! The following week-end he announced that for some inexplicable reason he had decided to take a serious interest in playing the piano, something which he had no interest in doing previously. Incidentally, a young lady in the class, who worked in the pharmacy at a London hospital, discovered that during these training sessions she could exteriorise quite easily and she wondered why the majority of her student colleagues couldn't!

I must agree with Leonard Dunn that there was a very friendly atmosphere in the Orgs. during those early days, and I believe we all shared the feeling that we were in at the beginning of something which was quite unique.

With every good wish,

Yours sincerely,

Ron Lewis.

A good friend of mine recently sent me this. I thought it was great, made me laugh, although it was personal, (this is the usual sort of letter he sends me,) I thought you might appreciate the humour.

co---A.A.C. Ethics Officer  
(if there is one)

co---P.C. folder (if one is kept)

#### DEV-T. IDLE. NON-COMPLIANCE. CRIME-REPORT.

GARY EARLE, EDITOR? of Reconnection.

The current state of affairs cannot continue without Gary's approval and continual out ethics, I, of course, refer to yet another month without an edition of Reconnection!

He has received my subscription 4 months ago! It is quite clear that someone else should take over the job as he is unfit or unwilling to do it.

It would seem that he places more importance on travelling around the country than delivering what he has already been paid to deliver. This is a long standing state of affairs and must cease. Gary has many abilities (so I've been told) reliability is not one of them. Let's face it, anyone can claim the longest running Independent magazine is their's, but how often is it delivered? Three or four times a year? I was led to believe, by Gary, that for TWELVE POUNDS! I would get 6 issues a year. This turns out to be a pack of lies, and I feel that a very, very thorough sec-check (at his own expense, of course) is needed to pull his huge OVERTS and DEEPLY HIDDEN WITHHOLDS. He is most obviously sitting on something BIG deep within his BANK (R6) Ref. HCOB "Rock slams and rock slammers". The only other solution involves considerable force and a baseball bat placed at or around where his temporal lobes once existed!

I do hope Gary, even in his present case state, can duplicate what is needed and wanted by the public, so, GET YOUR BLOODY ACT TOGETHER, or just close down, but don't con the public or pretend the "it's not my fault" routine any more.

Ruth Minshull fans will be happy to learn that a special manuscript edition\* of her new book, MAKE YOURSELF LUCKY, is now available.

[\*Manuscript edition: typewritten, double-spaced sheets, Xeroxed on one side. Sturdy cover with plastic comb binding. Available only in this form.] This could become a collector's item.

In this though-provoking book—rich with quotations from some of the world's greatest thinkers—Ruth Minshull takes ageless wisdom and makes it snap, crackle and pop with contemporary wit. Spurning traditional platitudes, mysticism and rabbits' feet, she examines our luck, good and bad, and tells us how we can change it.

She answers such questions as: Why are some people so much luckier than others? Is our luck purely a matter of random chance or can we control it? Why are we often discontented, even when we "have everything?"

Although her stunning accuracy may have you squirming in your chair, her irrepressible humor will leave you with an uplifted spirit and hope in your heart. You'll want everyone you know to read it.

(Note: Ruth Minshull's earlier books, Miracles for Breakfast, How to Choose Your People, Ups and Downs, etc., are out of print and will not be republished.)

Make Yourself Lucky is much more than a book—it's a lesson on how to LIVE life.

Price: \$25.00 (plus \$5.00 postage and handling). Payment must be in U.S. funds.

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BOOK REVIEW: Make Yourself Lucky  
Ruth Minshull

Anyone who read and delighted in Ruth Minshull's How To Choose Your People will be very glad to hear that she has written another winner: Make Yourself Lucky. In it Ruth tells how anyone, with the help of a good friend, can relieve his or her mind and spirit of those things that keep us awake at night wondering where we went wrong. And after we have unburdened ourselves there is the joy of looking for and finding the interest, avocation or hobby that uniquely gives us happiness in the doing.

Quotations from many sources, from little known to famous, are scattered through the text enhancing and underlining its meanings. The provocative Table of Contents leads us from "Is It Really Lucky?" in Chapter 3 to "The Real Thing" in Chapter 17: a trip of enlightenment. Available from the Clear Center or direct from SAA Publishing, P.O. Box 117, Northport, MI 49670. (Shipping charge \$2.50; discounts for quantity purchase.) Special manuscript first edition, \$25.00.

# ATTACK TALKS !



A few weeks ago I received a scathing attack upon my American travelogue. I had deeply offended the author with my criticisms of American apples, supermarkets, et al. Re-reading my original article, I feel that I honestly reported my observations, but I can see that my initial intention did not carry through. My fundamental point about the US was the realisation that everything is not actually bigger and better than it is in Britain. I was surprised that the quality of life in Britain is not far distant from that in the US. California does have climatic advantages (though the heat in LA was as difficult for me to bear as our own tedious winter). Obviously, these were the observations of a tourist spending only six weeks of the Autumn (or Fall) in California. I hadn't intended to be snotty.

Do any of our readers have photographs of LRH, the SO ships or of CofS buildings which are not CofS copyright? I'd be interested to hear from you if you have.

It was a pleasure to see the Gerbodes and the Mayos in East Grinstead at the beginning of June. Sarge has written a book which lays out the basis of 'metapsychology', and he left a copy of his manuscript with me. From what I've read so far, it will help greatly in the establishment of the post-cult movement. Gary asked me to say that there will be a report of David and Sarges' talks in a future Reconnection.

David told me that Jon Zegel has settled with the CofS. They are removing his name from the suit (which we tend to call the Mayo case, but which includes many others) in return, apparently, for a new Zegel tape where he withdraws everything he said on the previous tapes, and for a new statement with regard to David's supposed involvement with the Danish NOTs packs. Jon is allegedly reversing his previous sworn statements and saying that David did have access to the Danish packs, or copies thereof. It is tempting to launch an attack against Jon as a turncoat. Tempting, but I have no intention of doing it. Jon took a great many risks to help people. He also incurred a great deal of harassment as a consequence. Nothing he can do now will undo those tremendous contributions.

The case against Mayo, et al, goes for another pre-trial hearing on June 30th. For the first time the judge will be permitting evidence about the CofS's maltreatment of David. This could well change her mind.

## CRITICAL CRITERIA

"A 'science' which depends on Authority alone is a breath in the wind of truth and is therefore no science at all", LRH, DMSMH p.127.

Before crossing a bridge it is usual to want some idea of where it leads. Since the release of the Grade Chart in the early '60s, the Scientology Bridge has led to progressively higher states of case number, without necessarily leading to progressively higher states of ability. Many people have only a vague idea of where the Bridge is supposed to lead, so let's look at some of the promised destinations:

In 1950 the Bridge was meant to lead to the state of Clear. DMSMH promised that the state had been easily and stably achieved. The criteria for Clear were precise: "A clear can be tested for any and all psychoses, neuroses, compulsions and repressions (all aberrations) and can be examined for any autog (self-generated) diseases referred to as psychosomatic ills. These tests confirm the clear to be entirely without such ills or aberrations. Additional tests of his intelligence indicate it to be high above the current norm. Observation of his activity demonstrates that he pursues existence with vigor and satisfaction" (p.8). According to DMSMH, the Clear experiences improvement of eyesight, can use his imagination in its entirety, and his "IQ soars" (p.90). He does not suffer from arthritis, bursitis, asthma, allergies, sinusitis, coronary trouble, high blood pressure or the common cold (p.51 & 52), nor dermatitis, eye trouble, ulcers or migraine (p.92). The engram was described, categorically, as the "single and sole source of aberration and psychosomatic illness" (p.68). The Clear also has a staggering memory, and can "auto-control his whole time track back to conception" (p.367).

Before the book was published, 273 people allegedly received auditing (p.51). It was promised that the vast majority of people could achieve the state of Clear: "It is a matter of laboratory test that all individuals who have organically complete nervous systems respond in this fashion to dianetic clearing" (p.8); "Any person can be cleared unless he has ... had a large portion of his brain removed or ... been born with a grossly malformed nervous structure" (p.17). Further, the state of Clear would be achieved in between 30 and 1,200 hours (p.392). [I am indebted to Mitch Beedie for his thorough annotation of DMSMH].

Unfortunately, this was not so; the Bridge did not lead to these remarkable states. No-one fitting the description came forward, though many individuals received thousands of hours of Dianetics. The only exhibition of a "Clear", at the Shrine Auditorium, in Los Angeles, in August, 1950, was a fiasco. Sonya Bianca (or Ann Singer as she is called in Research and Discovery volume three [ps.20-24]), proved to have very imprecise control of her time track. She couldn't even remember the colour of LRH's tie when



his back was turned. Clear as defined had not been achieved. The criteria had not been met. The Bridge did not lead to its promised destination.

At which point the skeptic shrugs, says "it was just another con" and walks away. But wait a minute: Dianetic auditing can lead somewhere. If the criteria had been accurately defined the picture would be very different. Dianetics was badly oversold, possibly to attract attention, possibly because in his enthusiasm LRH genuinely believed it could produce the promised results, and possibly for less noble motives. However, it was a remarkable piece of work, and it was effective, especially when compared to the available therapies of the time. Dianetics does sometimes deal with a psychosomatic ailment; it sometimes improves memory; and it usually helps an individual to reconsider his experiences. These are valuable destinations.

In 1952 LRH announced a new state, even more advanced than Clear. He dismissed early Dianetics with this statement: "in auditing the current lifetime, one can obtain slow and mediocre results" (History of Man, p.6). This either admits that Clear as defined in DMSMH had never really been achieved, or says that the wonderful state described there was in fact "mediocre". The new state on the other side of the Bridge was "Theta Clear", and with it LRH gave a radical new set of criteria for effective processing. The Theta Clear would be "capable of dismissing illness and aberration from others at will", and "able to produce marked results at a distance" (LRH promotional piece from Phoenix, 1952).

Initially there were even promises that this state could be achieved in as little as twenty-five hours. Myths surround the early OT processes, claims that they achieved everything that was promised, but were "unstable". Although I've read accounts by, corresponded with, or interviewed many of who anticipated in those early days, I've found very little in the way of corroboration. The Bridge simply didn't lead to the promised destination.

Although the term "Theta Clear" was retained, LRH replaced it in general usage with the now more familiar "Operating Thetan". In 1966 (after the release of OT 2), this was defined as "the state of complete spiritual freedom from the endless cycle of birth and death and ... personal immortality containing full awareness, memory and ability as a spirit independent of the flesh ... In Scientology this state has been attained. It has been achieved not on a temporary basis, subject to relapse, but on a stable plane of full awareness and ability, unqualified by accident or deterioration. And not limited to a few ... In Scientology a Clear can walk his way to Operating Thetan, not in the decades demanded by a temporary state in past ages, but within months or at most a year or so" (The Auditor, issue 19). To put it simply, the OT is all-capable.

The promises continued to be made, and the end of the Bridge moved further and further away. In nine

years in the CofS, and almost four out of it, I've never met a "stable" OT.

This sounds like more bad news (Atack being his usual savage self), but, again, it is a question of criteria. Promises have been made, and Scientology most certainly did not, and does not, deliver what it promises. Of the thousands of people who have taken OT levels, only two have undergone proper testing - Ingo Swann and Pat Price. According to testers Russell Targ, and Hal Puthoff (himself a Scientologist), they performed impressively, as did non-Scientologist Uri Geller. Two out of thousands is worth taking into account, but it doesn't make a science. Even two out of two doesn't make a science. And despite their impressive demonstrations, even Swann and Price did not satisfy all of the criteria set by LRH for an OT (see Targ and Puthoffs' books for more details).

These experiments were tremendously valuable in the attempt to provide a truly scientific footing for various psychic abilities. Unfortunately, the general approach to Scientology depends far less upon this rational approach. It has far more to do with Belief. A great deal of the name-calling, the upset, the antagonism, the commotion and the sheer nastiness which emanates from Scientologists is derived from their confusion between a belief system and a scientific system. LRH claimed that Scientology was a "religion" but avoided the necessary aspects of conventional religion which deal with worship and belief. Scientology was a "religion" but it was also a "science"; every claim could allegedly be proven, but to demand proof was an aberration (!); Scientology was a form of "mental therapy", though it had nothing to do with "mental therapy", because it was solely "spiritual". It was whatever seemed to fit the bill at the time, no matter how contradictory the new statement.

While a scientific system cannot be wholly devoid of belief (because we don't actually know everything yet), it is established in an attempt to define and predict the results of procedures through logical thought, direct observation, and verifiable experiment. In theory, every aspect of science can be questioned and tested, whereas belief systems are based upon faith in an individual or a teaching. They depend upon the insight of a teacher who is to be believed, because he is supposedly (and often actually) more developed than the believer. The infallibility of the Pope cannot be demonstrated through straightforward, rational argument. He is infallible because he says he is, and because Catholics believe he is the "Vicar of Christ", so are willing to take his word for it. Belief is not necessarily bad, but it is not science.

If Scientology were a science, its practitioners would provide proof of its usefulness rather than launching tirades against its critics (using the word critic in its full sense, not just to mean "detractor"). Of course, this is unfortunately not

true of science itself. The history of science is full of warring personalities, but in the end we accept Newton's Laws despite his rather perverse and unsavoury character. To use LRH's phrase, the personality of the creator and the value of the thing created are "data of incomparable magnitude". They are not the same order of beast at all. That doesn't mean that we can excuse an unscientific approach, if it is claimed to be scientific.

If Scientology is to become a science, or part of a science, then it must know and state what is on the other side of the Bridge. And it must be able to get there. Perhaps there are a series of Bridges, rather than the seemingly endless one advertised by the CofS. And perhaps their Bridge is going somewhere rather unpleasant.

One of the problems that occupied Sarge Gerbode when I first met him in Summer '86 was which Bridge should be developed. There seemed to be a choice between the lower Bridge, with an emphasis upon clearly defined results and procedures which can be readily justified, even to the less mystically inclined; or an upper Bridge which achieves the promised states. I plumped strongly for the former, because I think attempts to help people to become well-balanced and wise, and above all ethical, have to precede the creation of super-power magicians who can zap people. It is a matter of criteria.

Despite the Data Series, and the insistence on determining relative importances, Scientology itself has never been ordered into its relative importances. A study of Christian sects will readily show that their differences are based upon the relative importance they accord to parts of scripture. These differences are not necessarily as sweeping as the Unitarian belief that Christ was human. The major doctrinal difference between the Eastern Orthodox and the Roman Catholic churches seems to have concerned a simple phrase in the Creed. Catholics call Mary "Mother of God", where the Orthodox call her "Mother of Christ". Practitioners of Scientology will inevitably elect their own favoured principles to the position of greatest importance (this is true for Church members and Standard Techies too). For example, it is possible to elevate, and to extend, the principle of not evaluating for the preclear, and try to use no indoctrination at all. The preclear would remain untrained, would do no courses and read no books, and be given none of the theory until he had crossed the Bridge (or at least a Bridge). Then he could look back and see if the theory matched what he had actually experienced. He would learn the laws of himself through counselling rather than through indoctrination. The first process would be word-cleared, and away he would go. Without being instructed in the dogma of reincarnation he would hopefully discover its validity when one day the "earlier similar" command sent him scurrying into a past life.

But most people want to have some idea of where

they are meant to be going, and what they are meant to be achieving. And they will already have their own criteria of what is desirable. Whether he tells the preclear or not, the auditor has to have some idea of the purpose of auditing. Unless he is willing for counselling to be a magical mystery tour, in which case he will readily accept bad as well as good effects.

LRH gave some very handy criteria for the purpose of auditing. Perhaps the most important is that the preclear's Affinity should increase. The Tone Scale is a rising scale of criteria for emotional states. The nervous should lose their unnatural anxiety. The screaming maniac should calm down (without naming any names, this criteria has not been met in the CofS yet). The apathetic should learn to act.

But can we rely solely upon the Tone scale as a measure of Affinity? Part of the problem created by Scientology as it stands is an imbalancing of personality. People often do become less timid and more self-confident. Unfortunately, they sometimes keep on going and become self-opinionated and authoritarian, demanding that others accept their (or what they consider to be Ron's) view of the universe. At worst they become bullies (back to the screaming maniac). Somehow Tone 40, which is serenity of beingness on the Tone scale, comes to mean yelling (as in Tone 40 intention). Instead of rational considerate individuals, Scientology can create a veritable hornets' nest of fanatics. Can and all too often has.

In the philosophy of Scientology there is a set of criteria for the 'OT', which need to be carefully considered by Independents. It is all well and good to tinker with processes and procedures in an attempt to extend or improve the Bridge, but it is imperative that the proposed destination of the Bridge be firmly established before the journey begins. Not only is the OT 'Up-Tone', but he is 'Upstat'. The virtue by which Scientologists usually judge others are not the Christian virtues. It is up to each of us to decide which are real virtues, but let us consider some examples. Compassion has become one of the key words to Independents. The lack of it is a frequent discovery after leaving the CofS. Scientologists realise that they have gradually become more callous (or at least that other Scientologists have become more callous, but we'll come to the sin of pride next, and the moles in other people's eyes). Humility is considered not only weak but self-destructive, as is its little brother, modesty. Boastfulness and braggadocio are acceptable. Self-criticism is not permitted according to the Code of Honour (though it is, paradoxically, the chief inability of the SP). Sympathy is a cuss word (Behavioural Psychologists would agree - we should only "reinforce" positive behavior). Poverty went by the boards long ago, though it is a state that many Scientologists have achieved, to the point of destitution, in their desire to become OT. In fact,

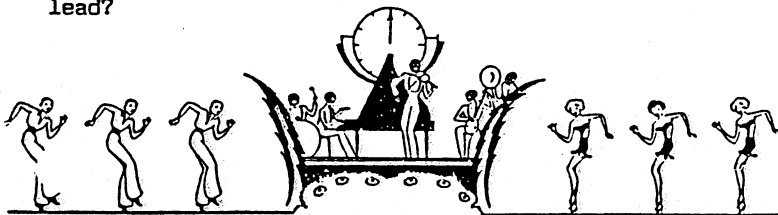


despite LRH's hearty agreement with the Christian maxim about camels and needles' eyes (in 8.8008), materialism and the cult of acquisition is de rigueur in Scientology. Individuals are measured by their earning power and their MEST. Wealth and physical health add up to being "Upstat". The exertion of (supposedly Tone 40) Intention over others, with little thought for their desires, is also paramount, and indeed the supposed hallmark of the OT. The old OT VII course was dedicated to it. Chastity doesn't get a look in. Adultery is an everyday matter to be solved by Confessional (certainly more civilized than stoning to death, but less effective in preventing future occurrences).

I'm not making judgments, I'm just pointing out some of the criteria resident in the idea of an OT, as stated in Scientology. I might add that he, or she, would also not be a communist or a homosexual. So Russia, China, Cuba and a large part of San Francisco can forget it for the moment.

Presuming that we actually have the right to couple a psychotherapy to an ethical or moral code, what are the attributes of a real Clear, or a real OT, and can they be achieved? What should we be trying to achieve?

LRH overflowed with intelligent and stimulating remarks. Among them he outlined the concepts of other-determinism, self-determinism and pan-determinism. The last seems a desirable state, as does the phrase LRH adopted from Pragmatism - the greatest good for the greatest number. But what constitutes pan-determinism? And what is the greatest good? And, finally, isn't it time to take a good, hard look at where the Bridge is supposed to lead?



## HUMANISTIC PSYCHOLOGY

Following on from my point about Humanistic Psychology in the last issue: one of the possible surprises in store when studying psychotherapy is its workability. Many people have benefitted tremendously from psycho-analysis, group therapy, psychodrama, Rogerian work, or whatever. Oddly enough, that's why these therapies have continued to attract clients. Freud seems to have been very successful at times, but because he wanted to find something that worked permanently in all cases, he kept abandoning methods which worked very well temporarily, or on a number of cases. Nonetheless, people were cured of hysterical symptoms (i.e. psychosomatic conditions) through the original form of Freudian analysis. These therapies can do good.

The misbegotten notion that Scientology is the "only workable" system, will ensure that it remains a cult. It's hardly a premise which will help to scientifically validate Scientology, and in the real world scientific proof is necessary. An exclusive

approach, called the "Only One" by LRH, is anti-scientific, insisting as it does that Scientology is consistent, complete and inviolable, and avoiding any criticism or contradiction. Suggestions, let alone experiments, which bring tenets into question are rejected without inspection. "Einstein said it was true therefore it is true", is an obviously ridiculous statement. The same holds for "Hubbard said it was true therefore it is true". Such a view of Scientology has more to do with ego, and the insecurity of the individual holding the belief, than with science. True science is more like the description of the reality level of a Tone 4 given in Science of Survival: "Search for different viewpoints in order to broaden own reality" (column M).

Jon Atack

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DAVID W. MAYO

May, 1987

Dear Friends,

As you no doubt know, in August of 1986 the 9th Circuit Court of Appeals reversed RTC's injunction against the use of NOTs, Solo NOTs and AA V - AA VII materials. The CoFS appealed that decision to the Supreme Court early this year (1987). In February, the U.S. Supreme Court announced that they would not hear arguments on RTC's petition, thereby leaving in place the 9th Circuit Court's earlier decision that these religious materials are not trade secrets.

This is a major victory both for this lawsuit and for the whole Independent field. By taking their suit for "trade secret violations" to the U.S. Supreme Court, the RTC and CoFS have established a precedent. We have successfully shown that the upper levels, being religious materials, are not trade secrets.

On November 10, 1986, Norman Starkey, as executor of Hubbard's estate, registered a copyright on the NOTs materials, claiming that L. Ron Hubbard was the author. He claimed, fraudulently, that the NOTs materials are examination answers, and thereby received permission to file an illegible copy of the materials.

On November 20, 1986, Norman Starkey granted RTC exclusive license to use the NOTs materials and to sue for any copyright infringement on them. RTC then made a motion to add "copyright infringements" to their complaint against us. This was granted by Judge Pfaltzer, despite the fact that this claim is inconsistent with their original trade secrets argument, and that 2 years had elapsed since the original complaint was filed. The CoFS has also twice attempted to get injunctions placed on the use of upper levels. We have successfully defeated both attempts. Regarding their attempt to get an injunction on the basis of copyright infringement, the Court said:

*"This inquiry is complicated by two characteristics of the copyrighted material:*

- (1) NOTs describes a process or procedure which cannot itself be copyrighted, and*
- (2) NOTs is alleged to be the sacred scripture of a religion.*

*"Keeping in mind the similarities required by the subject matter of the two works, and scrupulously avoiding any evaluation of the religious doctrine contained therein, this Court cannot conclude that the ordinary reasonable person would find NOTs and AAV substantially similar in expression. This finding is different from but not inconsistent with the Court's finding of substantial similarity that led to the imposition of the first preliminary injunction in this case in November 1985.*

*"A preliminary injunction could and very likely would cause irreparable injury to defendants. Defendants and the adherents of the new Church are likely to be prevented from practicing their religion by the issuance of an injunction. While in theory the new Church would be permitted to practice -- and could not, of course, be enjoined from practicing -- the auditing procedures described in AAV, in practical effect they would find this practice significantly chilled by the fear that whatever materials they used might violate an injunction. The first preliminary injunction in this case apparently put the new Church's Advanced Ability Center out of business. A very strong showing of hardship to plaintiffs would be required to justify the imposition of an injunction so severely affecting defendants' constitutional rights to practice their religion unhindered." (MRP)*

RTC is now appealing this denial of an injunction to the 9th Circuit Court. We are confident we will win this appeal as resoundingly as we won the earlier one.

Some Independents have felt that "It can't happen here!", that the U.S. legal system will protect them. Others have felt that if they leave RTC alone, RTC will leave them alone. Recently, I have even heard people saying, "The CoFS is not filing new suits anymore." This is wishful thinking. RTC has started an international program of harassing Independents by filing copyright suits, so far two in England and two in Switzerland; undoubtedly more to come.

A month ago, Maude went with one of our attorneys to RTC/CoFS depositions of UK witnesses. These went well — for our side. The CoFS was completely unable to support their recurring natter that I (David Mayo) received a copy of "stolen NOTs materials".

Some have suggested that we take the offensive. We are doing so by vigorously pursuing our counterclaim against RTC/CoFS for their outrageous actions. RTC is trying to get most of our counterclaim dismissed. For instance, they are claiming that they haven't engaged in libel since 1983-4, even though there are well-documented subsequent instances of their distributing, mailing and showing copies of derogatory publications.

You can help us to put together a strong offensive. Before the remaining RTC claims go to trial, our attorneys must do discovery, including amassing reports and depositions, to document our side of the case. So, in addition to financial support, it would be a big help if you would send us written reports of any instances you know of in which a representative of RTC or CoFS, showed or mailed my SP declare, the "Story of a Squirrel", or any other defamatory matter to you or anyone else. Also, reports on any instance of harassment or use of the "Fair Game Law" would be very helpful. Such reports can be brief, but should include the names of the persons involved, their connection with RTC/CoFS, what was done, and when and where it happened. If a piece of printed material was involved, please attach it, including the envelope it was mailed in, if you have it.

While it is long and arduous, our lawsuit is settling the major issues necessary to prevent RTC from establishing a monopoly on a very workable path to spiritual freedom. To date, thanks to your support, the RTC has failed in these attempts, but they are continuing to appeal decisions which go against them, and the need for continued support has never been greater. Your help is truly appreciated.

Sincerely, David Mayo

# Supreme Court Turns Down Scientology Plea

## Way Cleared for Former Member to Start Seizing Church Assets to Satisfy Award of \$30 Million

By DAVID G. SAVAGE and JOEL SAPPPELL, Times Staff Writers

The Supreme Court on Monday rebuffed pleas by the Church of Scientology of California for relief from having to post a bond of up to \$60 million to guard its assets against seizure while it appeals a huge Los Angeles jury award.

Scientology lawyers have argued that payment of the bond would plunge the church into bankruptcy. But the state court judge who presided over the jury trial contends that the controversial organization's claims of poverty are untrue.

The high court action stemmed from a Los Angeles Superior Court jury's award last year of \$5 million in compensatory damages and \$25 million in punitive damages to ex-Scientologist Larry Wollersheim, who contended that the church harassed him and drove him to the brink of insanity.

The Supreme Court's decision clears the way for Wollersheim to begin seizing church assets to satisfy the \$30-million award.

Under California law, a losing litigant must post a cash bond of twice the amount of the award or a surety bond costing 1½ times the award to block the winning side from collecting a judgment while an appeal is under way.

This would require the church to pay a cash bond of \$60 million or post \$45 million if they could obtain a surety bond.

In October, the high court granted the Church of Scientology of California's plea to stay posting of the bond. But after five months of delay, the justices on Monday vacated the stay without comment and rejected the church's appeal.

Monday's action followed by two weeks a similar high court ruling involving Texaco. The beleaguered oil giant had asked the court to void a Texas bond requirement while the company appealed a \$10-billion verdict in favor of Pennzoil.

### State Court Battle

The justices said Texaco would have to fight that battle in Texas state courts. The high court's action Monday, in effect, would require the same for the Scientologists. But the church has already lost the issue in the California courts.

In legal papers seeking to have the bond requirement voided, church attorney Leonard P. Boudin insisted that the organization "will be severely crippled or destroyed by a judgment of questionable constitutionality" since the organization's net worth is only \$13 million.

The church's claims of imminent financial ruin, however, have been disputed by Wollersheim's attorneys and by Los Angeles Superior Court Judge Ronald E. Swearingner,

who presided over the trial.

In a strongly worded opinion last September, Swearingner said "the claim of relative indigency is not believed by the court, and the court has had ample opportunity to examine and consider the credibility of the defendant during 5½ months of trial and extended post-trial proceedings."

Swearingner said Scientology is composed of interconnected entities, including the California church, which form a "monolithic whole." Swearingner said the Church of Scientology of California transferred "virtually all of its assets and functions" to those other entities between the time Wollersheim filed his lawsuit in 1980 and the start of the trial in February, 1986.

"If the defendant is indeed indigent," Swearingner said, "it is an indigency of its own making."

The transfers, Swearingner said, "are seen as mere jiggery-pokery [deception]. The power to transfer out to a sister entity is the power to transfer back in 'when the heat is off,' so to speak."

Moreover, Swearingner charac-

terized as "pure sham" arguments by the church that the bond would deprive its parishioners of the right to practice their religion.

"Proof has shown that the real estate, furnishings, fixtures and stock in trade of Scientology are in possession and control of other Scientology entities," the judge said, adding that the Church of Scientology of California "is merely a shadow of its former self. . . ."

### 'We Don't Have \$60 Million'

Reacting to the Supreme Court ruling, church attorney John Peterson said Monday that the church will not post the bond.

"We've made it clear that we don't have the \$60 million," Peterson said, emphasizing that the church is nonetheless pressing ahead with its state court appeal of the Wollersheim verdict.

Peterson said the church will consider further litigation should Wollersheim's lawyers move to seize church assets.

Neither Wollersheim nor his attorneys could be reached for comment.

As for Swearingner's September ruling, Peterson said the judge

Continued from Page 10

"doesn't know what he's talking about." The transfers of assets and responsibilities from the California church to other Scientology entities, Peterson said, were done openly and lawfully.

"Any asset that was put into another corporation, there was value received for it" by the Church of Scientology of California, Peterson said.

#### 2 Months of Demonstrations

Last year's jury verdict of \$30 million to Wollersheim prompted nearly two months of demonstrations in the Los Angeles Civic Center by Scientologists from around the world. They contended that their religion was being unconstitutionally attacked in courtrooms across the land.

The Wollersheim lawsuit was but one of dozens filed against Scientology by disaffected ex-members, who charged that they had been defrauded and harassed

by the organization. Scientology late last year paid millions of dollars to rid itself of virtually all of that litigation.

In a December interview with The Times, a church lawyer insisted that Scientology would not "pay a dime by order of the court in the Wollersheim case." He said "that case will be litigated as long as it takes."

But Peterson said Monday, "We are always amenable to talking settlement."

Also pending is a \$1-billion class-action suit filed in December against Scientology and its leaders by an organization claiming to represent 400 ex-members of the church. Among other things, the suit accuses certain organization officials of plundering church coffers.

This story was reported by David G. Savage in Washington and Joel Sappell in Los Angeles.

Los Angeles Times

#### COURT VICTORY FOR THE FREE ZONE IN DENMARK

The Copenhagen High Court made a decision on February 17, 1987 which will break some key policies in the church. Because it cannot hereafter keep PC nor Ethics folders.

The background is quite ironic, as it was the church which started the debate concerning misuse of data files and the dangers of the all knowing big brother. The church had lots of experience in this field e.g. with the Interpol Files and the B1 files in the GO1

So it was a big win for the Guardians Office when Parliament passed the "Register Law", which regulated the use of various data files.

The law made it illegal to register sensitive personal information, when there was no specific good reason for doing so.

Authorities could however read in the newspapers how the church misused the personal information obtained in auditing sessions. And the courts could see how evidence in law suits was taken directly from PC folders.

So in 1984 the authorities ordered the church to delete all sensitive information in its files. All PC and Ethics folders came under this, and the folders were ordered to be destroyed. The church did not comply and Q and A'd for a couple of years. But last year they became forced to sue the authorities to have the order reversed.

At first the court stated that the church would lose in all counts. But luckily for the church the Free Zone then intervened in the case with the mitigating viewpoint, that PC-folders should be permitted on the condition that they had to be in the custody of the PC.

And in the verdict of February 17, 1987 the court accepted that viewpoint.

This means that anybody can now claim their PC-folder etc. from the church. As can be expected however, the church is not much inclined to follow the court order, and the authorities will have to put some ethics in on these guys. But in the long run, there is no doubt, that our confessions will be out of the hands of the evil folder empire.

Ole Gerstrom

#### QUOTATION FROM L.R.H.

##### ADMIRATION

"A thing which is loved has to be trapped and caged, and a thing which is admired is a thing which you like to set free."

"There's all the difference in the world, then, between a top scale emotion like admiration and a bottom scale emotion like love. Love is down there with hate so close to it that they flip like a gambler's card."

"Passionate devotion, very very passionate devotion, when it does not include observation is love. Devotion where it does include observation would be admiration."

##### Comments on the above Quotation

With reference to L.R.H. stating that love is a bottom scale emotion, the Chart of Human Evaluation says that at 4.0 on the Tone Scale affinity is expressed as strong, outgoing love. So it can be a top scale emotion, but this is really an attitude towards Life and Mankind. There are many types of love, and it is, perhaps, helpful to place them in one or other of the following categories:

1) Attitude towards Life and Mankind - this is the love expressed by saints, avatars and, it is to be hoped, high case-level Scientologists. This type of love is open, indiscriminate and not fixated on individuals; it has no sexual content; it is pure theta.

2) An "in love" fixation on an individual, often with a sexual content, or a dynamic - in this category, with individuals, there are as many types of love as there are combinations of valence because, lacking pure theta, the attraction is between valences. "In love" fixations can also occur with people who have obsessive interest in animals, plant forms, art, etc. Many a man does not know that he is having a love affair with his veteran car, yet he spends more time, thought and attention on it than he does his wife. It is in this category that love may be towards the bottom of the scale along with hate. The lower the lover is down the Tone Scale from 2.0, the more the loved one has to be trapped and possessed by him. The higher the lover is above 2.0 on the Tone Scale, the more he can grant sufficient beingness for the object of his love to remain free, even though one aspect of love is to cherish, help and care for the person. It is at this high tone level that love and admiration can co-exist, and both would include the factor of observation.

Between 1.5 & 2.0 on the Tone Scale, love can turn to hate, but this is not the bottom of the scale. Lower down, love would turn to fear or grief at loss of the loved one.

Admiration is really a subject all of its own. It is basically recognition of the fact that the person admired possesses or demonstrates a quality that the admirer would himself like to possess, or a quality that the admirer considers desirable and outstanding.

In the Factors, L.R.H. states that any particle is better than no particle, but the particle of admiration is best of all. Incidents concerning his early life certainly demonstrate that he sincerely believed this, even to the extent of exaggerating his exploits and achievements. Before criticising him, however, let us ask whether we ourselves were particularly proud of our cases before we were able to benefit from the subject which L.R.H. founded.

Perhaps the last word on the subject is to be found in the Code of Honour, "Don't desire to be liked or admired."

Leslie Lee

## WHITHER THE FOURTH DYNAMIC?

I had this crazy idea, from someplace, that OT's are supposed to be pan-determined, and that pan-determinism means taking responsibility across the dynamics. This puzzled me because, although there must be quite a lot of OT's around, I could not think of any who seemed to be taking responsibility for the fourth dynamic. On checking in the Tech. Dictionary, I found that pan-determinism is only the WILLINGNESS to act on all dynamics. The puzzlement, however remained; why weren't they doing anything?

Which brings me to the point of trying to define what the 4th. Dynamic is. In HCOB 23rd. June AD10 (1960) L.R.H. wrote, "The 4th. Dynamic, Mankind, is now an understood zone of operation, and is declared herewith to be operational for a Scientologist. The prize of understanding Man as a racial and political species has fallen to our hand. Don't smile, I know it's an incredible announcement, but it's factual." A quarter century later, a wry smile is understandable. It is not much of a definition, either, nor is the one which is bundled in with the other seven dynamics.

There is a gradient associated with the first four dynamics, both in complexity and in the reach required of an individual to encompass them. From an individual, to a family, to a group, to larger groups and on to often enormous groups like countries. The larger groups have within them sub-groups, and it is here that the 3rd. Dynamic begins to blur into the 4th. As the groups get bigger, the sub-groups get ever more hard-edged, and also tend to develop sub-groups of their own. We may call ourselves British, or Spanish, or American; but in the realities of our daily lives, we rely on membership of, usually several, smaller groups to support us. It is the success or failure of those groups, interacting with other groups, which make or break our lives. That is the 4th. Dynamic; that in terms of society, is politics.

Politics, of course, is not confined to government. Wherever there is interaction between groups there is politics. Some OT's must be involved with the 4th. Dynamic in their workaday lives, so my puzzlement should really be confined to wondering why none of them seem to be involved in wider, social politics.

The aberrations of the C. of S. can be ascribed, in large degree, to the failure of its senior staff to treat it as a 4th. Dynamic entity. The constituent parts of any sane political entity must be granted reasonably equal autonomy, responsibility and authority. A situation where most authority is vested in one individual, cabal or even an oligarchy, is a situation ripe for tyranny.

That HCOB introduced the 'Special Zone Plan'. In a later paragraph L.R.H. wrote, "Improvement is the common denominator of all our ideas, and of course each one has a zone of interest where he or she feels improvement is most needed or where he or she would be most comfortable in doing the work of improvement." All Scientologists were supposed to sally forth and set their chosen zone to rights. It was picked up again in the late seventies with the 'Operation 4th. Dynamic' effort. That folded, too, in quite short order. However, the main point of interest to me in those two schemes is that neither actually addressed the 4th. Dynamic.

Although there is considerable overlap between dynamics, the main thrust of the 4th. must be in regard to the interactions between groups. In spite of that reference to Man being a political species, neither Special Zone, Gung Ho nor Op. 4D. were concerned with this to any degree, but rather with the actions of individuals within groups. When there were ventures into 4D. they were thoroughly unrealistic. Gung Ho groups, for

instance, were supposed not only to tell other voluntary groups what they should be doing but also sell like, for money the technology for doing it! It is the oligarchy bit coming up again, I guess. Also, that idea, that hard cash is the only really acceptable form of exchange, is rooted deep in C. of S. philosophy.

So, what might be a workable 4th. Dynamic Technology? While emphasising 'might', here are some ideas. Size and sphere of interest are key considerations here. If the number of groups involved is too great and / or if they are too disparate, few people will be capable of assessing what an optimum solution for them would be. This is not a novel conclusion. One sees the oddity of mighty transnational companies making believe that their component parts are really separate little companies. That the make-believe falls short of the reality is demonstrated by those once-ailing parts of huge companies which are now prospering after management buy-outs. While it is true that an organisation managed by OT's and staffed entirely by people who have had Life Repair, at least, could successfully handle a much bigger enterprise than the average management and staff today, there are other factors. One other reason large organisations don't work well is that they restrict the game-potential of too many people. This gives the lie to L.R.H.'s contention that C. of S. could continue expanding, almost for ever because there would be a demand for its product until the universe was OT. The demand might be there, but, with a highly structured centralised organisation, there would not be enough challenge to retain its more able members.

There are a number of factors which go into determining an optimum group size and composition. It should be small enough for the individual members to be able to identify with its aims, but large enough to present its leaders with sufficient challenge. It should be large enough to be viable, but not so large as to dominate other similar groups. Its aims should be of a scope to hold the interest of its members without overwhelming them. With some shift in emphasis, these points also apply to the 4th. Dynamic. In this case, group membership consists of the representatives of a number of 3D. groups. The domination factor would apply to geographical areas, sectors of industry, commerce, sport, art and so on.

Politics has a bad name, and this should not be surprising to Scientologists if they consider why politicians are likely to want to be politicians. There are obviously few high toned people who also strong on the 3rd. & 4th. dynamics, so our average politician has most likely gone down through the dynamics then back up, on an inversion, to a false high on the 3rd. or 4th. As optimum solutions must span all dynamics, if politicians ever reach such a solution it must be more by chance than judgement. This is not, however, to condemn democracy as L.R.H. has by equating it with mob rule, which is a very biased view. That the label 'democracy' has been applied to a number of other political systems, is no reason to condemn democracy itself. Not that it has been fully applied anywhere, to my knowledge. Democracy, as I understand it, is a social system which allows everyone to be, do and say whatever they wish within the constraint of allowing others to be, do and say whatever they wish. The ramifications of that short statement are, of course, enormous. The saving grace is that people are basically good. If it can be made real to someone that their action is likely to harm another person they will usually desist unless, of course, that desistance would create, or appear to create, a sub-optimum solution. It is that 'appear to create' which is the fly in the political ointment. Politicians use it to gain votes, and the inability and/or unwillingness of both politicians and voters, to acquire sufficient data and evaluate it properly, lead both parties to make mistakes.

The world can, of course, get by without its transnational companies; it cannot get by without good government. While the Anarchist's "virtually no government" is plain simple-minded, the Green concept of maximum devolution is much more attractive. Finding a lot of people whose pan-determinism can span a small geographical area and a few hundred people should be practical. At that level, much of the work would be 3rd.Dynamic. Going up through, perhaps, four levels of local government, would require an increasing ability to be pan-determined. That, however, is a dream unlikely to be realised unless those of us who have the willingness to act on all dynamics develop the ability to do so, and then go out and use that ability. Someone once suggested to me that the first duty of a Scientologist is to further Scientology. In reply to which I would quote, "A suppressed and insecure society is a hard one in which to operate." (HCO PL 31/1/69) We want a flourishing Independent Field, we need a secure and ethical society for it to flourish in.

Another quote: "The essences of a true group are participation and contribution." (HCO PL 3/12/68) Some may feel that if they have paid their taxes they have contributed to society all that is required of them; that is not so. In return for taxes we get roads, social services and so on. A good ordering of society requires that people give of their time, thought and ideas. Just as it is thought proper that a rich person should contribute more in taxes than a poor one, so, surely, should those rich in ability take on more responsibility for the ordering of society.

Barrie Weller

THOUGHTS OF A SEPTUAGENARIAN SCIENTOLOGIST  
No. 8.

There are certain laws which govern our lives in the MEST universe, at least on planet Earth, probably elsewhere too including actions outside of the MEST universe. One may choose to disbelieve in their existence but that doesn't stop them from operating. It is, therefore, much better to be aware of their existence and to take them into account in regard to the way that we live our lives. We find references to them and their ways of operating in our literature and elsewhere, too, since Scientology does not have any sort of monopoly in regard to the knowledge of these things. The reason that I am writing about them at all is that despite their being well known I find that they are often ignored and not taken into account and individuals are left wondering why things fail to go right for them. I offer them for your consideration and the order in which I put them is quite arbitrary.

One that is very basic is the Law of Cause and Effect. You have only to go to the New Testament for this one where it is expressed as that which a man sows that also shall he reap. How often one hears someone say that they don't know why such a thing should happen to them. Thetans are very good at not confronting the fact that they can be wrong and we all know about justification, but one can justify to one's heart's content and it won't make one iota of difference to the operation of the Law. To take a rather common example, I have a friend who in writing to me recently was reviling another woman for trying to take her husband away from her. Justifiable? Well, she tried to do exactly the same thing some twenty five years previously. The effect arising from the cause can be rapid or long delayed, sometimes to another lifetime, but it comes sooner or later.

In occult religions we find the idea of karma, which is simply one word for cause and effect, but this includes the idea of Lords of Karma who review a person's previous life or lives and use this as a basis for what sort of life he can expect in his forthcoming round. It may be so, but it reminds me all too clearly of whole track tribunals setting their unattainable goals to keep

us in bondage and unaware of our true natures and creative abilities. I had one of these that had affected me for millions of years and didn't show up for what it was until I was doing a NOTS Drug R/D when it showed up out of context to what was actually being run. We have to confront what we have done or left undone at some time and, I think, on our own determinism, so that the sooner we do it the better it is for us. It should be noted that a thing is not an overt act as far as its perpetrator is concerned until he considers that this is what he has committed. It is this realisation, conscious or unconscious, that brings this law into operation.

Cause and effect operate both ways, naturally, and doing things which are survival will bring about considerable spiritual knowledge and gain for oneself as well as happy experiences that offset the non-survival side. Since we are in no way perfect we all have both sides in constant operation, and it is the proportion of each that determines the sort of things that we will experience in life.

We often hear the expression that the ends justify the means. This is something that is totally untrue. The means are the sowing and the ends are the reaping - the result that must inevitably come about from the means used. As Aldous Huxley expressed it, "ends do not justify the means, the means determine the ends." In the past, some areas of society have blandly said that one cannot make an omelette without breaking eggs, usually as a justification of wholesale murder after a revolution. No bloody revolution has ever produced the results that were intended. How could it possibly do so? I leave it to you to find examples of cause and effect at work and this is easily done by seeing it at work in others, but can we see it operating in our own lives?

Personally I do not accept the idea of luck, good or bad. To me it is this Law of Cause and Effect in operation, and is closely associated with thetan knowingness, or unknowingness. These are the conditions that one draws to oneself as a result of one's previous actions. The supreme inability of the thetan is his ability to make things go wrong. I have earlier written an article on thought and how expectancy of either sort, good or bad, conscious or unconscious, determines the outcome. This is this Law in action.

The Law of Personal Responsibility actually stems from the above. Widely known, even if not so widely accepted, it is found as one of the Seven Principles of Spiritualism. It simply means that each one of us is totally responsible for that which we create, whether by thought or by direct action. Basically there is no great distinction between the two. One is also totally responsible for the way that one reacts in regard to the causes produced by others. Factually, the results that we achieve from processing when dealing with overts and withholds are attained by our assumption of responsibility for what we have done or failed to do. The simple act of accepting that one did it means that one has accepted responsibility for it. Accepting the responsibility also means that we may find that we have to do something in the way of making amends for the trouble previously caused. In this current lifetime I have met up with several people that I had wronged in previous lives and have been able to discharge my debt to each of them.

It is probably well known to most of you, but it is sometimes a good thing to remind oneself of what one knows, that there are two ways of handling earlier misdeeds. The survival way is as I have indicated above. The non-survival way is to attract to oneself enough non-survival acts from others to redress the balance. It fails to work, of course, which is why it is non-survival, but some still think that it does. Only being responsible works.

It can be just as non-survival to accept ALL

responsibility in the case of a dispute, disagreement or misunderstanding as it is to accept NO responsibility. The other person involved has responsibilities too. 'A' says something to 'B', possibly with totally good intentions and the desire to be helpful. 'B' fails to duplicate the intention and goes into an ARC break claiming that 'A' is totally responsible. 'A' could have been responsible for communicating ineffectively, perhaps at too high a tone level for the recipient, but 'B' is responsible for the reaction that he has and for becoming ARC broken, no one said that he had to be like that. It is, therefore, quite essential for us to be able to apportion responsibility, accepting that which is one's own but not aberratedly trying to be responsible for that which is outside his circle of concern. It is interesting to note that when one does truly accept proper responsibility for what one has done then, and only then, do feelings of guilt concerning it disappear. There may be a feeling of regret for what one has done but this will go when one has adequately made amends. In other words, by setting into operation better causative actions which produce better effects.

It is a basic principle that one cannot be affected by anything unless one has agreed that this can happen. This could be called the Law of Agreement. This one operates purely on a thetan level but it is an important part of responsibility and often it is one of the most difficult aspects of it to accept. As one reaches the AA levels much of this becomes considerably more evident and apparent. There is a part of the total reactive bank which we all accepted as a way, an aberrated way certainly, of preventing ourselves from creating bad effects. It may have worked for a time, I don't remember as it was an extremely long time ago, but it certainly has shown no sign of preventing beings from creating bad effects over an exceedingly long period. It failed to prevent beings from creating very ill-intentioned effects on others when they resorted to such things as implants, theta traps and the various devices used of which MEST itself is an excellent example and which have been highly effective in preventing us from realizing and regaining our full creative powers. We may have been conned into agreeing to them, but agree we did. We cannot be at effect, wanted or unwanted, desirable or undesirable, without having agreed that it could happen.

We also have the Law of Acceptance which means that if we have an unwanted condition which cannot immediately be changed we must accept the fact without kicking against it. This ties in with being willing to experience any effect and with the can't have / must have rat race. It also aligns with the Eastern religious belief that whatever is, is best. Accepting the circumstance means that one is accepting responsibility for it, and this means the willingness and the ability to control it. This, in turn, means the willingness and the ability to start, change and stop at will. The kicking against a circumstance is really a can't have, and this is why we are stuck with it when we are unwilling to accept it. The use of positive thinking as given in No.6 of this series, will help this control to take place.

There is yet another law which states that what one gets out of life is in direct proportion to what one puts into it. There is, however, oftentimes a lag before the results are fully observed. One may do a lot of putting into life without there being any really considerable effect but later finding that there is an immense inflow resulting from the previous outflow. It is quite possible that this full degree of satisfaction is attained when one has cleared up and made amends for a lot of earlier misdeeds. It works both ways, naturally, and if one is putting a lot of undesirable things into life, then one's life may seem quite satisfactory and pleasant for a while, but eventually the Law will apply. The criminal who carefully plans and carries out a large scale robbery may feel very pleased with his illicit gains, but not in the long run.

So, in regard to the laws that affect us basically as thetans we find that they all really boil down to Cause and Effect and Responsibility in various guises. There are, however, laws belonging to MEST itself and which govern MEST but not necessarily theta. The more that beings are associated with MEST the more they come to consider themselves part of it and under the domination of its laws. This puts MEST at cause and thetans at effect, but only because of personal consideration in regard to it. Basically, we don't have to be so closely associated with MEST unless we choose to be, but breaking away from the overwhelming agreement in regard to MEST, and thus its reality, doesn't make this easy. Processing right up to AA7 gets rid of the barriers that prevent us from knowing ourselves and being what we want to be. It seems to me that "life beyond AA7" must consist of finding ways to regain our full thetan powers with the full sense of responsibility which was often so badly lacking in the days of long ago when we had the power but, according to L.R.H., a lack of intelligence in regard to its use. Finding this path or paths is what we at AA7 have to discover. The knowledge is available if we know exactly what it is that we are seeking and can find the key to open the door. I feel that completing AA7 is like leaving the kindergarten and beginning one's real education, but I can't give any definite clues as to where this will lead us, as yet. We may have to investigate other practices but be wary of the 'bugs' that are inherent in so many of them and which are designed to keep us Earthbound. L.R.H., for instance, said that the practice of Yoga (as regards its bodily aspects) was a surefire way of being stuck in the body since one is concentrating on that and not on the thetan. Certain practices of magic, if what I have read is true, are also very much concerned with bodies and their powers. We need a way to fuller thetan enlightenment, and it will come in time.

To get back to the MEST laws or principles, there is that which L.R.H. has given. If there is a MEST win there is also a MEST lose, though not necessarily of the same magnitude. The reverse also applies with a MEST lose producing a MEST win in compensation. This does not apply to theta wins unless one considers that it does. If one does have this consideration it could be one explanation of why some people don't get stable gains from processing whilst others do also. There are other reasons, of which the AA5-7 materials are very important and could account for much below the completion of these levels.

There seems to be a basic principle in MEST to balance things up. We get the mutual attraction of opposites as in the poles of a magnet, and there are many other examples. A perfect balancing of flows results in a no flow, so this could be a parody at a low level of the no flow state of theta. It might also be noted that an energy flow, whether it be of thought or anything else, is the basic essential for the creation of anything. MEST, being one of the many theta traps which are all designed to prevent our creativity, will, of necessity, oppose anything that is creative. Thus we have the MEST law of the conservation of energy which states that energy cannot be created or destroyed but only changed in form. The materialist explanation of how this energy came about and why its quantity is precisely what it is I do not know. There is much about the mechanics of thetan creation of energy in the PDC lectures, but knowing the theory and being able actually to put it into practice are by no means the same thing. In any case, the highest level of thetan creation is not by the use of energy flows excepting that of thought, since it is achieved by a postulate. As I have said we still have a great deal to learn.

Leonard Dunn



Dear Gary,  
I quite liked Issues 24 & 25 of Reconnection. I had had some disagreements with the previous ones as they seemed to be full of criticism of L.R.H. and all kinds of what I consider to be irrelevant matters. These two were interesting and I actually got to read them. I had someone comment to me recently about your issues before, that they did not care for all the criticism either and weren't interested in reading them. They were getting concerned about the direction of Independent Scientology as a result of the issues.

I must at least make my comment on your proposal to fully discuss the O.T. levels in the Reconnection. I understand the motivation behind this, but I disagree with any full and detailed description of the incidents that are run because that can start a restimulation which can affect a person adversely. I have personally seen these things and am not just talking through a hole in my hat. I have here currently five cases who were exposed to the stuff, one is making no progress whatsoever and the others are thoroughly messed-up cases and may not even make it.

The data was not kept confidential in order to keep it away from the p/c. It is kept confidential to avoid restimulating his case which is a different thing from him. Most of my people over here do not want to receive O.T. level material - we checked on this point at a meeting and the ones who were interested did have some access to it in a very altered form, and the rest would rather wait until they are ready to run it. One of the factors on this level is that once one has access to the data the stuff gets ready to run, and I personally experienced the restimulation of it once I started studying it when I did, for example, O.T.III. If a person does not have the Solo Auditing Tech. or has not been trained to use a meter and to actually run out the stuff, then it is much the same as handing him over the controls of a Boeing aircraft while travelling at 30,000ft. and saying "land it over there". I realise I am probably wasting my breath - or my typist - but I did want to make my view known. I have gotten along very successfully without having to dissect the O.T. levels amongst people who aren't yet up to running them. It will be interesting to see what happens to 'Reconnection' when you start this trend.

A.R.C. Marianne Hagen.  
Auckland 3., N.Z.

#### DISSEMINATION OF UPPER LEVELS?

Various people over the last few years who claim to have left Scientology have stated that there is no harm in exposing unprepared individuals to the upper levels data. In practice this is not true.

If someone is shown materials that they have no reality on then there is no effect, adverse or otherwise, but if a person does have reality on the material then restimulation can, and in my experience, does occur.

The phenomena addressed on the so called "OT Sections" is generally not new to Scientology. It has been observed by many other philosophers and practitioners of the mental sciences before. In Scientology, detail, explanation of the phenomena and handling does differ.

Restimulation can perhaps be avoided by invalidation of the existence of the phenomena and/or its explanation. If the phenomena is not there it cannot be harmful, right? It is interesting to note that the main advocates of dissemination of upper level materials are also the most invalidative of them.

The idea that observed mental phenomena can be dismissed as: "It's all in the mind" or "You're just mocking up someone else's evaluations" is, and always has been, a losing one. That way nothing gets handled.

If a mental phenomena does in fact exist then a knowledge of it would be of benefit providing that you also provide the skills, tools and training to handle it. To do otherwise would be irresponsible.

If someone thinks that upper level data does not restimulate people then I invite them to hear some of our case histories. If there is no reality or if the material can be successfully invalidated then there is little risk of restim. But, who's to know if there will or won't be? Will the person disseminating the material take the responsibility for any adverse effect? (And be able to handle it!)

In medical circles there has been a long running debate about whether or not a patient with a terminal illness should be informed of the fact. Why give someone a diagnosis of an illness for which there is no cure? A diagnosis given with no medical handling could create enough stress to ruin what remained of a person's life or even hasten death. Irresponsible?

If the upper levels are hokus pokus then no harm would be done by their dissemination. If, as I believe, the phenomena described is correct, then dissemination without handling and supervision would be unwise to say the least.

I am not saying that upper level data is lethal. The statement made by the C of S that clears are at risk until they have done their OT levels is false. However I have had first hand experience of cases who have run into phenomena described on upper levels without exposure to any of the materials, and also experience of people who were restimulated by premature exposure to upper level data.

Some upper level data had been published. Whether or not, or to what extent this has restimulated anyone is not known. I suspect little, if any effect was made because the presentation also included an impression of ridicule. Presented seriously as phenomena observed by many people the effect might have been different.

If it is assumed that the phenomena covered on upper levels is true, and many other philosophers have observed it, the presenting it to others in a ridiculing manner would be unethical as it would prevent case gain. Simply giving a person the material without comment is also unethical. In my experience it is usually impossible to use it to expected result without experienced help.

The bottom line is, I am one who has had to clean up people who were exposed to the material prematurely or who ran it without supervision. Exposure having been made by "well meaning" or "altruistic" people - or those with their own axe to grind?

Morag Bellmaine





## THE ABILITY METERS

This is the first in a series of articles on THE ABILITY METER. The purpose is to communicate an education to the users of meters, current and future, for their benefit.

The original meter of this purpose was designed in early 1950, and since that time has gone through a series, to some extent, of evolution. The purpose of the meter was to assist the practitioner in understanding more fully the non-visible situations of thought.

The meter, applied to this purpose, improved the ability of the practitioner to assist the person in resolving his travails. However, the meter needed evolution in that as more experience was gained with it it became evident that some short-comings existed.

During the 1960's, Mr. Barry Penberthy worked with the meter in a number of capacities and so became intimately familiar with it. He also became acquainted with the resolutions of function needed to increase its potential. In early 1973 he and another technician turned their attention to resolving the shortcomings of the existing meter. Some 2,500 hours of personal research and development went into the project.

The result of this work culminated in a significantly improved version of the existing meter. A 68 page report accompanied by a fully tested prototype was sent for a review. The improved version was acknowledged and sent for further study. Unfortunately this highly improved unit was lost in the complexities of organisation.

There was a sequential production of the earlier version of the meter by the organisation, however instead of a highly improved model, only a slightly upgraded model, housed in a plastic shell appeared.

During 1984 a drastic shift in the organisation resulted in a large number of its members and practitioners evolved into an independent form. Barry Penberthy, with his extensive knowledge of meters, realized that the development of the high quality meter version of his research was necessary.

It would not only give these practitioners independence but a much better meter for their use. He brought this idea to the attention of Jon Atack who urged its development. Mr. Martin Rust supplied the venture capital.

The first ABILITY METERS came into being in February 1985, and since that time more than 130 have been purchased by conscientious users world wide.

Since that heroic event the demand for the ABILITY METER has increased and production has increased to supply the demand. Between 1985 and 1987 extensive use by students and practitioners has established its superiority. Many centers, realizing the many values of its use, will accept no other. And a number of educators and successful businesses are applying it to their needs.

Right - you've read what Marian and Morag have to say, now this is what I have to say. If you are currently taking services at an independent centre, or you intend, at some future time, to take auditing services at an independent centre and you have not yet reached Advanced Ability Level 111 (AA3 - OT3), then I would suggest you leave reading the O.T. Supplement until you have.

I'll tell you why I reckon this is a smart move. Firstly, when the independent scene first got going I knew many people who were keen and interested to keep moving in Scientology. Unfortunately, numbered among the great many people were a small number who thought that imparting Advanced Level Materials to someone who had hitherto had no dealings with them was a pretty nifty idea. The result, to a man (or woman) they left the subject almost totally. In most instances, prior to receiving the advanced data they had no intention of leaving the subject. They were involved because they had been involved and because they had derived some benefit from Scientology. To my way of looking at things, these people have been denied the chance to enhance their spiritual evolution. I'm not saying that these people have experienced any major or minor catastrophe in their lives. In the main they are fine doing whatever they are doing. They just ain't pursuing something which had been important to them prior to exposure to the materials. Now I, for one, do not go along with all this 'all powerful, float among the stars super O.T. abilities' bollocks, nor, for that matter, do most independents, but as a path (bridge?) to spiritual advancement and fulfilment, absolutely.

Secondly, if you are or will be continuing with Scientology and have not yet reached the advanced levels. My thoughts, after talking to a number of Case Supervisors and Auditors, are that you could make your auditing and c/s'ing difficult and messy if you actually get hold of the materials prematurely. I spoke to one Case Supervisor who was almost (not quite) totally unable to resolve a case of someone who had read O.T. 111. materials when they had not yet reached that point in their auditing. It involved much C/S expertise and a lot of expense (hours) on the part of the P/C to actually get the guy straightened out. Although this particular incident happened when the Case Supervisor was in the C.of \$, it still holds water, right?

Anyway, bearing in mind what I and others have to say on the subject, do, by all means, send off for the O.T. Supplement. I'm not yet sure when it will be distributed, but, unless you fill in and forward this form to me, I won't send it to you.

Gary.

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