

Advance

ISSUE 50

Jan / Feb 1978





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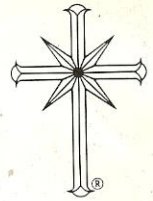
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Advance!

Issue 50

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

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

Ron's Standing Order No. 1:

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

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

"All Hubbard Communications Office Personnel and Scientology Personnel should not discourage communication to me.

"I am always willing to help.

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

L. Ron Hubbard

You can always write to Ron.



The Cover

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

To the Reader

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

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

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

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

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

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

THE EDITOR



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

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A Special Notice

All about Memberships

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



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

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

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

Ramona Teliczan, St. Louis

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

Mario Feninger, Los Angeles

LRH's article "*Clear: You Can be Right*" is a specimen of Ron's best writing. I wouldn't hesitate to define a few words and then give it to a non-Scien-

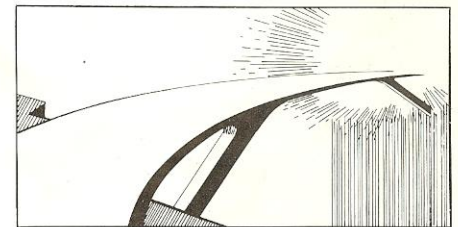
tology friend. It is extremely duplicatable. It sent me floating, and I sensed a greater reach for Clear than before.

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

Finally, the cartoon on page 19 got me thinking.

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

Dan Dougherty



Advance!

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

NOTE: The "spiritual history" articles, poems and other attributed editorial material in *Advance!* magazine are the expressions of their authors and do not in any way represent Church doctrine. OT testimonials are the spiritual experiences of parishioners as a result of advanced services, but do not constitute claims for those services. The article "*The Soul: Good or Evil*" is taken from a lecture given by L. Ron Hubbard on October 22, 1955, as a part of the London Public Lecture Series.

"He will all of a sudden discover . . . that he is not necessarily solely, only and completely a guardian of this MEST body.
"The second he discovers this, his sphere of activity gets much wider. Much, much wider. He can start going out, then, into the upper numbered dynamics."
L. Ron Hubbard



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The Soul Good or Evil?

BY L. RON HUBBARD



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

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

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

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

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

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

THE STUDY OF THE MIND

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

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

* neuron: a nerve cell

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

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

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

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

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

THE SOUL

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

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

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

NOT A WOUND-UP DOLL

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

When a little child plays with a doll, it is the livingness of the child which makes the doll have a game. That doll

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

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

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

DEAD BODIES

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

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

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

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

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

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

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

Actually, the psychiatrist goes further than that. They stick an icepick in and

then close the top of the head and say, "Now he should be sane." Did you ever fix a clock this way? You see, they've even abandoned that theory.

A CARBON-OXYGEN ENGINE

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

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

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

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

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

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

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

THE DIFFERENCE

The difference is, a clock doesn't care

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

† hemoglobin: protein combined with iron and carrying oxygen

‡ corpuscles: cells carried in body fluids.

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

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

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

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

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

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

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

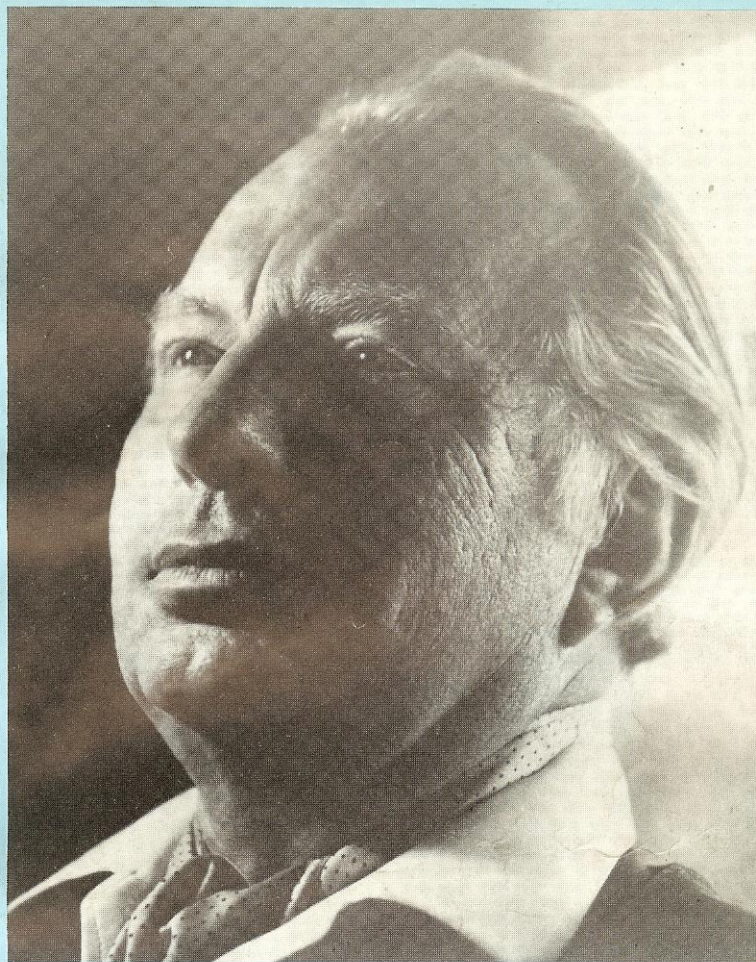
And there, actually, we have the explanation, and with this explanation, we do fantastic things. In a thoroughly scientific way we can then raise a person's ability and intelligence and everything else. Nobody has ever worked with this item in that way before. Nobody has ever done this sort of thing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

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

THE GAME OF LIFE

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

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



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

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

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

STIMULUS-RESPONSE

Let's not strain anybody's credulity with talks of ghosts and ghouls and things that go boomp in the night, and thetans or anything else. Let's just talk factually about it now in this way: When the individual cares less whether he lives or dies, he participates less in the society and in the game of the family and in the game of earth. He cares

less what happens to him, and he cares less what's going on, so he kind of halfway withdraws. He "isn't quite there," we say colloquially.

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

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

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

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

MACHINES

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

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

Continued on page 18



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

The Medicine Men

RELIGION OF THE NORTH AMERICAN INDIANS

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

Ohiyesa

Santee Dakota physician and author, 1911

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

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

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

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

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

INDIANS

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

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

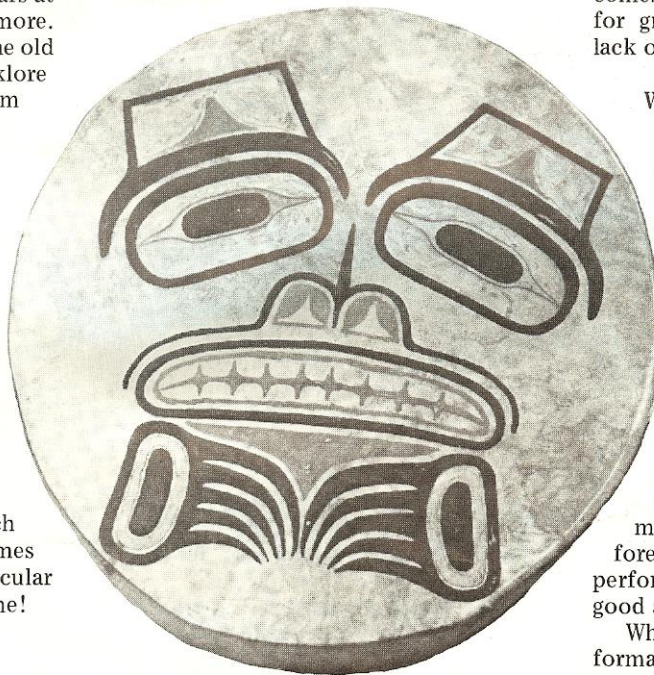
Ik'yahámpik, a chief of the Northern California Shasta tribe, like many older Indians, had lived through this entire period of change. As a young warrior, he saw his first white men coming west in covered wagons. At the end of his life, just a few years ago, man-made satellites circled the earth. His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

Unfortunately, most people's only knowledge of this ancient race of native Americans comes from these same "cowboy and Indian" stories — our modern folklore of the television and movie

screen. Here, the red man — sullen and taciturn, befeathered and painted — is seen most often attacking a wagon train, burning a cabin or scalping the odd settler.

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

The American Indian, far from being bloodthirsty and savage, was actually primarily a *religious* man, with a profound respect for all living things. Over half of



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

his waking hours were spent in religious activities, and his every action was carried out with a dignified regard for the life forms — plants, animal, human and spiritual — which surrounded him.

THE "WILD WEST"

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

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

"The Lakota* was a true naturist — a
* Lakota: another name for the Dakota Sioux

lover of nature. He loved the earth and all things of the earth, the attachment growing with age . . .

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

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

WHAT WAS THEIR RELIGION?

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

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

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

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

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

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

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

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



The Reactive Mind makes it difficult to deal with people

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

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

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

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

THE BUTTON PUSHER

Behind the scenes, of course, is the Reactive Mind. That's what saps your certainty and confidence, and introduces the wrong reaction at the wrong time, making you

tongue-tied, embarrassed, belligerent, afraid or whatever.

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

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

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

CLEARING

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

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

skilled Solo Case Supervisor.

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

WHAT TO DO

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

You'll make it — soon.

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

Get rid of it! On the Clearing Course



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

SPIRITUAL FORCE

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

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

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

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

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

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

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

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

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

Phenomena of nature, too, were seen as being spiritually motivated. The movement of clouds, the waves and tides of

sea, the changing of seasons, the movements of the stars — all of these things were seen as the actions of powerful spirits. From this arose a vast mythology, a world of spirits who caused all things to happen.

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

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

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

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

MAKING MEDICINE

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

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

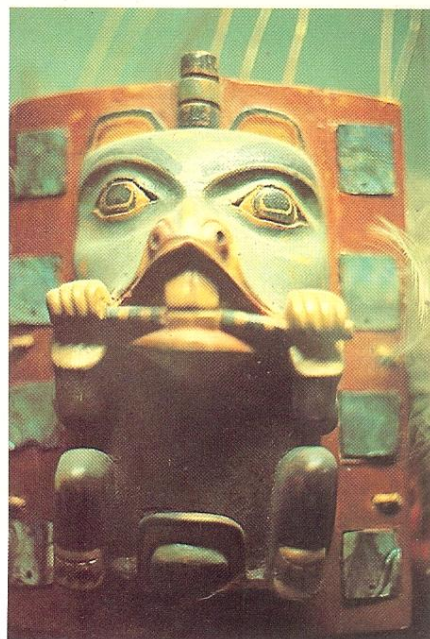
If one did *not* do the proper ceremonies, on the other hand, or violated tribal taboos, then one could expect retribution from the spirit world.

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

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

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

The trance or séance was often an



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

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

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

Continued on page 14

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

Advance! asks: What's it like to be OT?

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

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

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

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

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

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

I see things differently. Walking down the street, I'm not in mystery as to why someone is completely crippled. I can see buildings and people and cars and understand what they are. I see bodies and know that they are not beings — at least not thetans. That changes your perspective on life. Trees and plants and animals are imbued with theta and I can see them as supportive life forms to the life form that I am currently controlling. I can see these forms as a progression of theta activity in putting in order to the MEST universe. This is because

LRH has put the tech there for us to perceive, to increase our perception. Being OT is to know from where we have come and to know that we are not alone in this universe.

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

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

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

forms.

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

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

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

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

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

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

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

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



expanding to more and more exciting games.

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

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

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

I'm happy, per LRH's definition of happiness. I'm overcoming not unknown obstacles in my pursuit of known goals. I'm fortunate in that I've cognized that

the way to truly be OT is to duplicate and apply every bit of LRH tech and policy.

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

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

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

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

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

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

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

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

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

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

Tom: At times I reflect with amusement upon the "old days" when I thought about ways to

avoid work and do less. Now I look for ways and tools and situations whereby and wherein I can do more. In the process I am constantly awakening abilities I didn't know I had.

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

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

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

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

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

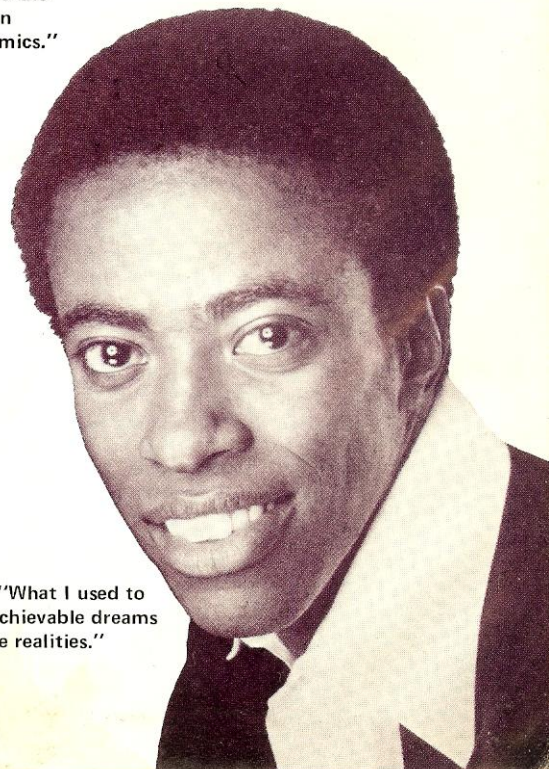
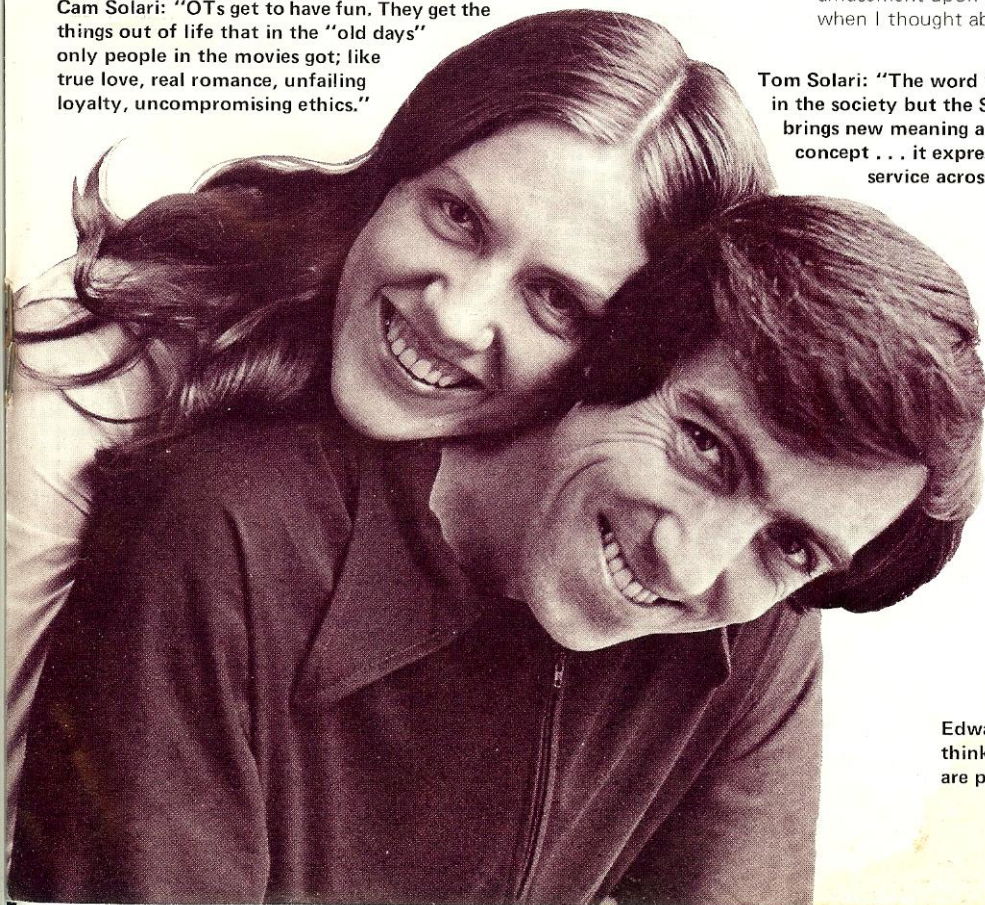
I am very proud of my family and my connections. Much love and much power is generated thereby.

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

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

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

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



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

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

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

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

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

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

Along with all this freedom to operate, however, comes a

great deal of responsibility. An out-ethics OT could be a dangerous game to play. I find that Ron's Golden Rules for living:

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

come into play even more after Clear and OT.

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

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

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

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

into art and taking reactivity out of it" ...

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

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

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

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

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

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

Being OT has given me many "fascinating" experiences in every sense of the word, but the most important thing, and that which has most changed my life, is how

my ethics level has risen. This of course not only modified my life, but also the lives of others around me, bringing more sanity to our environment.

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

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

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

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

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

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



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



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

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

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

Being an OT working in the MEST Universe is a completely unique experience. Each day brings new cognitions. Currently I am working as an Obstetrician and am using Ron's Tech to develop a Dianetic birth. This alone is a marvelous win for me as well as a validation of Ron. Such an improvement of the usual routine engram. But there are little "OT" things which have become commonplace. For example, almost invariably I know when one of the "mothers to be"

goes into labor. I just know, and often I perceive exactly when it started. Now this is particularly true when the mother is OT. Let me tell you some of these gals can really make a communication "particle" move. There was a movie a few years ago, "On a Clear Day You Can See Forever" in which Barbra Streisand could tell when the phone was going to ring and who was calling. Now that happens to me daily and it's really quite amazing to me when it happens. I sit there knowing the phone is going to ring and start trying to spot who's calling. And the reverse occurs. One day I was out attending a birth and knew I would not get back to the office in time to see regularly scheduled women. I contacted all but one by phone. I did not want her to have to travel to the office and me not be there. The remaining girl, an OT III, got that thought and did not come. She knew I was not at the office. Being OT is really a game. You communicate with enough intention and you're going to cause an effect down the line. To me OT perception and OT intention is where it's at. It's a whole new ball game. □

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

I deal with 15 individuals plus

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

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

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

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

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

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

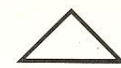
In the past 10 years, I've been all over the world, done lots of different things, owned lots of MEST. The OT levels are the best thing I have ever done. I can't compare the awareness and the happiness I have achieved to anything else. I can't really describe in words how great it is.

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

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

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

It's dancing with the Gods. □



OT VIII & Beyond

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



Full OT VII

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



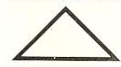
OT VI

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



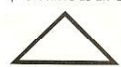
OT V

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



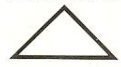
OT IV

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



OT III Expanded

OT VII intention gets you through the Wall of Fire a second — and final — time. After OT VII, you search out and eradicate all barriers to regaining your full self determinism. This is the final polish to your OT III gains.



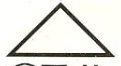
OT VII

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



OT III

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



OT II

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

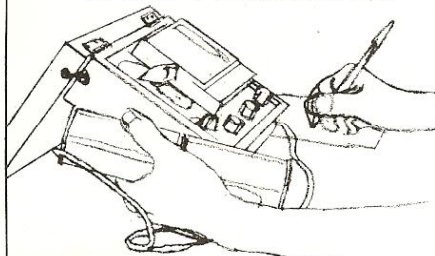


OT I

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

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

As a Solo Auditor...



you'll need your own E-Meter

But don't wait till you're on the Solo Auditor's Course to get your E-Meter. Get a head start on your Solo Auditor training by getting an E-Meter *now* and becoming an expert at using it.

Learn how to use it on your Scientology courses. Use it to audit others.

Then, when it comes time for you to audit yourself to Clear and OT, you'll have a head start. You'll already be skilled at meter handling.

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The Medicine Men *Continued from page 9*

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

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

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

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

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

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

THE MEDICINE BUNDLE

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

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

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

An example of the medicine bundle is the "Knot in the Tree" bundle. When a Plains tribe, the Arrikara, was going hungry because of lack of buffalo, they called upon the owners of the "Knot in the Tree" bundle, who brought the bundle to the chief's tipi* and performed the

ritual ceremony related to the bundle. While they sang and chanted, the people were required to sit in complete silence. The legend told of buffaloes who had become people and had founded the Arrikara nation, passing on to them the sacred "Knot in the Tree" bundle. The medicine men, in their chant, reminded the buffalo-spirits that they had promised to come when the people were in need and performed the proper ceremony.

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

CEREMONIES

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

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

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

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

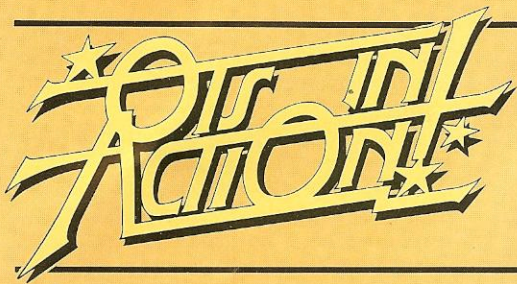
These major festivals were great social occasions as well as important religious observances. Preparations would go on for months, with costumes to prepare and mend, dances to rehearse, chants and songs to learn by heart. We might compare it to a busy Christmas season in a small church town, with pageants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

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

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

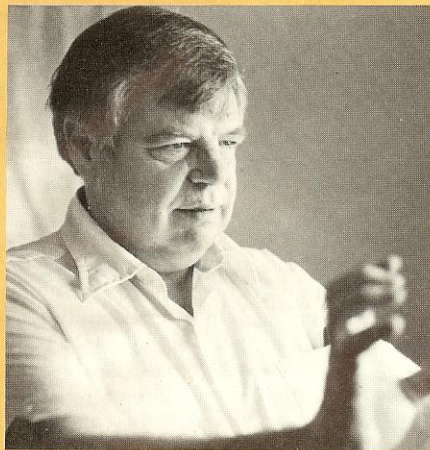
* tipi or teepee: the familiar, conical skin tent of the Plains tribes.

Continued on page 17

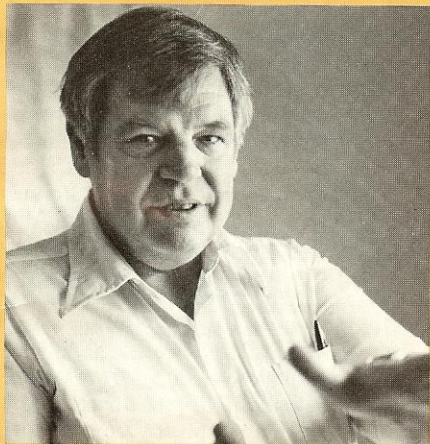


At Cause in the Environment

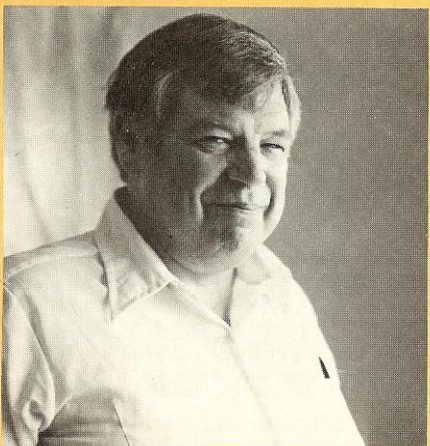
AN INTERVIEW WITH RICHARD REYNOLDS



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



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



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

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

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

ADVANCE!: What projects are you currently working on?

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

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

beneficial and help expansion across the dynamics.

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

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

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

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

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

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

The kick I get out of it is getting a

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

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



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

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

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

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

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

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

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

it, to get it "out of sight, out of mind." We're dumping a responsibility that we actually have because we're creating that material.

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

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

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

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

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

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

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



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

The Medicine Men

Continued from page 14

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

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

THE COMING OF THE WHITE MAN

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

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

FRIEND OF THE INDIANS

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

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

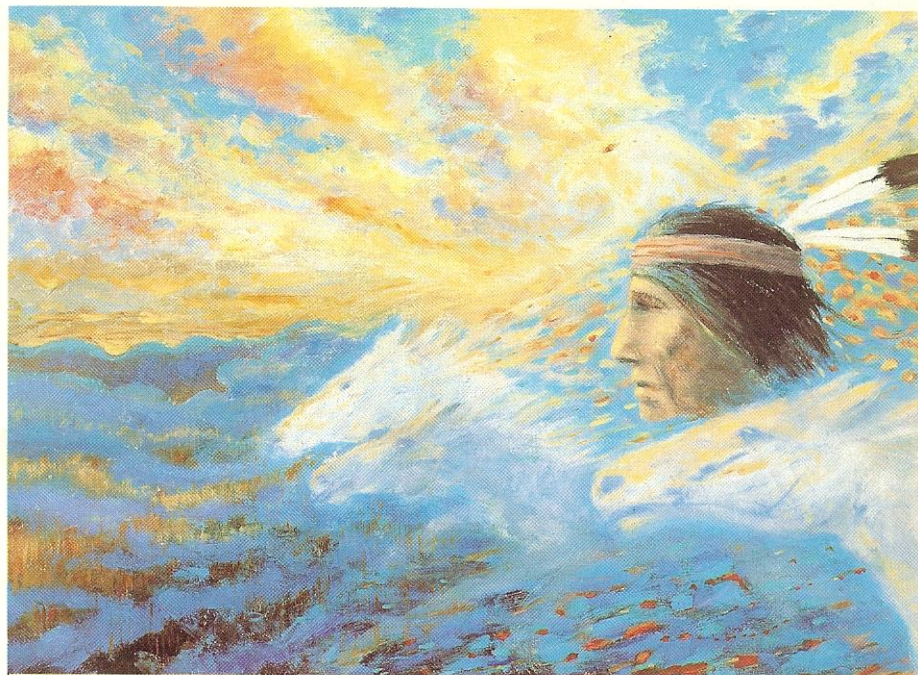
Later in life, sailing in America's northwest coastal waters, Ron had the opportunity to meet and talk with the Tlingit Indians.

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

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

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

In Scientology, the early innate know- ingness of the Indian is fully vindicated. Man is more than his body, he is a spiritual being. And the road back, for the Indian, is fully open, using the technolo-



OT POETRY

Ode to Great Spirit

For many moons
I heaven scout

For creator
of earth and sky

His vision spoke
in peyote dream

But in now-awake
this chief I seek

Has signalled not.
I am alone.

This trail I walk
is long travail

So why in empty
village lost

Should I mere
cur-dog be?

And then — on wings
of wind I see

Is I! A feather
floating free

Yon sacred mountains
dusty haze

Is I! The new-dawns
campfire glow

And star-eyes
of the night

Is I! Yes I am
medicine!

Yes I am brave
and eagle-strong!

And animals
of woods and plains

All sing in praise
to whispering rains

And birds of sky
all soar above

An endless dry
and golden land.

My peace
is so great

I fly.

poem and painting by
PAUL M. BREEDEN

gy of Dianetics and Scientology.

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

SURVIVAL

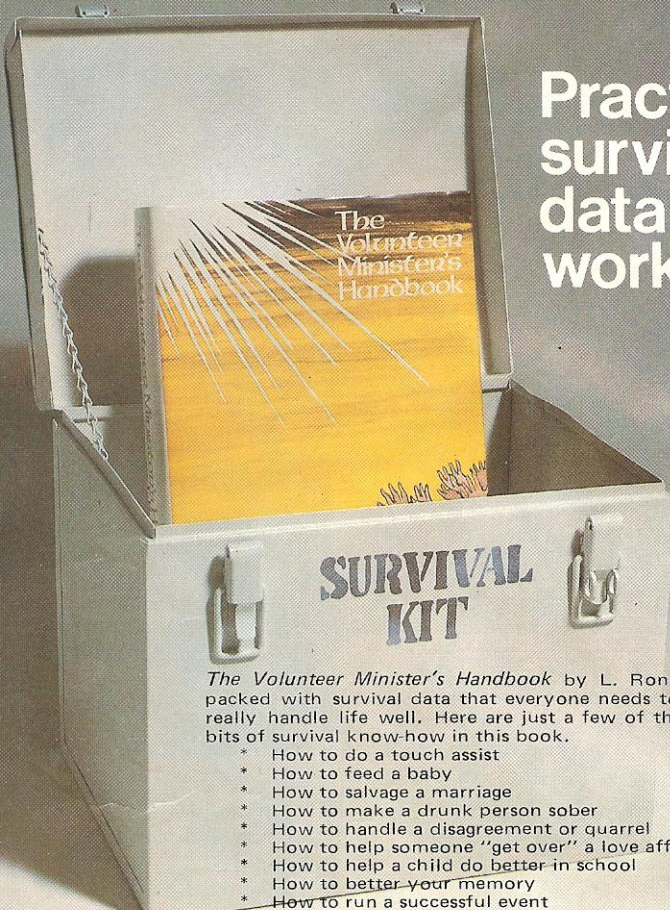
The Indians sought to establish a harmony with the world around them, and to create optimum survival not only for themselves, but for the family, the tribe, the animals and plants around them, the world of nature and physical phenomena, the spirit world, and the Great Spirit or Great Mystery.

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

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

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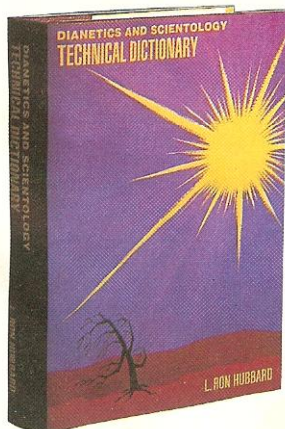
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- * How to feed a baby
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- * How to make a drunk person sober
- * How to handle a disagreement or quarrel
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THE SOUL: GOOD OR EVIL

Continued from page 5

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

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

TOTALLY ALIVE

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

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

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

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

PARTICIPATION IN SOCIETY

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

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

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

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

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

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

GOOD AND EVIL

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

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

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

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

THE ONLY RICHES

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

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

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

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

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

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

A NEW GAME

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

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

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

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

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

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

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

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



□

Gain freedom from Reactive Dramatization

GRADE 6

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

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Contact the Letter Registrar at your nearest AO.

Advance course donations

January, 1978

Service	\$US	less 5%	£Stg.	less 5%
Solo Auditor's Course	1611.17	1530.61	999.11	949.15
Grade 6 (R6EW) Course	1039.46	987.49	1177.14	1118.28
Clearing Course	1663.14	1579.98	1314.47	1248.75
OT I	155.92	148.12	117.71	111.82
OT II	1039.46	987.49	823.99	782.79
OT III	1819.06	1728.11	1432.18	1360.57
OT III Expanded	<i>Free upon completion of OT VII</i>			
OT IV*	155.92	148.12	117.71	111.82
OT V	1819.06	1728.11	1432.18	1360.57
OT VI	727.62	691.24	568.95	540.50
OT VII**	155.92	148.12	117.71	111.82
OT VIII (When released)	1039.46	987.49	823.99	782.79
OT Power Package				
OT I-VIII***	6236.78	5924.94	4904.72	4659.48

* For special auditing by a Class VIII Auditor (no discount):
415.79 333.52

** Plus any extra donation for special auditing actions. A minimum of 5 hours (no discount) is required at the start of the level:

311.84 235.43

*** Package donations do not include special auditing on OT IV and VII. Advanced Courses once attested are 50% of original donation if retreaded. Make your check or money order payable to the AO of your area: AOLA, AOSH UK or AOSH EU.

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

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

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lated insert), the total of the individual donations with the donation for the OT Power Package.

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

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

DEFINITIONS

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

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

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

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

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

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

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

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

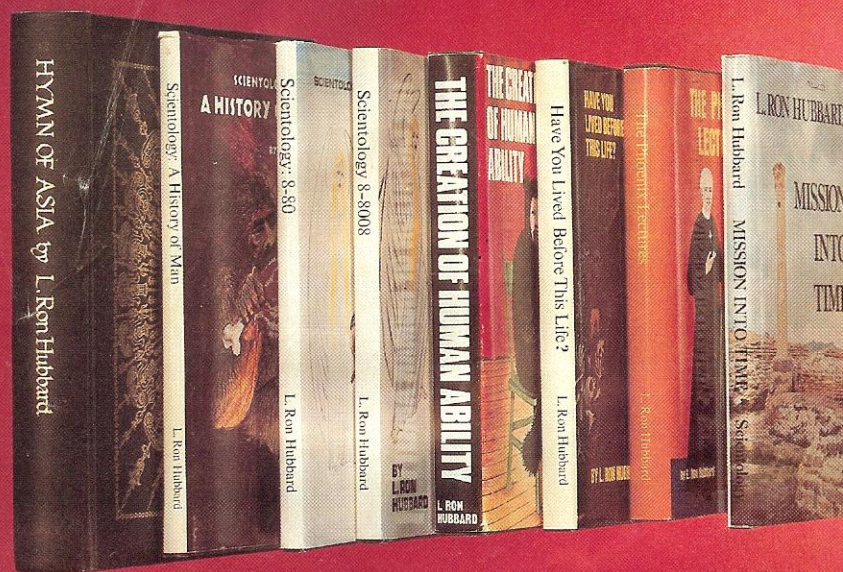
WHOLE TRACK: The moment to moment record of a person's existence in this universe in picture and impression form.

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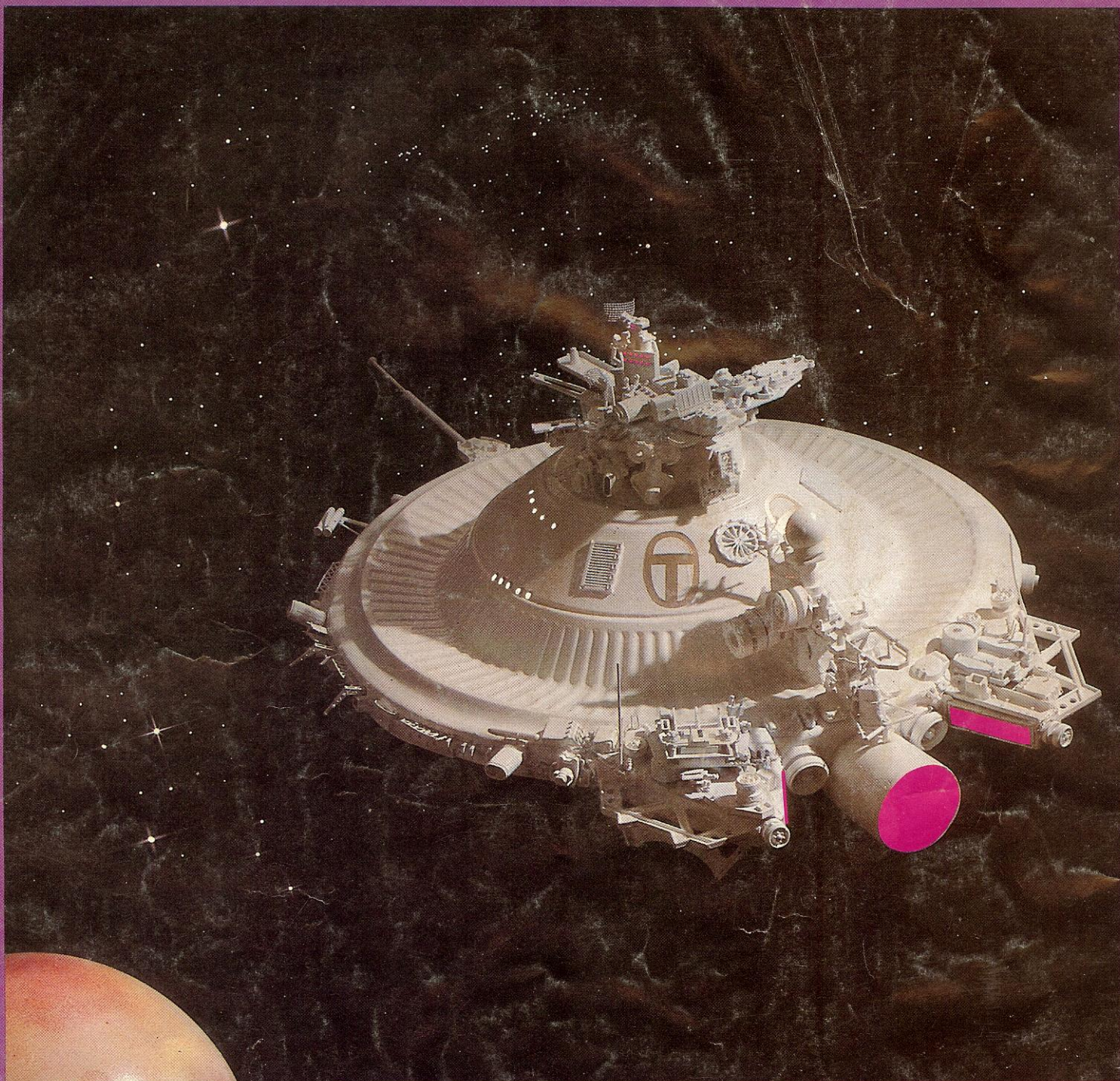
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