

**Cyril
Vosper**

**The first ever investigation into the
cult of Scientology by an
ex-Scientologist of 14 years service**

THE MIND BENDERS

Cyril Vosper

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BENDERS**



**Neville
Spearman**

CYRIL VOSPER
**THE MIND
BENDERS**
SCIENTOLOGY

**'... capable of such danger that the
public interest demands that people
should know what is going on'
LORD DENNING**

THE BOOK THEY TRIED TO BAN

**A fast, furious, funny,
violent exposure of a major
global cult**

**'Indicates quackery of a type
which might be dangerous behind
closed doors ...'
HIS LORDSHIP, THE MASTER OF THE ROLLS**



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Scientology

by Cyril Vosper

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(from the 1971 Neville Spearman edition, SBN 85435 061 6)

The author's experience of Scientology stretches over a period of 14 years from when it was a little known and interesting form of psychotherapy, to September 1968 when he was declared an S.P. (Suppressive Person). This meant that he was considered 'Fair Game'. As Sir Elwyn Jones Q.C. said in the recent Scientology libel case, S.Ps. 'could be deprived of property or injured by any means by any Scientologist. He could be tricked, sued or lied to, or destroyed.' The direct cause of this action was the breakdown of the author's marriage and separation of his children.

Mr. Vosper, who was a senior official at the Scientology H.Q. at Saint Hill, East Grinstead, Sussex, believes that it is time for a close and accurate inspection of Scientology so that people know the full facts before they consider joining it.

This is less a book than a stick of dynamite. Never before has there been an inside report on Scientology. The public have, so far, only vague newspaper reports and rumours to put against the sophisticated propaganda of the Scientologists.

In Scientology, sometimes conveniently referred to as the Church of Scientology, the former science-fiction writer, L. Ron Hubbard has constructed a world-wide network of organisations in such a manner as '... to pull the society under us'. Meaning that his long-term goal is for the entirety of the human race to be controlled, albeit benevolently, by him and his followers.

Unlike other fads and eccentricities of the past, Scientology is not a purely comic subject that appeals to those who need some sort of belief. It is far more comprehensive and frequently harmful.

First published in Great Britain by
Neville Spearman Limited
112 Whitfield Street, London, W1P 6DP

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SBN 85435 061 6

Set in 11pt Pilgrim 2pt leaded and printed by the Northumberland Press Ltd., Gateshead, Durham.
Bound by W & H Rawlinson, London.

(from the 1973 Mayflower edition, SBN 583 12249 3)

After 14 years and a senior officer posting in the Church of Scientology Cyril Vosper investigates and condemns

SCIENTOLOGY was founded by former science-fiction writer L. Ron Hubbard. It has grown into an international cult whose network of cells is devoted to 'pulling the society under us'.

At the end of the Sixties, Cyril Vosper was declared a SUPPRESSIVE PERSON to his fellow Scientologists, whereby he could be 'deprived of property or injured by any means by any Scientologist - tricked, sued or lied to, or destroyed'. Finally he was declared in a condition of ENEMY. His marriage broke down and he was separated from his children.

Vosper has struck back with this book. It immediately became subject to a writ from the Scientologists seeking to restrain its publication. After a bitter court action, the Scientologists have lost their case.

ILLUSTRATED

Cyril Vosper joined the Church of Scientology when it was still an eccentric, little-known form of psychotherapy in the mid-1950's. In later years he became a senior official at Scientology's British H.Q. in Saint Hill, East Grinstead, Sussex. All other biographical details of interest are in the author's work itself; in part a confession, in the main an individual's self-affirming act of resistance.

Researched to the last chilling detail, clinically authentic yet often ablaze with riotous observations on a world gone mad, the book you have in your hands is now "clear". Following the unsuccessful litigation against it, *The Mind Benders* invites you to participate in a (legally) mind-bending paperback experience.

Granada Publishing Limited
Published in 1973 by Mayflower Books Ltd
Park Street, St Albans, Herts

First published in Great Britain by
Neville Spearman Limited 1971
Copyright © Cyril Vosper 1971
Made and printed in Great Britain by
C. Nicholls & Company Ltd
The Phillips Park Press, Manchester
Set in Intertype Times

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Australia - recommended price only

Notes from August 1997 Electronic Edition

*This edition has been reformatted and the text re-checked and re-proofread from the 1971 hardback edition by **David Gerard**.*

Important: The Cult Awareness Network, listed below, has been taken over by Scientology.

In 1997, the Cult Awareness Network was bankrupted and all assets, including the name (but excluding the files with personal information), purchased by the Church of Scientology. It is presently run as a front group for Scientology.

If you contact this organisation at the present time, you will be dealing with the Church of Scientology. **Beware.**

Notes from April 1996 Electronic Edition

Cyril Vosper acknowledges the work of the **Cult Awareness Network** and **CultAware** in providing education and supporting ex-cultists and their families. Donations of any amount will be gratefully accepted by these organizations.

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*1996 HTML conversion and notes by **andii** and **Marina Chong**.*

*Original scan, proofreading and ASCII art by **Martin G.V. Hunt**, April 1996.*

Acknowledgements

Quotations are used from the following books by L. Ron Hubbard:

- * *Scientology Abridged Dictionary*
- * *Creation of Human Ability*
- * *Axioms and Logics*
- * *Dianetics: The Modern Science of Mental Health*
- * *A History of Man*
- * *How to Save Your Marriage*
- * *Scientology: 8-80*
- * *Introduction to Scientology Ethics*

Other quotations are taken from *The Auditor* magazine, pamphlets and Policy Letters.

HCO ETHICS ORDER

TO: Those Concerned
FROM: HCO Exec Sec WW
SUBJECT: Declaration of Enemy.
Recommendation of Comm Ev convened
on EO 727 WW

E.O. No. 729 WW, 388 SH,
9 EU, 1 SH FND.
2nd September, 1968

1. CYRIL VOSPER, 8 Newlands Crescent, East Grinstead, is declared in a Condition of ENEMY.
2. He put stops in the way of mounting a Guardian Mission. By his own admission before a Committee of Evidence he was guilty of failing to immediately produce plans, and of failure to pass completed orders to Exec Council and Alert Council members before copying or duplicating, thus permitting a mission to depart with incomplete orders and causing Dev-T to seniors and Mission Efficiency Experts.
3. He put stops on mission training of WW personnel by failing to take responsibility for his post of Dissem Sec WW in that he
 - a. Failed to assign a deputy for his week end Foundation post or make arrangements so that he would be free to take the training he needed to become efficient in getting out missions. By failing to be part of the WW training team he also effectively stopped remaining WW staff from carrying out dummy missions and the resulting situation had to be handled by a Sea Org member.
 - b. Failed to take responsibility to see that an Efficiency Expert was trained for the Guardian Mission, sending the Expert home to "study in leisure".
4. Vosper is to apply the Enemy formula which is: "Find out who you really are".
5. He is not to be processed or trained.
6. Anyone connected to him is not to be processed or trained until he or she has disconnected from him in writing.

Ken Urquhart,
HCO EXEC SEC WW,
[signed]
Convening Authority.

[seal]

Prologue

God! Was I tired!

I'd been working for eleven solid, ghastly days. And not just days; eleven nights too. With maybe two hours' sleep on a hard floor in Saint Hill every twenty-four hours. I hadn't had a bath or a square meal in all that time either. I felt like death.

It was Saturday, 30th, August, 1968. August Bank Holiday.

I had two jobs at Saint Hill - Dissemination Secretary, World Wide and Dissemination Secretary, Evening and Weekend Foundation. For all the big titles, I still felt like death.

An Open Weekend was going on at Saint Hill over the holiday and I conned my way into getting home because I was beginning to look and act like a zombie. It's not at all good for Scientology's public image for visitors, newcomers and newspaper reporters to see a zombie walking about the place.

Why had I been there for 264 hours non-stop?

Because on one or other of my jobs I had been in a Condition of Liability and under the justice system of Scientology, when you are in a Condition of Liability, you just stay there and work your way out of it.

I didn't give a damn for Scientology or all its sweet little Ethics systems. If I had told any of those crazy Scientologists what they could do with their Condition of Liability, I'd have been declared an even lower condition - Enemy, a Suppressive person; then I would have had to disconnect from my children. I had been declared an S.P. in April 1968 and had not seen my children for a week. I couldn't stand the thought of going through all that again. Mindbending self-recrimination, degradation. No. I would go ahead and act out my part and hope to get out of Scientology painlessly.

I got home at 8.30 p.m. The children were asleep. I went up to see them. They were so beautiful it hurt. I felt I had failed them. If they woke up now and saw me like this, I'd feel ashamed.

I went downstairs again, to bed. Ever since I had been declared a Suppressive Person in April, I had not been allowed to sleep with Rosalie. After all, she was the Assistant Guardian and I was an ex-S.P.!

I fell into bed and into sleep.

A loud thumping on the door. It went on and on, imperiously. In this half-awake, half-asleep state, I was terrified. What in God's name was going on? I tried to shut the noise out but it still went on.

Finally it stopped and I heard Rosalie opening the front door. After a few moments she came in.

"There's an Ethics Officer outside, Cyril."

I reached for my watch. "It's half-past ten! Tell him to go away."

"He wants you to go for a Committee of Evidence."

"Tell him to get lost. I'm bone tired. I'm in bed. I'm asleep. I may need some things right now but I do not need a Comm. Ev."

Ros sat down on the bed. It was the nearest we had been to each other in months. She looked concerned - almost affectionate. Ye Gods! What a life!

"You had better go. It could be hard for you if you don't go."

"Ros, do something for me. Tell that stupid bastard at the door that if he doesn't get out of my house now, I'll call the police and charge him with malingering, breaking and entry, attempted murder, trying to rape my wife and otherwise making a bloody nuisance of himself."

Rosalie fixed me with a pitying look and went out to talk to Peter Warren, Ethics Officer World Wide.

I tried to get back to sleep but it was only acting. There was a cold and resigned fear in me. I knew I would go to Saint Hill and give evidence at their Comm. Ev. and I had a deep foreboding that this would be the end for me.

Ros came back.

"Go out and talk to him. Do it for me."

Do it for Rosalie. Do it for my wife. Do it because she used the same surname as me. Do what any good Scientologist would do. I jumped out of bed. I had pyjamas on which was nice for Ros.

"Since he is such a thick-brained nit, I'll go and tell him myself or maybe I'll just kick him a few times."

I went into the hall with a stern look to my face but really just wishing they would all clear off and leave me to get some sleep. These people needed to be put over somebody's knee and spanked hard.

"Peter, I'm not going to Saint Hill or anywhere else with you. I was at Saint Hill two hours ago and if you wanted me you should have got me then. Right now I'm here and you had better clear off rapidly or I'll do something violent to you like castrating you without anaesthetics."

He adopted that patient, pitying look that's a stock-in trade of Scientologists, especially ones like Peter Warren. He was dripping wet from the rain and I thought that was justice even if nothing else was.

"It will go very bad for you if you don't come. In any case I have been given very strict instructions to bring you in."

"You take your instructions right back to the idiot who gave them to you and tell him you failed. For once the Scientology Gestapo failed."

That was as withering as I could make it with my eyeballs burning with tiredness, but it did not shake his determination. After all, he had the weight and majesty of Scientology Ethics behind him. I nearly vomited.

"I must bring you back for this Comm. Ev. There's a taxi outside and I must bring you back."

"For Crissake, don't you understand anything? I was asleep. I haven't slept properly for eleven days. What the hell are you trying to do - kill me?"

"I'm not trying to kill you. You must come to Saint Hill with me to give evidence at a legally convened Committee of Evidence. The more you argue, the worse it will be for you."

I went back to see Ros and get dressed. I knew this was the end of everything. Marriage, children, everything worthwhile. That it would inevitably be the end of Scientology for me seemed the only real relief. I felt like crying. Like getting on my knees to Ros and beseeching her to jack all this nonsense in, but I knew it would do no good.

"I'm going to Saint Hill."

"Good. I'm sure you will manage fine."

"I'll be declared S.P."

"Do you really think that?"

"I know that. Once an S.P., always an S.P."

The ride in the taxi to Saint Hill was a bit strained. The driver seemed embarrassed and bewildered. He would learn soon enough if he took many bookings from Saint Hill. This Ethics Officer sitting next to me had been learning long-division in school and kicking the toes out of his shoes when I was first auditing preclears. Twenty-four, maybe younger. Six months or maybe a year a Scientologist. Whoever it was said: "there ain't no justice, no justice nowhere" was dead right. I had persuaded Peter Warren to join staff at Saint Hill. I must have been out of my mind.

"Do you like your job, Peter?" I asked by way of conversation.

"Yes, it is very interesting." He smiled with that tolerant smile reserved by the superior for the very inferior. If I had had a gun, I would have carefully aimed it and blown his head off. Maybe he didn't know he was accompanying me to the end of my family, the end of my marriage. Or maybe he found that interesting too.

The Committee of Evidence consisted of Allan Ferguson, Chairman, Brian Day, member, Lucy Duncan, Secretary, and a tape-recorder. At least the tape-recorder didn't look hostile. By regulation there should have been four or preferably five human members and a tape-recorder. But the accused are held guilty whatever they say in a Scientology trial, so who worries about how many people are there to see your final degradation?

"Sit in that chair," said Allan Ferguson with a stern look as if he were a supreme judge sentencing a Train Robber to thirty years. I was already sitting in it but I stood up and sat down again to try to make him feel in control. I don't think it worked. He had that glazed, bemused look about him that is very common with Scientologists. He was going through a ritual. The ritual implanted by L. Ron Hubbard said: "Find the S.P.'s." He was finding an S.P. - me! The word of Hubbard is senior to any minor thing like smashing up my family.

"Turn on the tape-recorder." The way he said that sounded as if he were saying "Fire!" at an

execution.

I felt I wasn't there. I felt I really were dead. I'd died of the bloody silliness and grief of it all.

My children. Christ - at the ages of seven, five and three they had more sense than these three had ever dreamed of having. But I sat there wearing a studious expression and wondering what was coming.

"This is a recording of the proceedings of Committee of Evidence convened under Ethics Order 727 World Wide, on 1st September, 1969. The time is 11:20 p.m.," said Allan Ferguson, self-consciously to the microphone. "Cyril Vosper; on Tuesday, the 27th August, 1968, did you receive orders to plan an Ethics Mission to New Zealand and Australia?"

"Yes," I replied. I lit a cigarette. My hand was trembling ever so slightly. I didn't offer them around. Sometimes coolness can go too far.

"When did you start to plan the Ethics Mission?"

"Right away." I'd won that one.

"Did you fail to immediately draw up the plans for the Ethics Mission to New Zealand and Australia?"

I looked at him for a moment. What sort of a loaded question was that?

"Well, it's actually impossible to immediately draw up plans for anything. Planning takes time. You have to get facts, find out who is going and all sorts of things. It takes time."

"Answer the question, Yes or No?" Allan Ferguson would have made a good village idiot. He lacked the panache for anything more demanding.

"All right, if you want me to admit that I failed to do something impossible, I failed." I had lost that one.

"Did you pass completed orders to the Executive Council and Alert Council before copying or duplicating those orders?"

"I circulated the orders I had written to as many members of the Exec. Council and Alert Council as were available but due to the fact that most of the members were not around, I went ahead and copied them in order to speed the thing up."

"You consider yourself senior to the Exec. Council and Alert Council, then?"

"Not at all. I worked on the basis that ANY orders given to the Mission were better than none, since I was unable to get a decision from either of the Councils."

"You took it upon yourself to act over the heads of the Exec. Council and Alert Council. That's what you're saying, isn't it?"

"Policy says that I must submit plans and orders to the Exec. and Alert Councils for approval before copying. It does not say what you do when you cannot find the members of these Councils."

"You went over their heads."

I shrugged. The whole thing was pointless. I should have stayed home and had a good night's sleep.

And so it went on. I didn't know what they were talking about most of the time. I certainly didn't care. Just get it over with.

After about thirty minutes, the tape-recorder started to creak which was no help.

"Finally, Vosper, how long have you been a Scientologist?"

"Since 1954, about fourteen years," I said with no pride. Just a deep-down conviction that for fourteen years I'd been well out of my mind.

"And how many times have you left Scientology?"

"I've not actually left Scientology but I ..."

"Answer the question. How many times have you left Scientology?"

Ye Gods. This guy was going to get his pound of flesh. "I've left Scientology organisations twice to get more money. Once when I went into private practice; once when I got married."

"So how many times have you left Scientology?"

"Twice, I suppose."

"Thank you - we eventually get to the truth." Allan Ferguson turned to the other two. "Are there any further questions from the other members of the committee?"

They shook their heads sheepishly. They had been friends. People I had respected at one time. I couldn't blame them for keeping their mouths shut. They could be declared S.P. along with me if they spoke up.

"You can go now, Vosper."

"Do I get a taxi to get me home again?"

"That's up to you."

If there had been any possible point to it, I'd have bashed his smug face in.

I went out and walked the two miles home, crying. Not because of the Comm. Ev. Not because I wasn't as good a Scientologist as Peter Warren, Allan Ferguson, and all the others. But because it was the end of that special thing that existed between Lindy Lou, Sean and Ashley and me. I didn't think of Ros. She was part of Scientology. Part of all the nonsense.

The next day I was declared a Suppressive Person. Per Gardstrom, International Ethics Officer, World Wide, found me in the Lower Hall working and handed me HCO Ethics Order 729 WW (World Wide), 388 SH (Saint Hill), 9 EU (Europe), 1 SH FND (Saint Hill Foundation). He did not give

me time to read it.

"Get off the premises right away," he said.

"But my children are here somewhere. I must see them and say goodbye."

"Get off the premises right away."

"One day you'll have children, Per. I hope you will then remember what you have just said. I hope you will feel very proud of yourself," I said.

He escorted me to the main gate and told me to get out. He was doing his job by the book. He was being the International Ethics Officer, World Wide. A great title for a wretched job.

I went to London, booked into a hotel and slept and slept.

1. Why Scientology?

The word SCIENTOLOGY was constructed by an American science fiction writer, Lafayette Ronald Hubbard, from the Greek word SCIO, to know in the fullest sense, and the Latin word LOGOS, to study.

Thus Scientology is the study of knowledge or knowingness and the technique whereby knowingness is acquired.

Scientology evolved in 1952 from L. Ron Hubbard's DIANETICS (DIÂN. Greek - through; NOUS. Greek - mind, intellect), which had been started two years earlier with the publication of Hubbard's *Dianetics: The Modern Science of Mental Health*. This 400-page book outlined methods whereby the unqualified person could apply the techniques of Dianetics to resolve his problems, neuroses, psychosomatic ills, repressions, inhibitions and such. By comparison with the pessimism of mainstream psychology and psychotherapy, Hubbard described Dianetics as simple commonsense that invariably produced the desired results and by virtue of this optimism, Dianetics gained widespread, though short-lived, acceptance.

Almost total rejection of the assumptions of Hubbard by authoritative psychologists, psychiatrists and psychotherapists, along with medical opinion, did not deter Hubbard from cashing in on this widespread acceptance and he formed organisations to apply Dianetic techniques on a professional basis. Although many thousands of people throughout the United States and Canada tried Dianetic techniques on their friends and acquaintances and in turn had these friends and acquaintances try it out on them, and although the vast majority of these dropped the subject after a short while, yet a hard core of support grew. Through much public rejection, derisive press and television comment, the movement slowly snowballed. It is almost impossible to establish precisely what the early history of Dianetics and Scientology was, since there are now very few of the early supporters left, but one of the keenest supporters was John Campbell, Jr., editor of *Astounding Science Fiction Magazine* (now *Analog Science Fiction-Science Fact*). John Campbell, Jr., was then and still is regarded as the doyen of adult intellectual science fiction. In his editorials, regarded amongst science fiction fans in the same way as the editorials of the *Times*, both New York and London, are regarded by the press world, Campbell was unstinting in his praises for Dianetics. The May 1950 issue of his magazine carried an article by Hubbard entitled "Dianetics: The Evolution of a Science" and it took up the entirety of the magazine.

In this article, Hubbard compares the human mind to vastly complicated electronic computer. He claims that if a computer has a "held down 7", that is an input which continuously registers 7 in all calculations, then this is roughly analogous to an aberrated mind. Whenever a calculation is performed on the computer with the "held down 7", all results will be incorrect to the power of 7. Similarly all human minds have their own "held down 7's" which alter the accuracy of mental computation. The only difficulty is that whereas with the computer the fault is easily detected, with the human mind it is not so easily detected since the mind's "held down 7's" are obscured by justification, reasonableness and fear.

The word ENGRAM is borrowed from biology where it means Cellular Scar Tissue and is adapted to mean Mental Scar in Dianetics, used to describe all of the "held down 7's" in the human mind. Precisely, the Engram is defined as: "A mental image picture of an experience containing pain, unconsciousness and a real or fancied threat to survival; it is a recording in the Reactive Mind of something in the past which actually happened to an individual containing pain and

unconsciousness, both of which are recorded in the mental image picture called an engram."

Thus is constructed a whole new mental science. The Dianetic Engram could be compared to psychiatry's trauma, but is more specifically delineated by Hubbard. Similarly the Reactive Mind of Dianetics is somewhat comparable to Freud's Unconscious, but again Hubbard is more precise in his definition, as follows: "Reactive Mind - that portion of a person's mind which works on a stimulus response basis (given a certain stimulus, it gives a certain response) which is not under his volitional control and which exerts force and the power of command over his awareness, purposes, thoughts, body and actions. It consists of Goals Problems Masses, Engrams, Secondary Engrams and Locks."

Much more information on the human mind, as seen by Hubbard in his Dianetics and Scientology, will be given in later chapters but the Engram and the Reactive Mind formed the basis for Dianetics and still form the main areas of attack for Scientology. It is a more easily understood concept than all of the verbosity of psychiatry and psychology and Hubbard claims it as the basis of all mental and mental/physical ills.

His techniques for the reduction of the power of the Engram, i.e.: his methods for turning unconscious memories into conscious memories, were, at the outset of Dianetics, comparable to psychoanalytic techniques. However, as he widened the scope of his subject into a religious philosophy - Scientology - Hubbard introduced a mechanistic precision in an attempt to bypass the random personal inter-relationships which had bedevilled the original Dianetic methods and at the same time introduced an element of the esoteric and mystic. It is this last element that distinguishes Scientology from other psychotherapies.

Hubbard has attempted to produce an essentially practical philosophy that is both a summation of Mankind's knowledge of himself and his environment, and a means to increase this knowledge. He has described his subject as being senior to all other pursuits since self-knowledge and self-control are prerequisites to certainty in any other study. He claims to have been a member of the original research team that developed the American Atomic Bomb, presumably the Manhattan District Project, 1942-1945, though it is difficult to credit this since he was a commander in charge of a U.S. Navy corvette in the Pacific during this period. However, from the knowledge of nuclear physics gained and his claimed intimate experience of Eastern mysticism he has welded Western ideas to Eastern faith in Scientology. So it is that much of his writings are in the style of a motor-mechanic's handbook while at the same time dealing with the most stupendous ideas. After the ponderous wordiness of most other studies in a similar vein Hubbard's direct statements, right or wrong, are refreshing indeed.

The greatest impact of his approach, both in his twenty or so books on Dianetics and Scientology, and in the thousands of hours of tape-recorded lectures he has made, must surely be the certainty with which he deals with problems. With unbounded self-confidence, he tackles such Gordian Knots as the definition of Life, reincarnation, communication, Flying Saucers, sex, politics, together with the minor problems to do with the resolution of the human mind, with a pragmatism greater than Alexander's. Some of the things he says are absurd but equally many are very pertinent and it is this curious mixture of truth and untruth, fact and fiction, that gives Scientology its impact, AND its strength.

The newcomer to Scientology is attracted by the engineering-like practicality of the early stages of training and therapy. Good, solid stuff; applicable to everyday life; little hint of the wild non-proven and non-provable material to come.

At this stage, the conditioning, which is an integral part of the whole procedure, sets in, whether this conditioning be accidental or by design. With the same easy authority that Hubbard has used to succinctly analyse communication, so he takes our newcomer into more debatable areas. "Life is basically a Static", an assumption which Hubbard describes as A SELF-EVIDENT TRUTH. He goes on to explain that "... the life Static has no mass, no wavelength, no location in space or in time. It has the ability to postulate and to perceive". This is a neat description of a non-material, non-physical universe, life unit. It is a nice piece of reasoning and may indeed be the self-evident truth that Hubbard claims, but at no time is the newcomer to Scientology permitted to question these assumptions. He accepts these assumptions as TRUTH or he is out on his ear. There is no argument with Hubbard's word. There are hundreds of similar assumptions which one has to accept as "fact". It is not that these are necessarily incorrect. They may well be facts, may well be the purest truth that Man has ever seen. The danger is that hundreds of thousands of Scientologists all over the world have an implicit faith in Hubbard's every word, without ever having compared his words and actions with those of other teachers.

On one hand Hubbard offers undoubted benefits in terms of increased awareness, mental calmness, a point to an otherwise often pointless existence. On the other, he demands strict adherence to an extraordinary set of beliefs, pseudo-science, opinions and folk-lore. He presents a comprehensible psycho-therapy that can certainly increase happiness and self-confidence. From this limited success, Hubbard predicts and promises the most astonishing further benefits. No superman in a pulp comic, no hero of space-opera, can equal the mental prowess of his Operating Thetan. No postulated goal of the Eastern Mystic can equal the assured ability and supremacy of a fully trained Scientologist.

Hubbard outperforms any other science-fiction writer. Not only are his fantasies more extraordinary and more carefully worked out, but people actually believe them. There have been many fads of an extravagant nature that have been believed by many people, often with little more justification than that it seemed a nice thing to believe in. Wilhelm Reich's Orgone Energy (or Life Energy) and his Orgone Box: Pyramidology and its pseudo-archaeological determination of the sacred Cubit and the sacred Inch; Dr. S. C. Hahnemann's Homoeopathy and his Law of Similia: Iridiagnosis, in which all physical ailments can be diagnosed by inspection of the iris of the eye; Count Alfred Korzybski's General Semantics: Naturopathy; Phrenology; these and many more, people have believed in, have accepted "proofs" with an astonishing naïvety. Most of these subjects have contained a basis of factual observation upon which a superstructure of wild assumption has been built.

Scientology bears striking similarity to most of the other pseudo-sciences. It has been developed and firmly controlled by one man whose words are regarded by followers as sacrosanct. The attitude to criticism is that the critic is either supported by a vested interest with aims to keep the human race at a primitive level, or he is insane, or perhaps both. Successes are loudly claimed: failures are ignored or studiously explained away. The originator is openly described by his followers as a genius of supreme stature and divine inspiration and he obviously regards himself in the same way. The subject is the ONLY way to resolve difficulties and it does so with an ease that makes other researchers in the same field appear as bone-headed dolts. The leader and his followers assume an authority for judgement of human affairs which is not borne out in reality.

Unlike all the other fads and eccentricities, Scientology is not purely a comic subject that appeals to those who need to have something in which to believe. It is a far more comprehensive subject touching every aspect of life. Perhaps the early success of Dianetics rested mainly on L. Ron Hubbard's confidence and salesmanship but no such confidence trick can sustain itself for twenty years and attract hundreds of thousands of dedicated followers without there being a real value.

There is definite value in Scientology, even if it is only a form of self-delusion or the result of a carefully constructed mental conditioning. Scientologists are happy because they feel themselves to be doing a vital job in saving the qualities of humanity and civilisation which they, and many others, see being eroded by materialism and selfishness. Take Scientology from these people and they will join the frustrated crowd. Take away their *raison d'etre* and you take away their faith.

But, although Scientology does have a more profound impact than, say, Theosophy, and although it probably does produce results of a worthwhile though limited value for its followers, there are two aspects of Scientology which make it unique.

Although Hubbard claims that Scientology is a practical philosophy without attachment to any political movement and ideology, he appears quite willing to "accept responsibility", as he puts it, for the destiny of mankind in a very political and ideological sense. For instance, he has constructed his worldwide organisation in such a manner as "... to pull the society under us". Meaning that his long-term goal is for the entirety of the human race to be controlled, albeit benevolently by him and his followers. Having had fourteen years' experience of the chaos existing in Scientology organisations, because of the rigid and impractical structure into which they have been fitted, (L. Ron Hubbard's famous "Org. - short for Organisation, not Orgy or Orgasm - Board") I can only say that if the world is ever blessed with this miraculous system, it will have justly earned it.

The second feature which makes Scientology unique is Scientology Ethics. Claimed by Hubbard to be essential for the correct working of the therapy, his system of Ethics ranges from a code of behaviour for Scientologists through to ways of dealing with those antagonistic to Scientology. This latter has brought much public comment.

"Mass movements can rise and spread without belief in a God, but never without belief in a devil. Usually the strength of a mass movement is proportionate to the vividness and tangibility of its devil."

Eric Hoffer: *The True Believer: Thoughts on the Nature of Mass Movements*; London, Secker & Warburg; 1952

The "devil" of Scientology is the Suppressive Person - the S.P.

Anyone antagonistic to Scientology is obviously antagonistic to himself and the whole human race since Scientology is the only way for humanity's problems to be solved. By "labelling" someone a Suppressive Person, so goes the theory, that person is shown how the astute Scientologists are on to him. If he knows what is good for him, he will mend his ways, pay his fees and get on the Road to Total Freedom. Usually it does not work out this way but it is a good theory to feed to the believers. It makes the inhumanity of "Disconnection" and "Fair Game" seem humane.

It also makes potential enemies of everyone. The most reliable Scientologists can become S.P.'s, given the right stimuli. In the eyes of Scientologists, only L. Ron. Hubbard is 100 per cent reliable. The whole world is inhabited by "devils" or potential "devils". Only Hubbard is dependably on the side of progress, humanity and love. Follow him, do exactly as he tells you and there is every chance that you will make it in the end. Do not believe anyone else. An S.P. can be very devious.

People who believe this sort of thing, and there are hundreds of thousands who do, will believe anything. Such a belief is not a rational thing. It is a need. L. Ron Hubbard has satisfied a need for

a lot of people with his Dianetics and Scientology. They are grateful to be led. Grateful to be obedient. Their critical faculty is missing with regard to Hubbard.

Such people have always been at the core of the mass movements.

Hubbard does not preach a message of racial intolerance, although there are strong hints in many of his lectures that he considers the negro races, in particular, to be spiritually inferior to the whites. Of course, like many another of his statements, his admiration for the Anglo-Saxons, of whom, curiously, he is one, is backed up by proofs of his attitude. He cites the technological, political, artistic and social achievements of the British and Americans, and studiously ignores their failures in these areas. But colour or racial prejudice is not a strong factor in Scientology. If a coloured person has enough money to afford therapy and training in Scientology then he is welcomed with open arms.

What is most ominous is that Hubbard has analysed various aspects of existence into gradient scales. For instance, with emotions there is a Tone Scale which, stated simply, lays down a semi-mathematical guide to the quality of emotions. A person in a state of Boredom is at a higher emotional state than someone who is Angry, who again is in a better state than someone in Covert Hostility on down through Propitiation, Fear, Grief, Apathy and Death. Leaving aside any considerations that this scale is purely and simply the opinion of Mr. Hubbard and does not have any statistical basis in reality, the individual in a state of Boredom is BETTER THAN the individual in Grief. Better in a moral, ethical, reliable, health-wise and general worth sense. Used in the ambivalent world of Scientology such a distinction is not solely used to assess the individual and his ability to cope with the environment, which, if the Emotional Tone Scale were based on reality, would be of value in many fields outside Scientology.

Scientology uses it to judge. If an individual, group or country is low on the Emotional Tone Scale it is NOT WORTHY OF CONSIDERATION.

This is very close to the type of philosophy which can regard people as "not quite human". Taken to extremes it can justify any action against another who is regarded as unworthy of rights. That this is part and parcel of the whole of Hubbard's approach is seen in his withering description of non-Scientologists as "WOGS". His declaration that a Suppressive Person is "Fair Game". As Sir Elwyn Jones, Q.C., said in the recent Scientology libel case, S.P.'s "could be deprived of property or injured by any means by any Scientologist. He could be tricked, sued or lied to, or destroyed." There are reports of ex-Scientologist Suppressive Persons being beaten up by "heavies" from the Sea Org., though these are not substantiated by any police action or reports. A photograph appeared in *The Auditor* - the worldwide tabloid news magazine of Scientology, purported to have a copy circulation of five million - during 1968, showing an erring Suppressive Person being thrown overboard from the "Royal Scotsman" by two brawny Ethics Officers. I assume the victim was fished out again, but it's a long drop from the deck of a 4,000-ton ship!

Of course all of these things, and many more, are justified within the weird philosophy of Scientology. They are shrugged off as being a means of "getting Tech. in", or, in straightforward language, "making the therapy work!" If such measures are needed to make Scientology work there is something terribly wrong with it.

So why Scientology? Why are there millions of people who receive the magazines? Why are there hundreds of thousands who think that Scientology is the only possible way for the human race to find itself and to survive the threat of an Atomic Bomb, the Population Explosion, the eroding of standards, or any of the other multitude of problems we live with? Why, after all the radical

philosophies down the ages and the trouble and misery they have caused, do people still throng to yet another magic wand that will solve all their problems and make the world a place of sunshine and love?

This must surely be the reason. The world is not full of sunshine and love. We all wish it were. When someone comes along who says he has the formula and can back up his claim with boasts as to the efficacy of his methods, this man will be followed. If he is careful to always hold a juicy carrot just in front of the noses of his followers, enough will think it worthwhile to follow. If he can, at the same time, talk grandly of the worth of his followers, their integrity and ethical superiority, that it is they who will inherit the earth, he will appeal to both the shallow and the profound natures of his followers. If he can display a magnetic personality and a pretense of humility, many will love him and follow no matter where he goes.

The following chapters outline the main things that Scientologists believe and do. It is my personal interpretation of the curious world of Scientology, based upon my experiences during some fourteen years of very close contact. Very few people outside of Scientology know what goes on inside it and those inside it are the very last to speak frankly on their life. It is a strange world of insubstantialities, hopes and achievements, happiness and misery, of hero-worship and degradation, of intolerance and conceit. I think Scientology could herald a new form of mental and moral tyranny to a world already obsessed with a large number of enslavements. It could be the deadliest of all as it deals with the spirituality of the individual and when, in the past, religions have been intolerant, their pogroms have been bloody, sickeningly self-righteous and degrading to human self-respect.

Many governments around the world are taking half-hearted steps to limit Scientology. One, the State of Victoria, Australia has banned it. The British Government is holding an inquiry but at the rate of growth of Scientology, particularly in the United States, by the time any concerted effort is made to control it, Scientology will be uncontrollable.

This book is an attempt to tell people the truth about Scientology and what it is trying to do. I fervently hope it will be effective!

2. Assumptions

The major sources of basic assumptions in Dianetics and Scientology are the Axioms, Prelogics and Logics.

Scientology Axiom One is the assumption upon which the rest of the subject stands.

"LIFE IS BASICALLY A STATIC", and this is further defined - "a Life Static has no mass, no motion, no wave-length, no location in space or in time. It has the ability to postulate and to perceive".

Hubbard has redefined in modern, scientific-sounding terms the ancient Hindu Vedanta concept of a soul or spirit that whilst appearing to inhabit the physical universe is of a distinctly separate order.

This static is called Theta (eighth letter of Greek alphabet - Θ). Individual units of Theta, such as people, are called Thetans. Theta could be regarded as God, Infinity, the Supreme Being. An analogy could be made with an ocean of Theta, each drop of which is a Thetan. The explanation of what provides the animation of lesser creatures such as parrots or boll weevils is a little hazy but it is suggested that degenerate Thetans "run" one or more such creatures, which is similar again to the Hindu beliefs.

The physical universe is inferior since not, of itself, animate. The presence of Thetans within it is explained by the fact that in the beginning of the universe, variously stated by Hubbard to be seventy-six trillion, 142 trillion and 320 trillion years ago, we were all "young" Thetans who had nothing better to do than construct a universe for ourselves in which to have a game. Hubbard explains at great length, but with no great lucidity, in his version of "Games Theory" that there must be barriers, freedoms, rules, intentions and willingness to participate for any game to exist. Ludo, for instance, has these ingredients and is therefore a compact version of life as Hubbard sees it.

Axiom Two states: "The Life Static is capable of considerations, postulates and opinions." By thought and thought alone, life can adopt or relinquish any role, situation or environment. Whilst it is, by definition, at total and permanent cause over its own situation, by the same definition it can be at varying levels of effect - it can CAUSE itself to be at effect. This is an important fundamental of Hubbard's reasoning.

Axiom Three: "Space, energy, objects, form and time are the result of considerations made and/or agreed upon or not by the Static, and are perceived solely because the Static considers that it can perceive them." This extends the properties and capabilities of the Life Static to god-like dimensions. The physical universe exists essentially because life considers it to exist and by co-operative effort, life is able to introduce reality into it. (Axiom Twenty-six: Reality is the agreed upon apperency of existence.) Thus whilst Scientology contains the mystic concept of life being an illusion - being primarily a matter of thought - by an agreement between life units that the physical universe is ordered and arranged such and so, it becomes "Real". Such enigmatic questions as: "If a tree falls in the forest and there is no one there to hear it, does it make a noise?" are thus handled. As also the fact that if someone leaps from the top of a cliff whilst "considering" that all is illusion and in the mind, that someone's neck will still be broken in a painfully "real" manner.

Obviously a Thetan is immortal. Each of us has been around since the outset of the universe. We made it or at least helped to make it. We are not able to make universes now though. We are not even able to "hurl a few planets around" as Hubbard says. We have lost these abilities and live now

in a shallow and fearful way. Potentially, we still contain the abilities of Gods and by the grace of Hubbard through Scientology, we have the opportunity to regain these abilities. It would appear that all Theta existed in a state of total knowingness prior to the creation of the universe. This creation occurred because of the perverse desire on the part of Theta - to experience. Why something in a state of total knowingness needs to experience anything, or even if it is possible for it to experience anything, is not very clear but presumably total knowingness was extraordinarily trying without any thing to experience, since in the state prior to the universe there was no THING. Such profound information as Hubbard has uncovered would appear to be of intense interest to cosmologists and astronomers since they might as well give up and go home - all their work has been done for them. Yet they persist in squabbling amongst themselves about expanding or static or pulsating universes, and they will keep discovering those quasars.

Axiom Four: "Space is a viewpoint of dimension." Again one sees that life, by looking, creates dimension and space. There is no space until one adopts a viewpoint and looks.

Axiom Five: "Energy consists of postulated particles in space." Thetans, a long while ago, said the equivalent of "Let there be light" and, Lo, there it was. At the same time we created the laws whereby energy operates. "These assumptions or considerations are the totality of energy" as Hubbard coyly puts it. Why Einstein and many others worked so hard to establish a Unified Field Theory when Hubbard could have told them all about it is further proof that scientists are crazy.

Axiom Six: "Objects consist of grouped particles in space."

Axiom Seven: "Time is basically a postulate that space and particles will persist."

Axiom Eight: "The apparency of time is the change of position of particles in space."

Axiom Nine: "Change is the primary manifestation of time."

Axiom Ten: "The highest purpose in this universe is the creation of an effect."

The remaining forty-eight Scientology Axioms consist, in the main, of enlargements of the ways in which life handles itself in relation to the physical universe environment. It is apparent from all of the Axioms that Theta is at total cause over the universe. Only by a series of errors, probably deliberate at the outset but now accidental - since we have reduced our abilities to such a degree that "accidents" can occur - and over a vast span of time, have we been reduced to our present level of spiritual unawareness. From our original state of total awareness and power we must have postulated unknowingness for ourselves and have ever since been descending into greater unknowingness.

Almost the entirety of Scientology consists of the discovery and refinements of methods whereby the Thetan can be persuaded to relinquish his self-imposed limitations.

The concept of the individual being only a shadow of his true state, the result of a fall from grace, is not original since all major religions contain something along this line. Hubbard has placed this assumption on a factual basis and claims it is not purely a matter of faith to re-establish supremacy but is a problem resolvable by scientific procedures.

Although Hubbard claims his Axioms are self-evident truths, one is at a loss to put them to any direct tests for validity. Certainly at this time, subjective faith and conviction play a more important part than scientific tests, analyses and statistics. This is not a major criticism since to attempt to

validate any of the material of Scientology, let alone such awesome points as the creation of the universe, is objectively impossible now, if it ever will be possible in the future. One is dealing exclusively in subjective impression and probably the least reliable evidence is that given by a Scientologist.

A non-Scientologist, no matter how closely he observes, will not be able to appreciate the full subjectivity of a Scientologist. He must become a Scientologist in the full sense of the word and by so doing be automatically barred from objectivity. Hubbard's Axioms are self-evident truths to Scientologists although not at all self-evident to anyone else.

It is claimed that the validity of Hubbard's words are apparent in the successes achieved by the publication of Scientology theory and practice. Even if there be real successes, which is open to some doubt, one is still left with the question of whether the success is by Scientology or for Scientology. Surely no Scientologist would admit his philosophy is anything less than Hubbard claims for it. Beyond anything else, he would not be allowed to remain a Scientologist if he doubted any of the material. Only by a total faith can a person expect to "gain" anything from Scientology. His own opinions are worthless and harmful. An astronomer can hold doubts as to the validity of much of the sacred cows of astronomy - this is, in theory at least, a healthy attitude in a science - but his is an essentially objective pursuit. Scientology is a highly subjective pursuit and thereby involves aspects of personal motives and desires.

Strangely, under the circumstances, the Scientology Axioms, by stating, "fundamentally all is thought", give the clue to much of the successes of Scientology and unexpectedly invalidate the entirety of the remainder. If consideration be the major ability of life and if Scientology is presented as one of sufficient power and attractiveness that one considers it to work, then and only then will it work.

Although this may indeed invalidate the claimed objectivity of Scientology it does not necessarily make it less valid. Psychology, psychotherapy, medicine and many another authoritative subject would find it difficult to claim objectivity. If Scientology can better the state of the individual in a real, pragmatic and applicable sense then the reasoning behind it matters little. The question then becomes one of quality of result rather than method. The end, perhaps for once, could justify the means but that end must be a superlative improvement.

It is claimed for the Scientology Axioms that they are unique. No other subject has commenced operations with as complete a set of assumptions. This is true, but from the outset the Axioms limit objective analysis and as in so many subjects which are the brain child of one man, personal preference limits the application of analytical techniques. If a Scientologist other than Hubbard were to discover and establish an error in these assumptions he would have to set up another sect apart from Scientology. Also, if he were a true believer, he would be pathologically incapable of even questioning Hubbard's pronouncements. Various splinter groups from Scientology have appeared from time to time but these have been so bizarre as to make Scientology appear the height of rationality.

By the construction of a set of assumptions from which further conclusions may be drawn, a methodology can rapidly be built for ascertaining these further conclusions. This is fair enough, provided the factors of which the fundamentals consist are indeed fundamentally true or are sufficiently fluid as to allow change. Truth would always appear to be comparative. Yet Hubbard claims his assumptions to be TRUTH and offers no further proof. In other words, he, unique amongst men, has established absolute truth and graciously offers, or rather sells it, to mankind.

Scientology is not a science because its assumptions are stated as truth from the outset and no further inspection is permitted. It may be of worth but it is not a science.

The seven Prelogics are concerned with self-determinism as regards the life unit or static as opposed to the overall concept of Theta. The Prelogics add nothing to the axiomatic definitions of life units except to show self-determinism as the motivation for all life units. This contradicts Axiom Three, and other Axioms which state agreement between life units is necessary for the creation of a real universe.

Hubbard stresses in earlier material the concept of an individual in a state of "Other-determinism", that is, his considerations, postulates and opinions are overruled by another agency, will, through the application of Scientology techniques, regain Self-determinism to such a degree as to be able to practise Pan-determinism, which means his considerations, postulates and opinions take into account the best survival for all aspects of life and the environment. This pleasing statement is more easily said than achieved. In recent years, Hubbard has relied less on Pan-determinism in his own approach to his followers, than on simply telling them what's what.

The twenty-four Logics are adaptations of Alfred Korzybski's "General Semantics" and contain a curious mixture of Aristotelian and what Korzybski called "non-Aristotelian" logic. Hubbard appears to have read Korzybski's 800-page "Science and Sanity" and to have taken the most sweeping and simply stated "Logical Facts" therefrom. A major factor in Scientology, which gives it the appearance of a technology, is the aspect of relativism derived directly from "General Semantics" and called by Hubbard "Gradient Scales". In Hubbard's Gradient Scales, human characteristics are given arbitrary values in relation to each other as can be seen from the brief example of the Tone Scale given in the last chapter.

Although these scales may be valid within known realms, Hubbard extends them to absolute points, even though Logic Six states "Absolutes are unobtainable".

Korzybski's theory of logic says thought arrives at incorrect answers by considering there to be only the alternatives of Black or White, Good or Bad, Right or Wrong (claimed to be Aristotelian!) and he propounds a theory of semantic usage which would precisely indicate the shadings of greyness, the degree of goodness or badness, rightness or wrongness. The Scientological adaptation of this theory shows typical Hubbardian enthusiasm by taking the Gradient Scales to absolute points. The Tone Scale is extended from the known levels of Fear (1.0), Anger (1.5), Boredom (2.5), Enthusiasm (4.0), to take but a few of the arbitrary values, and extends it to Serenity of Beingness (40.0) and states this to be an attainable absolute. Hubbard also states Tone 40.0 to be such an exalted state as to be unreal within the physical universe, e.g. the player in the game of life would have such superior abilities as to be unable to play.

At the same time, the Logics of Scientology contain assumptions of very great value to Scientology itself. Logic Five: "A definition of terms is necessary to the alignment, statement and resolution of suppositions, observations, problems and solutions and their communication." If one reads the books of Scientology or listens to Hubbard's taped lectures, one wonders that the same man had originated this "Logic", for even the numerous glossaries of terms in his books do nothing to clearly define his terms or their parameters. The Scientology Dictionary probably reduces understanding of Scientologese.

Lastly on the subject of the Logics, number Seventeen states: "Those fields which most depend upon authoritative opinion for their data least contain known natural law." Surely there can never have been a subject that contains more authoritative opinion than Scientology? Even when

Hubbard states a Natural Law, he does it with an authority which changes it from a Natural Law to a peculiarly Hubbardian Law!

In addition to the Axioms, Prelogics and Logics of Scientology, there are 194 Axioms of Dianetics. As with all of Hubbard's pronouncements as to the way in which things are arranged throughout the Cosmos, the Axioms of Dianetics are a mixture of established fact and convenient assumption. Mind-boggling though the universe may be, all 10,000 million observable light years' radius of it, containing about 100,000 million galaxies each composed of about 50,000 million stars, Hubbard's easy summation of it all is even more stupefying in its audacity.

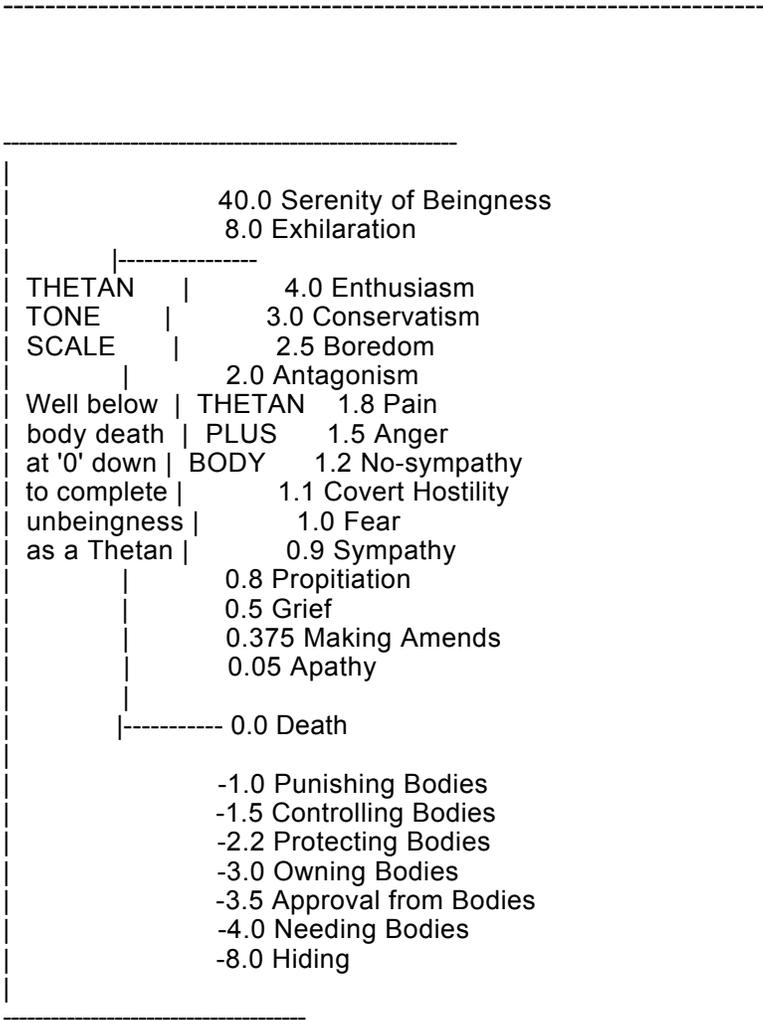
The Dianetic Axioms cover some of the same ground as those of Scientology even though Hubbard describes Dianetics as purely a psychotherapy and claims that all of the spiritual matters belong in Scientology. Dianetics is supposed to cover Dynamics One to Four; Scientology covers the lot.

Dianetic Axiom One: "The source of life is a static of peculiar and particular properties", is only another way to say "Life is basically a static" - Scientology Axiom One. Much of the theoretical matter of Scientology is outlined in the Dianetic Axioms. "That part of the Static of Life which is impinged upon the physical universe has, for its dynamic goal, survival and only survival" - Dianetic Axiom Three. This introduces one of the major assumptions of Scientology. The urge towards survival is regarded by Hubbard as the most generalised motivation of life. This urge is divided into Eight Dynamics: "First - is the urge toward survival of self; Second - is the urge toward survival through sex or children; Third - is the urge toward survival through a group of individuals or as a group; Fourth - is the urge toward survival through all mankind and as all mankind; Fifth - is the urge toward survival through life forms such as animals, birds, insects, fish and vegetation and is the urge to survive as these; Sixth - is the urge toward survival as the physical universe and has as its components Matter, Energy, Space and Time from which is derived the word MEST; Seventh - is the urge toward survival through spirits or as a spirit; Eighth - is the urge toward survival through a Supreme Being or, more exactly, Infinity. This is called the Eighth Dynamic because the symbol of Infinity stood upright makes the numeral "8".

The eighth letter of the Greek alphabet is Theta, which must mean something too!

The Eight Dynamics demonstrate a neat expansion from singularity to infinity or at least that is what they are supposed to demonstrate. An individual could be assessed as demonstrating a greater or lesser degree of ability to survive - survival potential - by the number of these dynamics on which he is operating. The fullest life would be the one which includes all of the eight. This fortunate individual would be vastly superior - would be Homo novis rather than Homo sapiens or "Homo sap", as Hubbard has expressed his opinion of the current norm of human being.

In the Tone Scale mentioned earlier and illustrated below, the level of 2.2 between boredom and antagonism is a mid-point between survive and succumb. The urge to survive is the essential motivation but when aberrated in spirit and mentality, the individual works towards succumb. In the Awareness Scale illustrated below, those points descending from Need of Change (-4) down to Unexistence (-34) are diminishing awareness - the individual is succumbing to a greater and greater extent - and those points ascending from Need of Change up to Power on All Eight Dynamics (presumably +22 to infinity) demonstrate an increasing awareness and desire to survive. As the individual progress further from the points of 2.2 (Tone Scale) and -4 (Awareness Scale) direction, the urge to survive or the urge to succumb increases proportionately.



THE EMOTIONAL TONE SCALE

- | | |
|-----|-----------------|
| | 21 SOURCE |
| | 20 EXISTENCE |
| | 19 CONDITIONS |
| ^ | 18 REALIZATION |
| / \ | 17 CLEARING |
| | 16 PURPOSE |
| | 15 ABILITY |
| | 14 CORRECTION |
| | 13 RESULT |
| | 12 PRODUCTION |
| | 11 ACTIVITY |
| | 10 PREDICTION |
| | 9 BODY |
| | 8 ADJUSTMENT |
| | 7 ENLIGHTENMENT |
| | 6 ENLIGHTENMENT |
| | 5 UNDERSTANDING |
| | 4 ORIENTATION |
| | 3 PERCEPTION |
| | 2 COMMUNICATION |
| | 1 RECOGNITION |

- 1 HELP
- 2 HOPE
- 3 DEMAND FOR IMPROVEMENT
- 4 NEED OF CHANGE
- 5 FEAR OF WORSENING
- 6 EFFECT
- 7 RUIN
- 8 DESPAIR
- 9 SUFFERING
- 10 NUMBNESS
- 11 INTROVERSION
- 12 DISASTER
- 13 INACTUALITY
- 14 DELUSION
- 15 HYSTERIA
- 16 SHOCK
- 17 CATATONIA
- 18 OBLIVION
- 19 DETACHMENT
- 20 DUALITY
- 21 SECRECY
- 22 HALLUCINATION
- 23 SADISM
- 24 MASOCHISM
- 25 ELATION
- 26 GLEE
- 27 FIXIDITY
- 28 EROSION
- 29 DISPERSAL
- 30 DISASSOCIATION
- 31 CRIMINALITY
- 32 UNCAUSING

- 33 DISCONNECTION
- 34 UNEXISTENCE

LEVELS OF AWARENESS SCALE

Simple this may seem at first sight. Difficulties arise when it is applied to life as it is, rather than to life as viewed by Scientology. The aim of Scientology is to first establish the self-determinism of the individual which is another way to say, to get him living and surviving as himself and fully on the First Dynamic. Since the mental state of EVERY individual with the sole exception of Scientologists automatically means he is not living self-determinedly and therefore cannot be on the First Dynamic, it means that all activities towards survival on any other Dynamic are inverted and unreal. No matter how much pride the non-Scientologist Husband or Wife may take in marriage or children (Dynamic Two); no matter how successful the business man, union leader or pop star may be in relation to groups (Dynamic Three); no matter how helpful to humanity at large the statesman may be (Dynamic Four); no matter how good at growing his crops or tending his herds the farmer may be (Dynamic Five); all is set at naught and is delusion and pretence unless Scientology is present and has made sure the individual is operating as himself, first and foremost. Only with Scientology can the individual be sure to operate as himself through the other Dynamics.

Further complexity is introduced when one sees that in real life an individual could be successful on some Dynamics and unsuccessful on others. On Dynamic Eight, he could be in total Apathy (0.05) and Unexistence (-34) on the subject of God and Religion. He could be at Enthusiasm (4.0) and Understanding (+ 5) as regards his new o.h.c. twin carburettor GT car, Dynamic Six. On

Dynamic Two he could be in a state of Boredom (2.5) and Need of Change (-4) as regards his marriage. His ability to keep goldfish alive for more than a few days could be low and he may not be able to tell the difference between a Sweet Pea and an Oak Tree which probably means he is at Grief (0.5) and Disaster (-12) on the Fifth Dynamic. Strangely though, he has a magnificent Alsatian dog about which he again feels Enthusiasm (4.0) and Energy (+7). All this makes life very difficult. People will refuse to obey the rules!

The Tone Scale levels below 0.0 are those in which non-Scientologist human beings are found at this time. Having lost the awareness of operating a body as a non-material static with no mass, no motion, etc., the majority of people have descended into extremely degraded Tone and Awareness Levels from which they just about manage to energise sufficient mental mechanisms to maintain the body at levels of apparent tone. We, poor degraded things, think we are our bodies. We do not know we are immortal and beautifully separate entities who joyously play the game of life like a puppet master. If we demonstrate Anger, Fear or Enthusiasm through our bodies this is purely a dramatisation and it is not the true us, the awareness of awareness units, who are feeling it. A mental mechanism causes our bodies to enact the part whilst we cower deep down inside wondering what on earth is going on and "Needing Bodies"! And Hubbard accuses psychiatrists of having a degraded view of their fellow man and claims he has an elevated and loving view.

Dianetic Axiom Eleven: "A life organism is composed of matter and energy in space and time, animated by Theta. Symbol: Living organism or organisms will hereafter be represented by the Greek letter Lambda (Λ)."
Beyond the fact that Lambda is not used to represent the living organism or organisms thereafter either in the rest of the Dianetic Axioms or the remainder of Dianetics and Scientology, the following Axioms sound rather like a Readers Digest style introduction to biology and mysticism. For instance, Axiom Forty-two: "The virus and cell are matter and energy animated and motivated in space and time by Theta" which one would have assumed from Axiom Eleven in any case since it is not a heavily guarded secret that complex organisms are quite often composed of viri and cells. Evolution is lightly discussed, Axiom Sixteen: "The basic food of any organism consists of light and chemicals. Organisms can exist only as higher levels of complexities because lower levels of converters exist. Theta evolves organisms from lower to higher forms and supports them by the existence of lower converter forms."

And so on. Throughout Hubbard's pronouncements as to the inter-relationships between the spirit, bodies, minds, thought and psychical universe, there is lip-service paid to currently accepted scientific opinion linked to his personal interpretation as to how life, as he sees it, manipulates its environment to fit the rules.

It is a pleasing and somewhat flattering outlook since it means that every living creature has the opportunity to regain immense powers over the implacability of the universe. It is the same message, though in very different terms, as has been purveyed by all other major beliefs in the essential spirituality of the human race. The greater part of Hubbard's opinions remain as opinions even though he claims scientific objectivity. This must surely be the greatest error in the whole of his subject. If he claimed to have introduced a new variation on the theme of religion and was honest in his approach by stating that by faith alone could a man gain the blessings of Scientology, he would attract those who agreed or found comfort in his faith. By stating that Scientology is the ONLY truth, the Road to Total Freedom, and so on and by mixing his credo with pseudoscientific mumbo-jumbo, the faith is reduced to the level of a cheap confidence trick. There are many very admirable points to Scientology and it deserves more than this treatment.

If Scientology is a science, then there are some enormous gaps in the reasoning, gaps which should be filled before any further assumptions are made.

Even if one grants that there is some totally separate and distinguishable essence or élan which animates matter, energy, space and time, to produce, for instance, people, it would have been a better use of all the pompous and repetitive words had Hubbard explained, in precise and observable terms, exactly how this is done. It is much too easy to say that Theta controls the physical universe by consideration and postulate. Even if one grants the current examples of life on this planet to be too degraded to postulate or consider in a positively creative sense, in his wisdom, Hubbard must know HOW it is done. Unfortunately he is careful not to claim any such powers for himself or for his most highly trained followers, on the justification that if one were to lift his body six feet above the ground or to mentally move objects without any contact with the body, it would drive all non-Scientologists insane. The only reason why a non-Scientologist cannot naturally demonstrate mental power over his environment is that he is too degraded by his experiences with the physical universe and has lost all knowledge and confidence in his superiority. Hubbard and his closest followers certainly should be able to demonstrate their ability to make changes in their environment. They do not show any such abilities and one can only conclude they do not know how to do it and the entire theory structure is erroneous.

If the Thetan is the primary cause which energises the mind through the brain to the body to the outside universe, where does he get the energy from? Does he create it out of thin air and if so how does he create it? If he uses another source of energy, how does he utilise it? Since it is such an important function of whatever one thinks or does and is so intensely personal, most Thetans should know how it is done. Hubbard would claim that the source of energy is the Thetan who creates it but being in a state of unconsciousness, he has placed even this primary function on to a mechanical basis. Even if this also be true, there must be a point where even such an automatic function is given impetus, energised and the question still comes down to HOW?

This question is not unique to Scientology. It is probably the concern, or should be, of many branches of science. There IS a difference between living and non-living things. What is this difference and how does it animate matter?

That Scientology does not know the answer is not serious. That it acts and claims to know is sad for so long as it thinks it has the answers to everything, it will not even look.

3. The Thetan

"Who Are You?

"What Are You?

"Why Are You?

"Deep down inside; down where you are free to dream, free to know - down there you aren't a casual event.

"You are not the result of a few millennia of accidental blendings of chemicals. You know with a keen awareness, your life is a beautiful and exotic continuance.

"You are a fine and a true being, capable of love, wisdom and beauty.

"An immortal.

"A man fearless.

"A being who can look and see. An awareness of awareness.

"Down in the deepest recess of your being you know and need nothing but to know.

"You are a THETAN.

"No longer need you hide your true self even from yourself.

"Scientology is here to rescue you."

So might read an advertising blurb for Scientology. Cut away all the pseudo-science, the conceit and the exaggeration and this is what Scientology is all about. The fundamental aim is to produce true people from fearful half-people. We are all living at but a fraction of our true potential. When we discover Who we Are, What we Are and Why we Are, we assume again our true identities.

The I, the Soul, the Élan Vital, the spirit, the motivation of life, life itself, this is the Thetan and the concept is not unique to Scientology. What is unique is the level of importance given to the Thetan. No Western religion or philosophy gives quite this degree of responsibility to the individual - the true, immortal, all-cause individual - that Scientology does.

All Thetans are potentially equal. Obviously Scientologists are better than other Thetans, by implication, for they have shown the good sense to join the only possible movement that holds the key to their salvation. Rather like Jehovah's Witnesses, every soul is worthy but some are favoured more than others.

There are powerful Thetans. Hubbard, obviously one, has described himself as a Meteor. My meetings with him bear this out an incredible dynamism, a disarming, magnetic and overwhelming personality. Once I met him early in the morning at Saint Hill Manor on a Sunday when there were few people about. He was then at the age of fifty-three (He was born at Tilden, Nebraska, U.S.A., in

1911.) and radiated health and good will. We spoke for some thirty minutes about Scientology generally and a breathtaking stream of ideas and new projects poured from him with youthful enthusiasm. His brilliant red hair and broad smile, his benign authority, made it not difficult to believe that here was the new Messiah. The twentieth-century, science-orientated, super genius on whose broad shoulders and intellect the fate of the world rested. Yet not so far removed from the plain man as to be unable to stand and gossip while taking snapshots with his Leica.

There are also degraded Thetans.

These poor souls are probably well-intentioned and nice enough but they lack "Theta Energy" - whatever that might be - due to a mysterious and particularly revolting event on their Past Track, prior to this life, that makes them pretty useless until they have had a lot of high-level Scientology therapy. Hubbard probably invented degraded Thetans, or sometimes "Weak Thetans", to explain failed cases who yet kept trying.

Most Thetans one comes across nowadays are closely associated with a human body. If any of them ever give much thought to it, they probably reckon they are their bodies. Yet interestingly they will say: "My Brain", "My Hand", "My Body", thereby giving the secret away. Of course it also happens that one says: "My Soul" and, crime of crimes, a new Scientologist may well say: "My Thetan!" Having said it once, he never says it again.

Thetans as badly off as human beings do not feel particularly distinct from their bodies. This is a subject of amusement to L. Ron Hubbard. He regards anyone who is not thoroughly aware of being a totally distinct entity as being something not quite up to the level of a village idiot. In Scientology though, thank goodness, a goodly proportion of us can readily find out that we are not our bodies.

"Be three feet back of your head", commands the Scientologist, and over 50 per cent of people sail out of their heads and adopt a position three feet behind their craniums. This is known as the "One-Shot Clear" technique and is so routinely effective as to make the task of saving the world very simple. People actually do it. They don't just imagine they are three feet back of their heads. They don't just adopt a viewpoint as if they are three feet behind their heads. They are actually in a position exterior to their heads. At least, according to L. Ron Hubbard they are.

How one can demonstrate where a Thetan is at any particular moment when he is a nothingness is not very clear. One can ask the Thetan - "Are you three feet back of your head?" and, of course, Scientologists will answer - "Yes". Through their bodies, you understand - a newly exteriorised Thetan can hardly be expected to demonstrate a high level of telepathy or to have perfected the technique of talking without a larynx, mouth, wind-pipe and so on. Nevertheless, it is not very convincing that Scientologists, who invariably know about exteriorisation and who are always prepared to co-operate in proving Scientology right, seem to be the only people who can do this magical trick. It is also confusing that Hubbard has more recently described the relationship of the Thetan and his body to be like a wooden splinter in a thumb. The splinter is the body and the thumb is the Thetan. If this be the case, then how can the Thetan exteriorise from the body when the Thetan is bigger than the body? The Thetan is occupying, in all probability, a volume with a radius much greater than three feet from the body, so it is a mark of pure genius for the Thetan to be able to exteriorise therefrom. Additionally, and according to Scientology Axiom One: "... A Life Static (Thetan) has no ... location in space ..." The whole thing becomes more and more mysterious.

Nevertheless, Thetans are capable of all manner of wondrous things and this is probably one of them.

Most religions and therefore the majority of people pay lip-service to the spirit or soul as being immortal. Even if at no other time, at death, the soul must detach itself from the body to do whatever the particular religion says it does. Hubbard has not been content to leave his ideas at the somewhat vague level of other religions. He more or less follows the Buddhist and Hindu belief in eternal reincarnation and has attempted to give some sort of rational basis for this. A Thetan runs a body though he is potentially capable of a quite distinct existence without one. The body is used as a communication terminal - it being easier to locate and communicate with a body than a nothingness. Dependence on a body is a very low-grade pursuit. As a symbol of oneself it is quite a good idea but one has a tendency to become the symbol. Ideally, a well-off Thetan would be able to have one or more bodies, or not, as he thought fit. In Scientology there is a revulsion and contempt for bodies and indeed, all materiality.

Hubbard speaks scathingly of our types of bodies as: "Meat Bodies"! There are also Robot, Metallic, Doll (stuffed with Kapok?), Vegetable, Gaseous and Amorphous Bodies and probably many more besides. One hopes that these other types of body are not on this planet right now but one should always be very careful. Whatever they are made of, all bodies are a trap.

Thetans treat them badly, give them psycho-somatics, break them and kill them off and, after feeling remorse and guilt, become them. Despite the superhuman potential abilities of Thetans, they seem to fall for some of the corniest traps in the vicinity. In the mentalities of the beings who constructed the physical universe and responsible for all the wondrous parts thereof, including the human body, there seems to be a perverse desire to get into deep trouble. If one can follow Hubbard's reasoning, this fits the desire of Thetans to experience and to create effects - "Scientology Axiom Ten: The highest purpose in this universe is the creation of an effect".

One way of looking at it is to see Thetans as very bored with being super-stars all the time and so they decide to get mixed up and involved. Even from the limited view of a poor old Homo sapiens, one can perhaps understand that to be the epitome of efficiency, effectiveness, happiness and success with everyone smiling the whole time could drive one, after a few trillion years, to desire above all else to be a miserable, ineffectual, stuttering, bent, bitter and twisted mortal with sinus trouble and B.O. Just to introduce a bit of variety.

Hubbard's justification for Scientology, which will ruin our self-deception by making us into those boring superstars again, is that we have all embedded ourselves so thoroughly as to be unable to extricate ourselves. We so threw ourselves into the whole concept of self-entrapment that we did not bother to leave the combination of the lock to let ourselves out again. At least, not until Scientology came along.

It is analogous to a Monopoly player who becomes his Battleship or Smoothing-Iron and really Goes to Jail, Goes Directly to Jail, Does Not Pass Go and Does not Collect £200!

This is an observable trait in people. They throw themselves into events and situations "just for the hell of it". Young people, in particular, want to experience life whether the consequences are good or bad. Children want to try things for themselves. They do not put much credence in advice. They want to experience. Bravado is an admired trait. None have it to the degree of Hubbard, according to Hubbard. He, without more than a passing thought for the consequences, took his sanity in both hands, nay his very spiritual existence, and sailed out into the storm-tossed and uncharted waters of the stuff of life. Into the realms of insanity he ventured, head high, eyes narrowed...and so on and so on. Some might say - "Was your journey really necessary?"

Thetans show their genius by the ways in which they so deny their own existence and god-like

capabilities as to end up as human beings. A shrewd self-negation is necessary to turn a being at total cause over the physical universe into us.

Progress in sociological, political, medical and technological subjects is meaningless. Scientology sees such progress as Orwellian but vastly more subtle and insidious than outlined in 1984. NASA's Apollo programme may be an admirable achievement technologically and within a limited framework but it does not expand human awareness. In fact all "progress", with the sole exception of Scientology, is a step to make the individual less self-reliant and confident whether purposeful or accidental. If only the resources used to develop a biological detergent or a better can for brown ale were used to help the desperate cause of freeing the Thetan from his self-imposed hell, we would not now be facing a future of horror from atomic war, overpopulation/starvation, pollution, dwindling natural resources, social unrest, racial intolerance and so on. Political systems and solutions which ignore the individual are destined to failure or to remove the thing for which they are designed - the individual.

Hubbard bases this conclusion not solely on observation of this civilisation but also on memories of other planets which surged ahead materialistically at the expense of recognition of the spiritual needs of the individual, only to destroy themselves. Earth is apparently following the same course at a vastly accelerated rate and has little time to save itself.

His answer to these problems is Scientology. Only Scientology recognises the paramount worth of the individual for only Scientology knows what the individual really is. Only Scientology acknowledges the true worth of the individual and counts all else as of lesser import to the free expression of the individual. This is not anarchy. Very much the opposite.

Freedom is earned. Justice is not a natural law. Truly free individuals will choose always the optimum course and in such choice will often relinquish their own personal desire in the cause of the overall good. This is not at all the similar sounding concept of Marx and Engels' Dialectical Materialism, in which limited personal freedoms must be cast aside in the greater cause of the full freedom of the State - the true organism. Marx and Engels postulated that human evolution would be given freedom to occur in their socialist state.

Hubbard says that human evolution with the aid of Scientology is necessary before any political system can be expected to work. Once this evolution has occurred, limiting political systems will not be necessary and the breadth of the newly acquired comprehension of every individual will be so great as to make any system so far devised appear absurd. This is understandable since politics now seems absurd, even without the benefits of Scientology.

Lenin demanded revolution as the only way to free humanity for a more worthwhile future. Hubbard demands evolution. Revolution is meaningless destruction since the people are not changed. If the people are not changed, then the society emerging from a revolution will not be changed. Only by an evolutionary process can the people so change as to alter the basic assumptions of their society. The only possible worthwhile evolution for the human race is upwards towards self-awareness. "Know Thyself" is an injunction which finally carries some practical hope.

Each individual must be aware of himself as a Thetan - an actual individual free of the only limitations that can enslave him, his own self-constructed limitations. It is not enough to pay lip-service to the concept of the immortal and all-powerful individual. Only by a direct experience through the application of Scientology techniques can the true picture be discovered - that each of us is unique, totally responsible for ourselves and there is only one way out, and that is through.

Mental aberration makes individuals act in destructive ways; mental aberration held in common by groups and nations causes wars, riots and, more tragically, apathetic acceptance. It is the sum total of frustration, apathy, grief, anger, bitterness and fear of the individuals comprising a society that makes up the aberration of the society. The society does not have an entity of itself. Depending on the form of the aberration will depend the actions of the nation. A society without aberration would move rapidly forward rather than as now two steps forward and four back. Leaders, statesmen, politicians are but reflections of or catalysts for their nation. It is not enough to install better systems or leaders. To avert catastrophe, the individuals must be given the opportunity for freedom. Personal, individual, mental and spiritual freedom.

Free individuals will work constructively towards heightened survival for all life and do not need systems to tell them arbitrarily what to do. This is heady stuff. Given a new meaning in Scientology by the assurance that evolution of human mentality is available. The evolution is very definitely upward to a grander and more humane state. All else but striving for the greater awareness of the individual is absurd or worse. A free and aware Thetan has good, practical and achievable intentions. He has no unknown blocks to the implementation of these intentions. He will work cooperatively for the overall good but will retain and strengthen his own individuality.

To try to establish a sociological standard at this time when human mentality is so open to the unpredictable whims of aberration is pointless. Nothing will work unless humans are free to look and see. When they are, they can be relied upon to sort these problems out for themselves with a cool and rational comprehension of the true situation.

The future is indeed rosy with Scientology.

It is the most important single power on this planet to resolve the immense difficulties of the human race. Just get enough people cleared of their mental hang ups and everything will be reversed to an upward trend.

In 1950, Hubbard wrote: "One sees with some sadness that more than three-quarters of the world's population will become subject to the remaining quarter as a natural consequence and about which we can do exactly nothing."

Every religion, political ideology and dictator, no matter how degrading, has propounded a theory "for the good of Mankind". All Scientologists believe and utter with the gleaming eyes of the proselytiser: "Scientology is the only thing that can save Mankind."

Having seen, worked with and intimately known large numbers of Scientologists who have been cleared, the future proposed by Hubbard is at once ludicrous and terrifying. These people are no longer in control of their own minds. Their outlook and contact with reality is so limited as to be absurd. Yet they are convinced with a deep-down certainty that they are supermen. They are convinced as no other religious adherents can ever have been convinced of their infallibility.

They intend to "save the world from itself" whether the world wants to be saved or not.

The very thought of such a fate for the poor old world is horrifying.

4. The Mind

Plato introduced the idea of the mind as being completely separate from the physical body. Wundt, Freud and other psychologists continued this convenient concept. It has been the subject of massive tomes and has certainly become the dumping ground for all the perverse and inexplicable phenomena of human conduct.

None of the people who spoke of the mind bothered to explain where or what it was. With Dianetics and later with Scientology, there has been an attempt to state in more than meaningless abstractions the composite of the mind.

The mind exists as a measurable entity. It consists of energies and masses that are part of and obey the same laws as the physical universe. Under ideal conditions, it can also obey the laws of the Thetan. It is a halfway house between the Thetan and his body. It is at once coarser than the Thetan and finer than the gross composition of the brain. It occupies space but not necessarily in the brain or the body since it extends from the body for anything up to twenty-five feet. It is the property of the Thetan and not an extension of the body, since in his mind the Thetan stores all memories of his experiences. The energies of which the mind is composed are of the same family as 230-volt alternating current or sunlight but they are of such fine wavelength as to be unmeasurable at this time.

Four bands of mental energy have been discovered by Hubbard - Aesthetic, Analytical Thought, Emotion and Effort. Aesthetic wavelengths are estimated at 0.00000000000000000000000002 cm.; which is very fine indeed and certainly not measurable, with any accuracy, by normal means, (Hubbard does not specify how he came to measure it); Analytical Thought is given as 0.0000002 cm.; Emotion is given as 0.02 cm.; and Effort would appear to be either 0.0 cm. or Infinity, which is curious.

The conclusion to be drawn is that the Aesthetic wavelengths are nearest to the Thetan in being so tiny and Effort being an obvious part of the physicality of the universe is gross and therefore 0.0 cm. (which is non-existent) or Infinity (which is meaningless as a wavelength except as a mathematical convenience) are, by some odd quirk, opposites. To further confuse things, Hubbard states: "What most closely approximates Theta? It would be one of nearly infinite length, and that wave is found to be Aesthetic, the wavelength of the arts." Nearly infinite length would hardly be 0.(25 noughts)2 cm.; or would it in Hubbard mathematics?

Leaving aside these discrepancies, the Axioms state energy to consist of postulated particles and objects to consist of grouped particles. In just such a way does the energy of the mind condense into matter or masses under certain conditions. The mind is a collection of masses.

The energy of the Thetan is used in the main to make Facsimiles (a mental copy of one's perceptions of the physical universe sometime in the past, and also known as a mental image picture). These mental image pictures contain much more than would normally be understood by memories. They are precise mirror images containing over sixty sense impressions (Hubbard does not list what they all are), together with the emotions, thoughts and conclusions of the Thetan. They are recorded at high speed rather after the style of cine film and have limitless durability. Presumably, the very earliest facsimiles are some 320 Trillion years old!

There are three divisions of the mind - the Analytical Mind, the Reactive Mind and the Somatic Mind.

"Analytical Mind - The 'Computer', or the part of the mind which perceives and retains data, analyses them, and uses the answers thus received to resolve problems and direct the organism along all the dynamics. The analytical mind, as a computer, is incapable of error as it thinks in differences and similarities; given accurate data, there would be perfection in every conclusion. Each iota of information picked up by any of the senses is filed in the memory banks, where it is accessible to the analytical mind.

"All these data are scanned by the analytical mind before it makes a computation on any problem, no matter how minor that problem may be. When not aberrated by false data, the analytical mind, which has full charge of the organism's functions, can control or change all muscular, glandular, rhythm and fluid functions of the body instantly and for the optimum benefit of the organism concerned."

By contrast with the Analytical Mind -

"Reactive Mind - This was once called the 'subconscious mind'. It is alert during any moment of life, even when pain or emotion is so great that the analytical mind temporarily is not functioning. The analytical mind reasons; the reactive mind acts only on a stimulus response basis. The analytical mind records the fact that a pain exists; the reactive mind records the pain itself, together with all perceptics of the environment.

"When a person is below 2.0 on the Tone Scale, he is a product of his aberrations, constantly stimulated by his engrams, and under the command of his reactive mind. Man at this stage is operating under a decision to succumb, because his mind no longer considers him to be a proper tool for Theta's conquest of the Physical Universe."

The Somatic Mind is that portion of the mind in closest contact with the physical organism. It is subservient to the Thetan and to the other sections of the mind and holds automatic psycho-physical mechanisms within it. These can be either pro- or anti-survival. The Somatic Mind contains no ability to reason. It translates mental instructions into physical actions.

The human mind is thus comparable to an electronic computer of vast and specific functions. Each of the three divisions has memory storage banks but the only one which has consciously accessible memories is the analytical mind. It is the unconscious or semi-conscious memories which cause all the trouble. These are recorded in the Reactive Mind and, as with conscious memories, can be restimulated by analogous stimulations occurring in the environment in present time.

If one sees a green car, one is reminded of other green cars and may compare with, or differentiate from, other information already held on green cars to form an opinion. These will be conscious analytical observations. At the same time, memories may be restimulated from the Reactive Memory Bank of the time when one was knocked unconscious by a green car. If the present time situation is sufficiently analogous to the reactive memory, ie: wet roads, smell of exhaust fumes, humid atmosphere, traffic noises, etc., then the reactive restimulation may be so great, even though completely hidden from conscious awareness, as to cause the PAIN of the accident to recur. One could get a headache or other pains corresponding to the experiences of the accident. Even more seriously, one could start to obey or feel the command phrases of the accident. People would have gathered around: "He's dead", "Don't move him", "Careful now", could well have been said. Such phrases are accepted as sounds only by the Reactive Bank. They are not understood or analysed by the Reactive Mind - they are items of information to be met with during serious threats to survival.

Essentially, the Reactive Mind is a survival mechanism since it was designed to contain data on traumatic situations in order to protect the organism from getting into similar situations. Because of its uncontrolled ability to affect the organism, it very often becomes a threat to survival. The areas of its reference are extremely wide for it doubtless would be able to dredge up data on any subject and to thereby "warn" the organism against anything.

Hubbard considers the entirety of the human race to be permanently under the influence of the Reactive Mind to a greater or lesser degree and it is the command phrases such as "He's dead", "Don't move him", "Careful now", which cause the greatest contra-survival effect.

These sounds are brought forward as part of the incident unanalysed for meaning. Therefore, by seeing a green car, the individual could unaccountably feel he is dead and not want to move - he may say he wants to go and lie down for a while - and he may start to be very careful. Analytically, he will rationalise these feelings: "The day is so muggy, I've got my headache back again and I think I'll just go and lie down for a few minutes" Unwittingly, he gives in to the restimulation.

The memory recording of the period of unconsciousness is the Engram - "A recording of what occurs during a period of pain and unconsciousness, which is not available to the analytical mind as experience or memory that can be contacted and resurveyed at will. Engrams, since they are stored only in the reactive mind, act like hidden command posts, and force the individual into patterns of thinking and acting unguided by reason."

However, to make the Engrams operable, there must also be a Secondary Engram - "Mental image pictures containing misemotion (encysted grief, anger, apathy etc.) and a real or imagined loss. They contain no pain - they are moments of shock and stress depending for their force on earlier engrams which have been restimulated by the circumstances of the secondary".

The Primary and Secondary Engrams make a core upon which other lesser incidents build. There can be an indefinite time lapse between the formation of the Primary Engram and the addition of the Secondary. Once the Secondary occurs, the chain can be built up by a "Key-In" - "The first time a similarity or duplication of environment activates a period of unconsciousness which was brought about by pain or emotion is called a Key-In. An engram never enforces itself upon the body until it has been keyed in; therefore, a person might live a lifetime and never have cause to know he has an engram, or if his environment is sufficiently restimulating, he could live in a constant state of semi-consciousness ('dopey' or 'dull'). This shutting down of the analyser permits other engrams to be keyed in more easily, and a decline may be so rapid and sure that the person suddenly may find himself seriously ill, dead or in an institution".

With each Key-In, of which there could be millions in any Engram chain, a reactive memory recording is made called the Lock - "An experience during consciousness that approximates the perceptics of an engram can cause one of two types of locks: those that merely restimulate and cause the individual to dramatise the engram, or those which break the dramatisation demanded in the engram. The second is more severe, since it causes a physical pain to turn on and results in psychosomatic illness. A third type of lock is formed any time affinity, reality or communication has been inhibited or enforced.

"Locks can be received only when the person is in non-optimum condition, such as weary or upset by reverses or emotion. During a lifetime a person picks up thousands of these locks, but they are not aberrative in themselves, only as they encyst the underlying engrams, usually, it is necessary to remove some of this encystment before the engram itself can be contacted, but on a real low-toned person, the lock itself must be run as an engram".

The Locks diversify the scope of the underlying Engram. Whereas the original Engram contains a specific number of elements which can cause restimulation, ie: Green Car, Wet Road, Exhaust Smell, Humid Atmosphere, Traffic Noises, etc., the Locks may be created by only one or two of these being similar and may also introduce elements which were not present in the original incident thus widening the overall scope. For instance, on a day when the roads are wet and there is a strong smell of exhaust fumes, one may see a red bus and a beautiful blonde. One could thus get a beautiful blonde involved in the Engram.

The Engram group becomes encysted energy - matter or mass of an admittedly minute energy potential but capable of wreaking a strong psychological and/or psycho-physical effect on the organism. Many millions of such groups exist within the mind. A few are in constant restimulation producing the adverse effects of most human illnesses, general low emotional state and awareness, neuroses, psychoses, marital breakdown, discontent, wars and accidents. Someone classified as accident-prone, and there are such people, denies and is totally unaware of causing his accidents since he is not aware of causing them, they stem from his Reactive Mind.

Chronic psycho-somatics are caused by the incessant restimulation of an Engram. Acute psycho-somatics are caused by the sudden and heavy restimulation of an Engram.

The attempt to free the individual from these stimulus-response influences is what Dianetic and Scientology auditing is all about. All contra-survival actions on the part of human beings, no matter how reasonable the justifications may be, are directly blamed on the content and hidden nature of the Reactive Mind. When the entire content of the Reactive Mind is examined and thereby transferred from the Reactive to the Analytical Mind, then the individual is dependably rational at all times and free of auto-generated limitations.

Since Hubbard discovered that Engrams could be produced as early as conception many of the most destructive phrases concern references to sexual intercourse, rape, sexual deviations and attempts at abortion. Pain, unconsciousness and general stress on the foetus is caused by its mother belching, suffering from constipation and banging herself and "junior" against furniture. Extraordinary powers of hearing and sight are even accorded to a foetus of a few weeks old. From its mother's womb, a foetus is reported to see and hear the unwelcome advances of its father and to pick up the revulsion of its mother. Hubbard's ideas on this subject appear to stem directly from Dr. Alfred C. Kinsey's *Sexual Behaviour in the Human Male*.

The Birth Engram was regarded for a while as the basic-basic - the resolution of which would resolve the entire structure of the Reactive Bank. Every Dianeticist tried to "Run Birth" - a Scientologist expression for erasing memories of birth.

An Engram phrase: "Don't look at me" could make it very difficult to contact and examine the Engram. "You're just like your father (mother, brother, aunt Cynthia, an elephant, etc., etc.)" could cause a "Valence" - "the unwitting assumption by one individual of the characteristics of another individual". Such phrases are known as Valence Shifters - they shift the individual from his own identity or valence to another.

Until 1952, Dianetics was concerned with trying to resolve the Reactive Mind and its recordings of this life. With the advent of Scientology and the discovery we had all had an endless stream of lives going far back to the beginning of the physical universe, the problem expanded enormously. Since unfortunately we had all carried our Reactive Banks with us from life to life, the total number of Engrams and the impossibility of examining each made it necessary to develop other techniques. Now there were untold millions of lives incarnate, robot, doll, spider, cat, snake and other

mysterious and bizarre bodies. The mundane incidents of this life were as nothing to the impact on our personalities of all these lives which, according to Hubbard, were like an incredible science-fiction adventure with Zapp guns, 5th Invaders, Cavemen, Weepers, Galactic Federations, Flying Saucers, Space Wars and everything else possible to an uncontrolled imagination.

There were Implant Stations, and still are - one is in the Pyrenees, another in Northern Sweden, yet another on Venus. These are run by Thetans who have become so degraded and tricky as to be incapable of running a body. When a body dies, the Thetan often gets drawn to these Between Lives Implant Stations and is given a very vicious form of mental conditioning. The mental image pictures of his just-ended life are taken by the Implanters and jumbled about and made to appear worse than they actually are. In their place are put images of angels complete with wings and Irish harps, Athenian columns holding up the roofs of marbled halls, choruses singing hosannas and the panoply of primitive Christian symbolism. This imparts the belief in a benign God with the overlay that the individual is not obedient enough to join the righteous host and must return to the worldly vale of tears to work out his own salvation. Aleister Crowley first thought up a theory very like this.

The Thetan returns and takes over a baby body at about the time of birth and generally feels the sooner he forgets even to think of himself as an immortal being, the healthier for everyone. This is one of the main reasons why the subject of reincarnation is taboo. Whether the 1,000 million-odd humans who believe in Hinduism and Buddhism and therefore openly subscribe to reincarnation, do not for some incomprehensible reason go to Implant Stations is not explained. Precisely why these Stations exist and why Thetans, no matter how degraded, should bother to run them is also not explained.

However scary these Implanters may seem they are as cuddly as teddy bears by comparison with some of the ghoulish characters "down the Track" ("Time Track - The consecutive mental image pictures or facsimiles recording the consecutive moments of 'now' through which the individual has lived"). These playful individuals would scramble and destroy the whole mind by bringing super-cold objects into contact with it. The intense cold - absence of heat and energy - would suck all of the mental energy away from the Thetan, leaving him a mindless zombie who could be manipulated for devious ends. Only with the aid of Scientology can the individual overcome such traumatic experiences and regain the memories rightfully his; though if all the energy has disappeared into a super-cold object, it is difficult to see how they can be regained, remarkable though Scientology be. Hubbard explains this by claiming that the Thetan is superior to the mind and is capable of anything no matter how wondrous and no matter how much it contradicts other statements.

However, of much greater impact than all of the foregoing is the major cause for the Thetan ever to have got himself into a state where he could be implanted, receive Engrams or any of the other grim things that have caused him to devolve from a shining superman to his present level of inability.

The Thetan started his career through the physical universe with basic goals. These goals were creative and well-intentioned. Good intentions are a mark of a Thetan and only become bad by the influence of the Reactive Mind. Analytically, the Thetan will justify his reactive and bad actions in an attempt to make them good. Perpetrators of the most heinous crimes justify their actions to themselves if no one else. The Nazi ideology was justified in the eyes of its followers since the purity of the Aryan race could only be preserved by the "Final Solution of the Jewish Problem" at Auschwitz and such camps. The path to Hell is paved with good intentions.

The Thetan, full of happy and buoyant goals early in his career through the universe, and potentially capable of achieving his goals, lacks experience of the wrinkles and pitfalls to be met. Hubbard uses as an example of a goal "To catch a Catfish", not that it is one of the basic goals but since it is a non-restimulative subject. The actual goals would obviously be more comprehensive but if he gave them out to uninitiates, the degree of restimulation would be so great as to cause violent sickness, and possible insanity in many cases, so "hot" are they.

Thus our Thetan starts out into the physical universe in the role of a catfish catcher. Such roles are known as Terminals - "anything that can receive, relay or send a communication (most common usage); also, anything with mass and meaning." Eventually he fails in some way to come up to his own expectations as a catfish catcher and due to the quantity of encysted energy which has built up on the subject of this goal in the form of Engrams and opposition, he finds it expedient to join the opposition. He then becomes an opposition terminal or OpTerm in Scientologese and assumes the role of, perhaps, a catfish protector. After a while, he fails at this too and adopts the role of an opposer to his catfish protector but does not revert to the original role of catfish catcher since the mass or aberration remains on this original goal and prevents him from reusing it. He becomes, maybe, a catfish hook maker; this goal being similar to but much less than the original goal. When he fails at making catfish hooks, he again opposes this by, say, becoming a catfish line cutter, and so on. Each switch from Terminal side to OpTerm side, reduces the strength of the goals. It is comparable to sliding down a spiral.

The masses acquired reactively in trying to achieve these goals are called GPM's - "Means Goals Problem Mass. A GPM is composed of mental masses and significances which have an exact pattern, unvarying from person to person, whose significances dictate a certain type of behaviour and whose masses, when pulled in on the individual, cause psychosomatic effects, such as illnesses, pains or feelings of heaviness and tiredness".

Thus the Engram of Dianetics has expanded in Scientology to the GPM. It is larger and involves multiple incidents over a long span of time. The real difference lies in the goal at its core. This goal being of immense value to the Thetan it is of immense significance when it becomes invalidated. Just as the goals shrink in importance and buoyancy so the confidence of the Thetan in his approach to the universe shrinks. He starts to lose the game of life. Everyone is currently enacting a portion of a goal chain - trying to achieve something of which he has no conscious awareness at this time.

This theory is obviously based upon the observation, albeit cursory, of children who set up goals, e.g. to be a fireman, to be a nurse, and who then, through invalidation from adults and the environment, turn these goals into less hopeful ones. It is not very often that they become anti-firemen or anti-nurses, but they certainly change their goals and very often they end up doing something less satisfying. The child plays out his tragic life in the micro-existence of threescore years and ten. This is only an insignificant part of the whole existence of the Thetan which stretches over a span of hundreds of trillions of years.

Though no one has ever had the opportunity to question Hubbard on this theory or any other, he would explain the fact that some people who are very successful, happy and stable are still caught up in this depressing downward spiral but they lacked the wit and awareness to realise success, happiness and stability are just illusion and quite impossible without having been freed by Scientology.

Hubbard's view of the mind started off being not too different from the standard psychological view - he describes Dianetics as being only a psychotherapy. As Scientology has progressed, his view

has changed very radically. Certainly the results obtained by the more standard and acceptable mental sciences - psycho-analysis, various other psycho-therapies and psychiatry - do not give much confidence as to the validity of their view of the mind.

If one adopts an objective view of humans, life, the universe and all the other incredibilities, one is forced to conclude that there must be explanations for it all that are so "unacceptable" at this time that perhaps a fertile imagination is the best way to arrive at some sort of answer. Hubbard does not lack imagination but his claim to know the totality of the human mind and the position of sentient life in the entire universe would hold more validity if he explained HOW he had arrived at it.

5. Past Lives

"Have You Lived Before This Life?" asks the title of one of L. Ron Hubbard's books.

The question is soon answered. From the "Case Histories" of approximately seventy students who investigated each other's past lives during the six weeks of the 5th London Advanced Clinical Course of 1957, it is obvious that everyone has lived billions of lives before. Q.E.D.!

Q.E.D. - Quad erat demonstrandum - Nothing!

Those students were Scientologists who knew what was expected of them. I was one of them. I knew past lives to be a proven fact - Hubbard has so stated it. I knew that unless they could bring forth a past life with full recall, pain, emotion, full perceptions, the lot, they would be regarded as something less than real Scientologists.

No one even bothered to verify, or not, the recent past lives, which should be traceable from extant records. Hubbard had mentioned Zapp Guns, Tractor and Repeller Beams, Flying Saucers and Mother Ships and Galactic Empires in his lectures. His son, L. Ron Hubbard, Junior, nicknamed "Nibs" and no longer a Scientologist (rumour has it he is looking for a Flying Saucer that crashed in the Gulf of Mexico), was one of the instructors on this memorable course. When a student was having a lot of difficulty in making his story or, rather, Past Life gel, Nibs would helpfully fill in bits. Amazingly, many of the Past Lives sound like pulp comic "Flash Gordon meets The Brain from Galaxy X", complete with Zapp Guns, *et. al.*

"Have You Lived Before This Life?" is palpable nonsense as far as a proof of Past Lives is concerned. It can probably be put down to seventy-odd vivid imaginations and the very prevalent habit on the part of Scientologists to "prove" Hubbard right. What would happen to them if they proved Hubbard wrong?

Nevertheless, some interesting questions are raised. Scientology is not the only psychotherapy to have uncovered phenomena on Past Lives. Unlike the ultra-caution of other psychological subjects, Scientology is only too eager to accept the unpopular since it proves the truly revolutionary nature of the subject and gives Hubbard the opportunity to criticise other philosophies for their lack of imagination. Whilst it is probably true other philosophies would reject Past Lives without full inspection since it is unacceptable and would raise too many questions of a spiritual nature for those who are trying to prove their scientific materialism. Yet Hubbard has given no checkable proofs. Admittedly, it is nigh on impossible to prove Past Lives one way or the other. It has been the subject of hoaxes and a lot of pseudo-scientific mumbo-jumbo, yet if Hubbard had mounted a procedure to attempt to verify his claims and had been able to show hundreds of checked-where-possible case histories, his claims would have carried some weight with some people. One can only conclude that either it cannot possibly stand up to any inspection or his contempt for the human race is so complete as to not require him to verify anything. Probably both.

He explains that in 1950 he gave no thought to spiritual immortality. He was forced by the techniques of Dianetics to finally admit Past Lives did exist and were of paramount importance in the resolution of the mind. This is probably nonsense since Hubbard claims to have lived and travelled extensively in India and China where reincarnation is an accepted element of life, or rather of death. Even in the West, reincarnation is a word in most dictionaries.

Hubbard has stated that his discovery of memories from before this life was a logical extension of Dianetic techniques. One of the methods to uncover hidden memories is to take a clearly recalled memory and to "back track" along the chain of Locks with a similar content until the basic Engram is located.

Certainly, I have experienced many memories apparently inexplicable by accepted theory phenomena, both when undergoing Scientology therapy and when applying it to others. Doubtless, they can be comfortably explained away, but having seen Past Life incidents being run, I was left with the distinct impression that they are as distinct as any memories from this life.

To compare two incidents: Neither of the subjects was particularly interested in Scientology as a philosophy, neither had read anything on the subject and was only interested in resolving problems which did not appear resolvable by standard medical treatment. Both were aware that their problems could be psychogenic in origin though they obviously were not sure and did not know the how or why of this. Due to lack of time for applying Scientology therapy and also since both were fairly stable mentally, I determined to go for the more surface manifestations rather than digging for the root causes. Scientology has never seemed to me to be effective for deep analysis, if anything is.

A nurse, seemingly happy in her work, kept getting more and more frequent and severe attacks of bronchitis. She had not had bronchitis or more than slight colds before becoming a nurse, as far as could be determined. I traced each time she had had bronchitis - each time she had had difficulty breathing - back and back into the half-remembered times and into the completely occluded areas of early childhood. Under the particular Dianetic technique I was using, a state of "Reverie" was induced. Hubbard placed some importance on the originality of this state, claiming it to be unique to Dianetics. It seems nothing more than a relaxed, receptive and co-operative state which people experience every time they concentrate on something. Hubbard states the difference to be that a person in reverie has his eyes closed and is free to inspect memories. This state of "Reverie" must be experienced by anyone being psychoanalysed, hypnotised or any of the forms of psychotherapeutic suggestion.

In this magical state, one is able to dredge up Mental Image Pictures - Facsimiles - in fair detail, even from formerly completely forgotten incidents. Continuing in this way, back and back there it is - the basic Engram.

At the age of four, she had been given anaesthetic for a tonsillectomy. The gas had not worked right away. Struggling wildly, half breathing from the mask, half breathing air, she was convinced she was being suffocated, and had finally gone under and into the full Engram. Quite a distressing experience which, understandably, would not be readily recalled. It is not difficult to imagine it leaving a form of mental scar. And not difficult to see that the smell of ether, bright lights, white-coated and masked nurses, could restimulate, quite unconsciously, at the age of twenty, the terrifying events in the operating theatre sixteen years before. As soon as mental buoyancy and resistance fell through tiredness, worry or any of the dozens of things that happen in any day and especially any nurse's day, the feeling of being unable to breathe could recur. Eventually, bronchitis could set in to give a physical backing to the reactive fear. The Reactive Mind is performing its part in giving a warning that danger is associated with all places that smell of ether and so on. The stresses became intense since the Reactive Mind was "advising" leave this place and the Analytical Mind and presumably the Thetan could not see that there was any threat in an environment in which the individual was happy. A fairly standard variation on the psychotherapy theme so far.

In the second case, a man of about thirty-five had suffered slight and intermittent attacks of asthma. His normal breathing was slightly strained and despite many types of treatment, nothing had seemed to effect more than a passing relief.

After scanning down through the chain of Locks relating to difficulty with breathing and, interestingly, only the more intense instances seemed to come forward unbidden, we reached very early babyhood and it looked as if this Engram would be one of the famous Birth Engrams. Yet suddenly, the preclear was describing a totally different situation from either birth or early babyhood.

He was lying in a shallow pool of water, semi-conscious. He had landed in the water having been thrown from a horse which had refused, at the last moment, to jump a hedge. It took a long time for him to finally drown. The date given was 1768! We could not discover the common denominator which had caused the Key-In in the present life.

BUT in this case and in the nurse's, the breathing troubles cleared up IMMEDIATELY and remained out of the way for at least some years, though they could now have recurred, of course.

Imagination? If so then a psychotherapy dealing exclusively in imagination should be developed.

A desire to please the Auditor and fit in with his ideas of Past Lives? Hypnosis? Mental conditioning? Suggestion? Or perhaps Hubbard is right?

Who knows? The whole field of psychiatry, psychology, psychotherapy and probably all subjects that try to heal are fraught with imponderables. Unfortunately, Hubbard's opinions seem only to make the imponderables more imponderable. Unless one is prepared to credit that a divine inspiration motivates his every word. As an example of the type of divine inspiration upon which he relies, the following examples of Past Lives are taken from his books and tape-recorded lectures.

The Markab Confederacy - a group of planets in the region of the Great Square of Pegasus - contains a humanoid civilisation, the main preoccupation of which is driving racing cars at very high speed around tracks. Because they go so fast and have a Freudian "Death Wish" going at full blast too, they crash and mangle themselves in vast numbers. Surgery is very advanced in the Markab Confederacy. They can patch up practically any body and get it back into the driving seat again. This only makes the drivers go faster and more recklessly to try to finish themselves off. One gets the impression that a large proportion of this curious civilisation is engaged in this pastime and why someone does not stand up and say - "There must be some better way of running a Confederacy than this", is difficult to imagine. This weird set-up is responsible for The Motor Car, apparently.

The explanation for the Population Explosion - 2,000 million in 1930; 3,500 million in 1970; estimated 7,000 million in 2,000 - is that new Thetans are being dumped on Earth. They are packed in "Ice Cubes" and dropped into the oceans from Flying Saucers. How a Static "with no mass, no motion, no wavelength, no location in space or in time" can be packed into anything is not explained. The arrival of all these new beings also explains our technological revolution, since they bring skills and knowledge with them from technically sophisticated planets. The reason why they are shipped here in such vast numbers is that the Galactic Federation is crumbling apart with wars. The newcomers to this planet are political prisoners and mentally unbalanced types who are shipped to this arm of the Galaxy to get rid of them. This explains the degree of political unrest and insanity here.

Hubbard also implies that it explains Scientology. Obviously the monolithic Galactic Federation would not want some genius popping up with a better way of doing things. They want to maintain

the status quo. Hubbard is quite categorical that Scientology does not exist anywhere else in the universe. They, poor bone-headed things, are not bright enough to have thought out all the clever Scientology stuff. Which makes Hubbard not just the greatest person to have ever lived on Earth but the greatest person to have ever lived in the physical universe in all 320 trillion years of it. We are indeed living in a truly remarkable age.

A further indication of Hubbard's greatness is his casual understatement of the most astonishing Past Life facts. He says: "With one body in a trance and another body here on Earth, trouble occasionally occurs." Trouble Occasionally Occurs! If in this Double Body situation the body on Earth becomes unconscious, the Thetan will transfer to his other off-Earth body. Strangely, this other body often dies of shock at suddenly being reinhabited, thereby forcing the individual back to his Earth body. Vast interstellar distances are involved in all these transfers but these do not daunt any Thetan worthy of the name for it can all occur in the passage of a few minutes.

"This incident leaves a patient very, very disturbed", comments Hubbard with a nice appreciation of the types of events that upset people.

The written history of this planet is nonsense, of course. Historians, in order to make everything reasonable and not to give children nightmares, have studiously ignored the various bands of invaders to have hit poor old Earth during the last 40, 50,000 years.

The most recent of these were the Fifth Invaders. Insectlike creatures, six feet tall with horrible mandibles and crawly claws who came to this planet some 2,000 years ago in, presumably, Flying Saucers and scared the living daylights out of all the poor humans who met them. Why they came is not explained although it is obvious they were up to no good These Fifth Invaders explain the aversion which many of we primitives have towards spiders, insects and all creatures with mandibles and claws. Presumably the revulsion was so intense no one could get around to writing it down and so it was lost to historians until the advent of Scientology.

The Fourth Invaders, between 10, -20,000 years ago, brought a piece of electronic wizardry with them, known as the Coffee Grinder and produced Facsimile One. This incident was called Fac One since it was the first aberrative incident. This is curious since Hubbard has implied there to have been quite a lot of aberration in all of us for trillions of years. Nevertheless, Fac One is a very important incident because "asthma, sinus trouble, chronic chills (sic) and a host of other ills" stem from it.

"The Coffee Grinder ... is levelled at the preclear and a push-pull wave is played over him, first on his left side then on his right and back and forth from side to side, laying in a bone-deep somatic which cannot be run unless you recognise it as a vibration, not the solid board it seems to be. When this treatment is done, the preclear is dumped in scalding water, then immediately in ice water."

"The Coffee Grinder is a two-handled portable machine which, when turned, emits a heavy push-pull electronic wave in a series of stuttering 'baps'." This machine explains the high mortality rate amongst construction workers who use pneumatic drills. "The sound is not dissimilar."

Uncomfortable Fac One may have been but it was not efficient for brain-washing we natives and was replaced by the Halver incident. "... a half-light, half-black gun which shot out a wave. Half of this wave, usually the black, hit the right side of the victim's body, the other half, in the same explosion, usually the light side, hit the left side of the victim. This had the effect of causing him to be two people. ... The Halver was rigged up with religious symbols and it truly lays in religion ... it

gave him a conflict, one side with the other, one being good, the other being bad. It gave him sexual compulsion, all mixed up with religious compulsion."

And so on. The Past Track appears full of simple-minded Baddies giving the even simpler-minded Goodies a going over with various electronic devices. Hubbard has not even bothered to make his ramblings seem believable and one is left with the feeling that most Thetans have been only too willing to have a con man take them for a good long ride. This habit seems to have come forward through the millennia.

On the first page of *History of Man*, 1952, Hubbard says: "This is a cold-blooded and factual account of your last sixty trillion years." By page forty-nine: "The whole track seems to be about seventy trillion years ago." By page fifty, he is talking about the cycles of life through which Thetans have lived and says: "The first big cycle would be at its probable longest seventy-six trillion years." Such carelessness does not increase faith in the accuracy of the rest of the book.

An earlier book which is claimed to be even more revealing and terrifying than *History of Man* was *Excalibur*. In 1948, according to Hubbard, whilst undergoing an operation for injuries received during World War II in the U.S. Navy he died for eight minutes, (perhaps he did the old Double Body trick!). He received a tremendous inspiration - all the secrets of the universe. In eight minutes?

"He sat at his typewriter for six days and nights and nothing came out - then *Excalibur* emerged." *Dianetics: The Modern Science of Mental Health* is a diluted version of one chapter.

The description of *Excalibur* makes fascinating reading:

"Mr. Hubbard wrote this book in 1938. When four of the first fifteen people who read it went insane, Mr. Hubbard withdrew it and placed it in a vault where it has remained until now. Copies to selected readers only and then on signature. Released only on sworn statement not to permit other readers to read it. Contains data not to be released during Mr. Hubbard's stay on earth. The complete fast formula of clearing. The secret not even DIANETICS disclosed. Facsimile of original, individually typed for manuscript buyer. Gold bound and locked. Signed by author. Very limited. Per copy ... \$1,500.00."

Martin Gardner: *Fads and Fallacies in the Name of Science*. 1957. Dover Publications.

Judging by *History of Man* which contains some startling Secrets of the Universe, *Excalibur* could be intriguing reading, but at \$1,500 ...!

On the theoretical side, Hubbard gives some credence to the genetic memory as a possible explanation of Past Lives. With still no greater justification than opinion to back up his conclusions, he postulates a Genetic Entity.

"Although the GE has no real personality, it has a recording of the entire genetic line - from the original cell through all strata of evolution to its present stage of development - including a transfer of somatics from past theta beings, for seldom will the GE have the same thetan. A GE, located in the area of the stomach, stays with the body awhile after death - long after the thetan has abandoned it - and takes residence in another body two or three days before conception."

The Genetic Entity has a past track which can become confused with the past track of the Thetan who is inhabiting the body of the GE. Apparently all bodies ranging from unicellular to complex

organisms such as mammals, have a Genetic Entity. It is this which learns from experience to produce more appropriate evolutionary forms. Hubbard claims this GE concept to correspond precisely with Darwinism and Lysenkoism. The latter postulates a near-conscious motivation for evolution - which is what Hubbard is saying - and is regarded as nonsense outside of the Soviet Union where Lysenkoism fits party ideology. The Genetic Entities - and there must be zentrillions of them if every plankton, microbe, ant, rose bush and pine tree has one - are a degraded form of Thetan, so there are lots of Thetans a good bit worse off than us, which is a comfort.

In various places, Hubbard refers to the Genetic Entity as being the Somatic Mind but has not spoken of either in recent years. It is easier to talk and pontificate on purely spiritual and mystical planes since logic and rationality are less easily brought to bear.

Until about 1962, there was a great deal of attention placed on Past Lives. Since the advent of more all-embracing techniques for resolving the individual's problems, Past Lives have attracted less attention from Scientologists. Until that time, there was a good deal of rivalry as to who could dig up the most gruesome notable, infamous or extraordinary Past Lives. One popular personality, and not only Scientologists try to claim a kinship, was Jesus of Nazareth. At least three Scientologists in London uncovered incidents in which they were crucified and arose from the dead to save the souls of all the world. Hubbard, incidentally, in the past has been extremely scathing towards Christianity. He has described Jesus as having been to India, learned a little of Buddhism and then having brought back a very adulterated version to the Middle East. In recent years though, it has become expedient to compare the beauty of the Scientology ethic with that of Christianity.

Strangely, Queen Elizabeth I was popular at times amongst Scientologists. So was Sir Walter Raleigh and The Venerable Bede. Understandably, I never met anyone who claimed to know anything about Attila the Hun, Genghis Khan or Pontius Pilate. Hubbard claimed to have found Karl Marx working in the Scientology organisation in Melbourne, Australia. Since Marx is regarded by Scientologists as one of the really evil people to have inhabited a body on this planet, this new incarnation of Marx was not keen to be detected but Hubbard dug him out and forgave him for writing "Das Kapital", which was nice of him.

Science-fiction writers could get a lot of new ideas from Scientologists. Scientologists have been Galactic Emperors, doll-body slave drivers, ray-gunners and captains of Z-velocity space cruisers that save the Planet of the Beautiful Maidens from the Super Nova. Annoyingly, my own Past Lives seem to have been an endless succession of sloshing about paddy-fields as a Chinese coolie, but I suppose someone had to do all the boring jobs.

Past Lives are probably popular in Scientology because they permit an escape from reality and responsibility. With the failure of Dianetics to produce supermen, an excuse had to be found to explain the resistance of the human mind. The excuse was Past Lives; billions of them. No wonder supermen had degenerated to our present contemptible level. With billions of lives deprived of Scientology, what could you expect?

As an exercise in inventiveness, they are good fun. Perhaps indeed there are Past Lives. Only when taken seriously are they pathetic and ominous for some cannot differentiate between fantasy and reality. For these souls, the irresponsible talk and deadly seriousness given to Past Lives can have a tragic result.

6. Auditing

Auditing, also known as Processing, is defined as: "The application of Scientology processes and procedures to someone by a trained auditor. The exact definition of auditing is: The action of asking a preclear a question (which he can understand and answer), getting an answer to that question and acknowledging him for that answer." It is applied to individuals or groups by an Auditor - one who listens and computes.

The action of auditing was, in the years 1950-52, somewhat comparable to psycho-analytic techniques. This was the time of Dianetics and Hubbard has claimed his method to be a more logical development from Sigmund Freud's than the multitude of "schools" which sprang out of the original pronouncements of the founder of psycho-analysis.

Though the methodology of auditing was a good deal different from more mainstream psychotherapies, the motives were similar - to take the unknown or partly known areas of past experience and by inspection to let the patient redetermine his earlier conclusions. An identical theory lay behind these forms of psychotherapy - that a mechanistic cause and effect predetermined human thought processes. The same mystical outlook was present when it was decided that a life force existed in each individual organism capable of causing or erasing psychosomatic disease. To Hubbard's credit, he has, albeit crudely, attempted to give full validity to this mystic concept rather than brushing it under the nearest carpet as an embarrassing side issue.

The imprecise nature of psycho-analytic free associative techniques, in which the patient is permitted to take his own time and make his own judgements as to what he will inspect (and it is an error of magnitude for the analyst to direct his attention to any area), was replaced in Dianetics by a specific directing of attention. At the same time, the evaluation with which the psycho-analyst attempts to increase his patient's understanding and tolerance of himself and his mental mechanisms - in its crudest form, the labelling of attitudes to make it seem to the patient that at least someone knows what is going on inside his head - was replaced by a stated categorical refusal to evaluate or invalidate in any way whatsoever the material, attitudes, thoughts and conclusions of the preclear. "This term covers anyone who is not a clear; however it is principally used to describe a person who, through Scientology processing, is finding out more about himself and life."

The refusal to evaluate and invalidate the data of the preclear is one of the fundamental tenets of auditing. The only conclusion which is right is the one arrived at by the preclear. Evaluation and invalidation of the preclear's outlook renders him less capable of reaching right-for-him conclusions and such conclusions are ultimately the only right ones. To indicate the importance placed on this, Hubbard, from time to time, has issued Codes of Conduct for Scientology Auditors. The Auditor's Code of AD 18 (After Dianetics 18 = 1968!) gives:

- (1) I promise not to evaluate for the preclear or tell him he should think about his case in session.
- (2) I promise not to invalidate the preclear's case or gains in or out of session.

These two primary promises are followed by twenty-six more, the majority of which are more specific definitions of how not to evaluate or invalidate, e.g.: (10) I promise never to walk off from a preclear in session; (22) I promise never to use the secrets of a preclear divulged in session for

punishment or personal gain; (27) I promise not to permit sexual liberties or violation of the mentally unsound.

Although so great an importance is placed on these factors, there is, of course, a generalised evaluation and invalidation of the individual from the moment he comes in contact with Scientology. In addition, as will be seen later, there is a very definite and arbitrary standard of behaviour placed on anyone in contact with Scientology which can have the effect of being evaluative or invalidative of his personal attitudes.

Despite the differing emphasis placed on sections of the mind and the differences of approach towards therapy, Dianetics could be regarded loosely as a radical form of psychoanalysis. It is quicker and more shallow but it falls within the same bracket.

With Scientology, these differences widened. Auditing became more precise and the attempt to reclaim specific memories and to derive understandings of present conduct from them was replaced by an attempt to find basic causes. In other words, not to necessarily inspect every aspect of an Engram in order to relieve the stresses, but to establish the basic reasons why the individual got the Engram in the first place. The example given earlier of the invalidated goal being the only portion of the mental anatomy which it is necessary to contact in order to resolve vast quantities of incidents. It could thus be regarded as dealing more with the spiritual being and placing ever less importance on the mental state. By raising the abilities of the individual, the spiritual being, not only would the aberrative influences from the past die away and become unused but the present and future resistance to future aberration would be increased. The assumption is that reactive mechanisms are useful to the Thetan from the time that he has lost self-confidence in his ability to face up to life. With the decline of his abilities, he substitutes mental mechanisms to do his living for him. He is perfectly capable of handling all aspects of his own life without substitutes or pre-programmed postulates and the only thing which stops him from doing so is that he considers he cannot do it.

The emphasis of psychotherapies is upon the eradication of mental aberration and to bring the patient to a state of "normal" or "acceptable" within our current social mores. Scientology is a break with this tradition since mental aberration is shown to be only the result of lessened spiritual awareness, certainty and ability. The ultimate goal of Scientology is to produce a being with vastly improved capabilities far beyond anything previously envisaged as possible for human beings. To re-establish the Thetan in his rightful position of superiority and freedom and not dictated to by out-of-present-time conclusions.

The Thetan is the only portion of the living unit which can effect changes in the organism. In auditing, the Thetan is addressed exclusively. If mental problems are inspected on a specific basis it is only because they are distracting from the main purpose of the auditing. If a preclear has a Present Time Problem in his session such as the arrival that morning of a huge tax demand or his girlfriend telling him the previous evening that she was pregnant, or even if he wants to use the toilet, then these are handled only so far as to enable the preclear to devote his full attention to the auditing. If auditing concentrated on the day-to-day problems the preclear runs into, it would be a never-ending procedure and would not equip him with the ability to handle his own problems. A situation would develop like the "pet psycho-analyst". Spiritual self-sufficiency is the goal, not never-ending dependence on Scientology.

This is one of the reasons why hypnosis, psychiatric surgery, drug therapies and electro-convulsive therapy are rejected by Scientology since these are dealing with effects rather than causes and usually render the Thetan incapable of controlling his own mind because control is taken over by

an outside agency.

The Thetan made the mistakes which have reduced him to his present level. He is the only one with the ability to get out of his self-constructed trap. Only he can change his mind.

To detail all of the processes which were tried during the period 1950 to about 1966, when Hubbard considered he had established a sufficiently reliable and rapid set of techniques, would require an enormous book. Hubbard has never described, in any detail, his research methods. From observation, it seems that he used a fairly pragmatic approach to gradually refine his work. Over the years, the number of Scientology organisations around the world has increased. Every auditing session report form, detailing the process used and the results, was forwarded to him for analysis. From two or three years' experience of being a staff auditor at the organisation in London, I can vouch that he read carefully every word I had written down. His comments were extremely perceptive! This inspection of every report must be a colossal job in itself. Add to this the writing of books, hundreds of hours of lecturing, writing Technical Bulletins and Policy Letters, detailed personal management of every Scientology organisation in the world, answering within a few days some 600-1,000 personal letters a week AND getting married and having four beautiful children. If nothing else could ever be said about L. Ron Hubbard, he could never be accused of shirking!

If the first goal to be achieved was the separation of the Thetan from his Reactive Mind and then the strengthening of the Thetan's independence, it follows that exteriorisation procedures, such as "Be three feet back of your head", were the most obvious course. Many different approaches were used but it was found that the majority of people needed their minds. To break the habits of aberration was not that simple. Hubbard, in his own words, "was forced to go further South", to take a more gentle line. One could not expect "Thetan muscles", so long unused, to be able to cope with the exercises necessary.

Various means whereby the Thetan could be persuaded to take control and responsibility for his environment, in the first instance his body, were developed over a number of years and some of these still exist. By getting the Thetan to take control directly of his body, a bypass of his mind was established and in this way the Thetan's confidence was raised. Communication was raised by getting the preclear to communicate under ideal conditions. "Havingness" - "The concept of being able to reach" - was raised by getting the preclear to reach. A vast amount has been written about "Havingness". When the concept was first refined and pinpointed it was thought to be of universal application since it was reasoned that the individual kept his mind close to him because he could HAVE nothing else. If the Thetan could be persuaded it was safe and possible to have or reach on a direct basis, then it could be demonstrated he did not have to have only his mind.

Hubbard strove to develop his techniques to be universal in their beneficial application (certain exceptions include those with brain damage, including psycho-surgery; people under habit-forming drugs, whether narcotic or medicinal; those undergoing medical treatment, unless full co-operation of the doctor could be obtained; anyone who has ever been certified insane; and certain other less obvious categories, such as members or ex-members of the Communist Party - neo-Nazis would appear acceptable - and journalists).

The assumption was made early on that although there would be wide variations in the past experiences of each individual, yet there would be common motives behind the gradual acquisition of aberration. In this respect, all Thetans throughout the universe are the same. They have been forced to the same fundamental considerations and opinions of their environment and their approach to one another. Under the Scientological definitions for life, it is assumed any and all Thetans can only be reduced in awareness by certain types of event. As given earlier, the basic

goals of all Thetans are the same though the methods to achieve them vary from individual to individual. As these goals shrivel in dynamism so the Thetan withdraws from his native aggressive approach.

The aberration which encysted the goals and eventually convinced the Thetan he could not and was not worthy enough to ever achieve his goals was brought about by a series of errors on his part.

These errors are known as Overt Acts, Withholds and Motivators, defined as follows:

"Overt Act (Overt): Harmful or contra-survival act. Precisely, it is an act of commission or omission that harms the greater number of dynamics. Therefore a failure to eradicate something or stop someone that would harm broadly would be an Overt Act. Equally, assistance to something that would harm a greater number of dynamics would also be an Overt Act." On the assumption that all Thetans are essentially well-intentioned, it is clear that if the Thetan were to commit an Overt Act, he would deny his own basic goodness. He may possibly have committed his original Overt Acts inadvertently. More likely, he was "made guilty" by another Thetan - "Don't you know Catfish Catching is the most grotesque crime this side of the galaxy?" The poor old Thetan starts to feel guilty and to reduce his expansiveness when there was nothing wrong with his goal "To catch a Catfish". To make someone guilty is the most self-destructive Overt Act of all, incidentally.

With an Overt Act the Thetan feels genuinely to be a harmful action, he demonstrates his goodness by hiding it from others to produce the Withhold - "Undisclosed contra-survival act. A no-action after the fact of action, in which the individual has done or been an accessory to doing something which is a transgression against some moral or ethical code consisting of agreements to which the individual has subscribed in order to guarantee, with others, the survival of a group with which he is co-existing or has co-acted towards survival".

A form of Withhold and often linked with the Overt Act to make a sequence of behaviour is the Motivator - "The consideration and dramatisation that one has been wronged by the action of another or a group, and which is characterised by constant complaint with no real action undertaken to resolve the situation. This reveals that the Motivator is being held in place to justify Overt Acts committed by the individual, which is easily handled in auditing".

The Overt Act theory finally distinguishes Scientology from Dianetics and most other psychotherapies since it states the individual to not be ultimately harmed by what happens to him but to "pull the harmful things in on himself" by way of self-punishment. He makes Motivators in order to wash out the Overt Act but never succeeds in erasing it since it can only be erased by conscious inspection of the events of the Overt Act. Thus we come to one of the most common features of auditing:

"What have you done?"

"What have you withheld?"

These questions repeated alternately bring the preclear to confront those actions against any portion of his environment, including his body, and enable him to "come into present time" about them. What has been has been. Guilt, regret and remorse are futile attempts to correct the errors of the past. Perhaps these errors could be useful in terms of experience although this is very doubtful, but it is obviously impossible to turn the clock back and relive past events in a different way. Other than facing up to past events and taking responsibility for them, the only alternative for the Thetan is

to hide them or pretend they did not happen, or make excuses. These alternative methods often involve the introduction of Motivators.

In order to apply this process and most others, the auditor sits facing the preclear across a table. The Hubbard Electro-psychometer or E-meter - "an electronic device for measuring the mental state and change of state of Homo sapiens and uncleared individuals", which is a form of skin galvanometer similar to but simpler than the "Lie Detector" of the American police - stands on the table. The electrodes, two empty soup-cans - "cheap, easily obtained and as good as anything else" - are held by the preclear. The auditor watches mental changes and reactions on the dial of the E-meter. A large number of words - three books and about twenty bulletins - have been written on the E-meter but the main point is that emotionally charged subjects such as sex, bodily health, Engrams, Overt Acts, problems, "read" by causing reactions on the needle of the meter.

Sometimes other, more extraordinary subjects read. One student of an Advance Clinical Course in London in 1958 spent some dozens of hours on the subject of Horse-Chestnuts:

"What about a Horse-Chestnut, can you confront?"

"What about a Horse-Chestnut, can you be responsible for?"

His answers became profoundly colourful after a few hours ...

The E-meter is essential for all modern auditing with but a few exceptions. It informs the auditor, first of the charged subjects which are worrying the preclear and therefore those areas to pursue to bring relief, and it also tells the auditor when the emotional charge has been erased from a topic. Since the seizure in January 1963 of approximately 100 E-meters by the Food and Drug Administration of the Department of Health, Education and Welfare, Washington, D.C., U.S.A. (this case is suggested to have been won by Scientologists in a publication called *The Findings: on the U.S. Food and Drug Agency* together with an innuendo that the F.D.A. is influenced by the Mafia. Although the Court of Appeals reversed the earlier decision banning the E-meter because "the case was improperly framed, rather than that the Scientologists' devices and literature were absolutely protected" ... it would appear that a new trial would be in order), E-meters are now described as Confessional Aids.

E-meter "needle pattern" or the form of action recorded by the needle is of great importance when trying to determine the preclear's state of mind. Heavy needle movements, for instance, such as violent swings, sticks, "rocket reads" and falls, indicate that the preclear is "right in session" and confronting worthwhile material. Slight or nil reaction to the questions, usually accompanied by a slow "climb" of the needle to the left of the dial, indicates that the preclear is either not "in session" or he is unwilling or incapable of confronting the subject. Much of the skill of auditing lies in the ability of the auditor to interpret his E-meter accurately. When the preclear has thoroughly inspected the subject - has erased all charge - the meter needle will "float" without any reaction.

At this point a number of notable phenomena occur. Physically, the preclear will feel and look much more alert and alive and will usually smile broadly. If questioned, he will claim to feel relaxed, warm and in control of his body. Mentally, he will usually have cognited on some fundamental point in his life. One Scientology definition of a cognition is: "A new realisation of life. It results in a higher degree of awareness and consequently a greater ability to succeed with one's endeavours in life." Hubbard has also described cognitions as viewing again some important factor which had been forgotten or twisted. The preclear may say: "I've just realised this shyness I've always felt is because I was really afraid that people might find out what I'd done. I feel good about it now."

These times in auditing when the preclear feels great and his needle floats and the future looks rosy are regarded in Scientology as of the greatest importance. Having experienced many of these Release points, I must agree they are just like being released from some mental prison; often one which I did not realise I was in. The Release could be the psychologist's Euphoria - an abnormal and irresponsible feeling of buoyant vigour and health - but it is impossible to determine what the state of Release is, since tests to prove or disprove any of Hubbard's discoveries are obviously not permitted in Scientology. The feeling of being released does not last long. Hubbard claims that at the moment of Release, the Reactive Mind is keyed out and is not influencing the preclear. This is his natural-Thetan-only state without a millstone of aberration around his neck. The temporary nature of the Release point is explained by the fact that the Reactive Bank is more powerful than the Thetan and he is dependent upon it until such time as he is able to entirely dispense with it.

Dianetic Sub-zero Grades (Lock, Secondary, Engram); Grade O (Communication Release); Grade I (Problems Release); Grade II (Relief Release); Grade III (Freedom Release); Grade IV (Ability Release); Grade V (Power Release) Grade VA (Power Plus Release); Grade VI (Whole-Track Release).

These are the major points of Release which every preclear must experience in his processing towards Clear. These are not the only Releases possible since every subject which is giving difficulty can give a minor feeling of release when it is sorted out satisfactorily.

A revealing characteristic of Scientology which clouds any factual assessment is the attention and exaggeration placed upon the achievement of the Release. It is very sweet for a newly released preclear to be fully acknowledged for his achievement. For example: The instant the auditor has noted the floating needle on the E-meter, he says: "You have a floating needle, that's the end of the auditing session. We will now go to the p.c. examiner and she will check it." Off they go, preclear smiling broadly. After the checks by the examiner, who lays it on heavily that the preclear has made a truly remarkable step forward on the Road to Total Freedom, they go on to the Department of Success. Here again, effusive congratulations and a request to write a success story. These stories are probably the most insidiously effective part of the conditioning of a Scientologist.

"I have finally discovered what I was doing wrong all my life and can say with conviction that never again will I make those mistakes. I am eternally grateful to my auditor, the staff of this great organisation and especially L. Ron Hubbard, who gave this priceless gift to all Mankind. Thank you Scientology." Some success stories are even more gushing.

This is written within thirty minutes of the preclear hitting Release. If the following day he feels the same morbid way he has felt for years, it is very difficult to take back his success story. If he refuses to write the story, he is obviously not a Release and is either an Ethics case (see later) or needs more auditing.

Does not the promise of more of this stuff to come, more Releases, more of this grand feeling of belonging to the only movement for human betterment on earth, sound very like conditioning? Does not the writing of a Success Story sound like a gentle blackmail?

Does not this whole pattern smack of a precisely constructed trap? With one hand Scientology releases the preclear; with the other it traps him into loyalty and gratitude.

In the majority of instances, the preclear is genuine in his praises. A Release is indeed a remarkable experience and presumably has benefit. Even if only for a few hours, a person can be given a glimpse of how joyous an experience life can be, and this can never be valueless. To get a

Release is quite different and more profound than to take a psychedelic trip but there are similar elements in both. Acuity and the sense of peaceful and separate observation are in common.

Yet one is left with the feeling that something of potentially enormous value is being sold short. The discoveries of Scientology, the auditing and training techniques and the concepts of human worth and potential are equally as valid and probably superior to any other in psychotherapy, yet these seem unseen for their real value. Exaggeration is substituted for devious purposes - to get total obedience to the credo of Scientology, to recognise the god-like capabilities of L. Ron Hubbard and to get money. For after our preclear has written his Success Story, he is escorted to the Registrar and signed up for more auditing and training. He then goes to the Cashier and pays. Scientology really knows how to sew up a prospect!

Though the Overt Act-Withhold processes are very important in the structure of Scientology auditing and the theory is responsible for much of the astonishing actions of Scientologists, it is only one aspect of the whole of present-day auditing.

A group of processes known as the CCH's - Control, Communication, Havingness - are a set formula for improving the preclear's degree of control of his mind and body; his free communication with his environment unaffected by reactive stimuli and his tolerance and ability to reach his environment. These processes have existed as a set of procedures since about 1959 and were, in their early days, regarded as the complete answer to the resolution of every case. Now they are used for badly off cases, those who are unable to cope with the more standard procedures. Hubbard has claimed the CCH's as the answer to neurotic and psychotic cases but because on these cases the CCH's are likely to take hundreds of hours, he advises that these poor unfortunates not be audited until such time as Scientology has full facilities to handle them. In addition, the hundreds of hours spent on each of such cases could be spent on clearing dozens of ordinary folk with a much greater beneficial result for the peace and prosperity of the world. Scientology is engaged in a desperate race against the Atomic Bomb and more recently it has also taken on the vile psychiatric demons who are rapidly gaining mental domination of the world.

CCH-1: "Give me that hand", commands the auditor with Tone 40, meaning that he is totally in control, does not react to anything the preclear does, and always ensures that the preclear carries out the command exactly as given, no more, no less.

The preclear puts his hand into the auditor's and with a light squeeze the auditor places the hand back into the preclear's lap. "Thank you", he says, with Tone 40 intention.

This goes on for as long as necessary to get the full conscious compliance of the preclear.

"Give me that hand." After some minutes or hours of this profoundly boring process, the psychotic preclear (or, even, the terribly sane one too) may well put his hand in his mouth, on his head or may sit on it - anything to vary the routine.

The auditor, maintaining his Tone 40 attitude, uses only as much force as necessary to get a precise compliance with the command "Thank you" and returns the hand to the preclear's lap.

The idea of this process is that the preclear is not in control of his body. It is not he who makes it move about, blush, stammer, get arthritis or any of the other things bodies do, but his Reactive Mind. By taking control of the preclear's body, the auditor manages to wrest control away from the Reactive Mind and eventually returns it to the preclear who then knows his body does not have to be controlled on a stimulus-response basis but can be precisely controlled by him. The main reason

for the preclear's compliance with this process always seemed to me to be due to the fact that he was paying two guineas an hour for it and didn't want to waste his money by playing the fool. It is a neat sounding theory though.

Similar in motive is CCH-2 - earlier known as 8C when developed in about 1955.

Auditor and preclear stand near a wall and face one another. The auditor holds the preclear's arm. He points with his right hand.

"Look at that Wall" ... "Thank you."

"Walk over to that Wall." The preclear walks or in some cases is assisted or forced to walk to the other wall. "Thank you."

"With your right hand touch that Wall" ... "Thank you."

"Turn around" ... "Thank you."

"Look at that Wall" ... "Thank you."

Back and forth they go. The preclear can chatter, sing, sob, abuse the auditor, anything - after all when the Reactive Mind feels its hold weakening on the preclear's body, it can get pretty wild - but in true Tone 40 style, the auditor keeps on relentlessly, until the preclear is in Present Time and happily complying in the control of his own body.

Beyond helping the Thetan back into control of his own body, CCH-2 benefits the preclear by making control a subject which is safe and by bringing him into Present Time. Since anyone, by definition, is not in Present Time but stuck in all manner of incidents in his past, any process which raises the awareness of the real here and now environment is bound to weaken the dependence on the tenuous reactive memories. He discovers that he can reach safely to the environment and therefore can have it.

CCH-3: Hand-Space Mimicry: - consists of the auditor putting his hands in front of him, palms facing the preclear.

"Place your hands against mine. Follow and contribute to their motion."

The auditor then makes slow and simple motions with his hands for fifteen to thirty seconds.

"Did you follow and contribute to the motion?"

"Yes but I could do it better."

"Thank you."

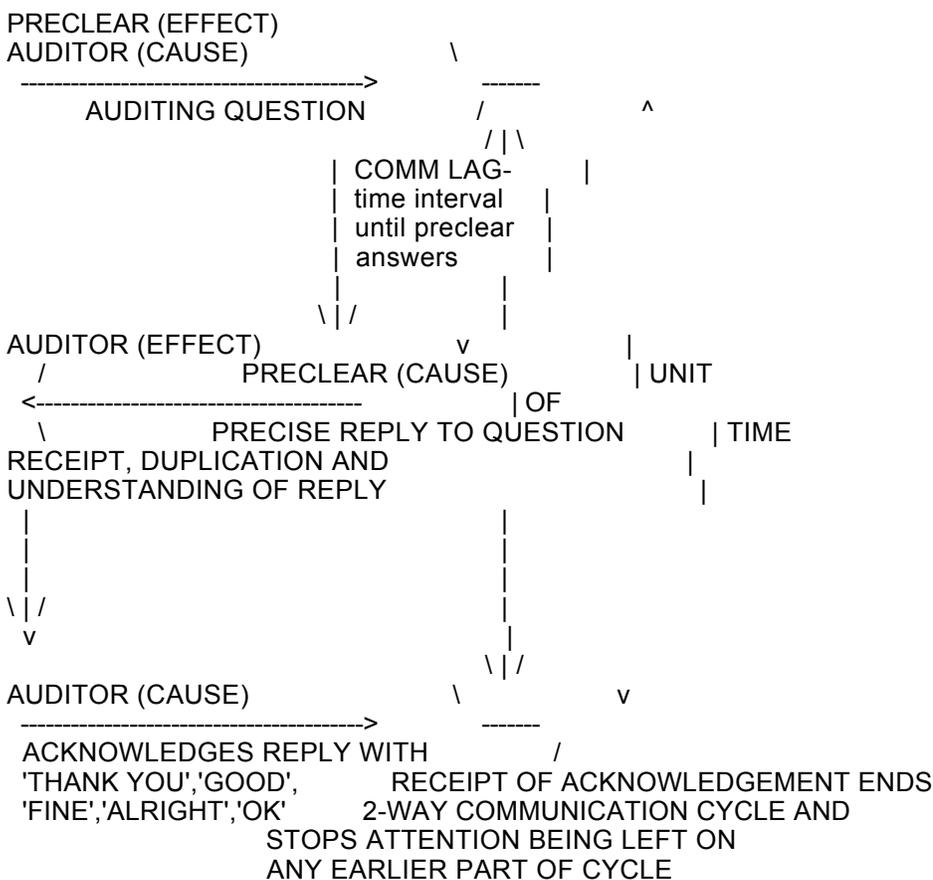
This is run less formally since it is an attempt to establish a heightened communication and rapport between auditor and preclear. It is assumed that the preclear is thoroughly in session and willing to be controlled and audited from the previous CCH-1 and 2. When the process is going well and both parties are satisfied:

"Place your hands half an inch from mine. Follow and contribute to the motion."

Space between the hands means there is again a transference from dependence on the auditor to independent action by the preclear. He can do anything he wants with his hands but by assigning the power of decision-making to the auditor who is operating as a precise and predictable control point, the preclear is demonstrating that a guide is possible and acceptable. This is essential throughout auditing for it is not a matter of cutting aberration away like a surgeon. The auditor can only act as a guide. He guides the preclear through a maze. He does not carry him. The preclear must trust the auditor's judgement to take the right path but the preclear covers the route under his own steam.

CCH-4: Book Mimicry: - extends this demand on the preclear to accept guidance. The auditor holds a book in front of him:

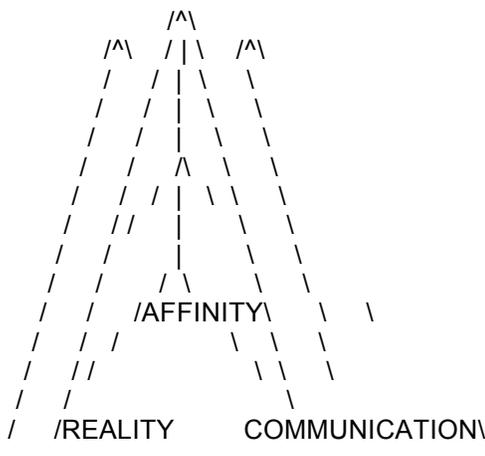
"I am going to make a motion with this book. When I have finished I will hand it to you. I want you to mimic the motion mirror-image fashion." The auditor makes a slow and simple motion with the book, hands it to the preclear who mimics the motion as best he can.



THE FORMULA FOR 2-WAY COMMUNICATION IS A PRECISE ESSENTIAL FOR EFFECTIVE AUDITING.

This process increases the communication between auditor and preclear and again demonstrates that duplication in communication is safe and possible. Scientology Axiom Twenty-eight: "Communication is the consideration and action of impelling an impulse or particle from source-point across a distance to receipt-point, with the intention of bringing into being at the receipt-point a duplication of that which emanated from the source-point. The formula of communication is: Cause, Distance, Effect, with Attention and Duplication."

Hubbard has described communication as the universal solvent. It is also the key corner of the Affinity-Reality-Communication Triangle. ARC is a fundamental of Scientology. By the increase of communication, one automatically causes an increase of the other corners of the triangle.



Scientology Axiom Twenty-five: "Affinity is a scale of attitudes which falls away from the co-existence of static, through the interpositions of distance and energy, to create identity, down to close proximity but mystery.

"By the practice of IS-NESS (Beingness) and NOT-IS-NESS (refusal to Be) individuation progresses from the Knowingness of complete identification down through the introduction of more and more distance and less and less duplication, through Lookingness, Emotingness, Effortingness, Thinkingness, Symbolisingness, Eatingness, Sexingness, and so through to not-Knowingness (Mystery). Until the point of Mystery is reached, some communication is possible, but even at Mystery an attempt to communicate continues. Here we have, in the case of an individual, a gradual falling away from the belief that one can assume a complete Affinity down to the conviction that all is a complete Mystery. Any individual is somewhere in this Know-to-Mystery Scale."

Scientology Axiom Twenty-six: "Reality is the agreed-upon apparency of existence." Axiom Twenty-seven: "An actuality can exist for one individually, but when it is agreed with by others it can be said to be a reality."

Since his Reactive Mind is in close proximity but mystery to the preclear, it is essential that through Communication, Affinity, and thereby distance, be established between the preclear and his Reactive Mind to such a degree as to finally bring about co-existence - full knowledge of, rather than mystery - and therefore to cause the erasure of aberration.

If communication be the sole ability from which all others stem, then it is of paramount importance in auditing that a free interchange of communication be established and maintained. As auditing progresses, so the preclear's willingness and ability to communicate increases. Daily events which might reduce the rapport are carefully inspected with the use of the E-meter and are handled to the degree that they no longer intrude. Great significance is placed upon the maintenance of communication throughout the session. Precise techniques exist to get the preclear into session and to keep him there. For instance, should the auditor note on his E-meter that a preclear is in session and working well with full attention and determination and that suddenly the preclear goes out of session, his attention wanders and the E-meter needle starts an untypical slow rise to the left, then the auditor must postpone any further auditing commands until he has made the preclear

inspect what has happened. "What happened there?" he may well ask. The preclear pinpoints the exact time, place, form and event and the session can continue.

Only by the precise pinpointing of an event can the aberration be erased. "Oh, I just get a feeling you didn't like me anymore" is not good enough. The preclear must be jogged, cajoled or forced into as precise a description as possible. "After that last command, I wanted to say something but you said 'Thank you' with a curt sound to your voice and I decided not to say anything else." That will usually get the preclear back into session, especially if he is allowed to say what he wanted to say.

Auditing is a gradient scale of tasks each of which must be satisfactorily achieved before the next one is attempted. The CCH processes described are for preclears in poor shape. The only lower processes are Assists: "Simple, easily done processes that can be applied to anyone to help them recover more rapidly from accidents, mild illness or upsets." They consist of getting the individual to place his attention on the point of injury or the source of pain. Pain is regarded as caused by a Stuck Flow, that is, the normal communication flows through the body are opposed by some other flow and create a ridge of pain. By direct communication to the point of injury, the Thetan is able to disperse the pain. The only assist recommended for unconsciousness is the command: "Lie that body on that bed (or wherever it happens to be)" and, assuming that a reply has come since the command has been obeyed by the body remaining on the bed, "Thank you". This process endeavours to bring the Thetan back into communication with his body after he has relinquished communication with it by going unconscious.

The theories sound plausible, understandable enough to gain wide acceptance outside of the professionals and simple enough to be possibly true. It would be useful to establish statistical tests on Hubbard's work. They might well prove him right or they might show his claims to be no more than wishful thinking.

Although Scientology has often been described, scathingly, as more mystical than the "sciences" of psychoanalysis and other psychotherapies, this description ignores the end results of analysis and auditing. Scientology auditing induces an aggressive, if often ill-judged, dynamism towards life. Scientologists get out into the big wide world and dish out invites to lectures, interfere in the placid flow of, for instance, the National Association for Mental Health, make absurd statements about psychiatrists and Ministers of the Crown, take opinion polls on how the general public feels about them (for instance, should a Scientologist wear a white shirt and business suit or should he wear kipper ties, long hair and beads), all with a profound conviction of their own importance in this world where nothing is important. By contrast, psycho-analysis, when most successful, must produce an acceptance, a constant self-inspection more akin to the Eastern religions than the intent Western practicalities.

The indeterminate end result of analysis, for two-and-half to ten years in duration and costing vastly more than Scientology auditing and training, must needs make psycho-analysis the plaything of the idle and rich. It is not an answer to the world's psychological problems.

If, as seems more than likely, all psychological therapies are solely a matter of faith, either in the therapeutic system or the therapist, then Scientology is far and away the most brilliant psychotherapy so far devised.

Hypnotherapy seems to indicate that function is able to monitor structure, which is basically the attitude of Scientology. Indeed many of Hubbard's theories seem to be most easily tested with hypnotism. For instance, the autonomic nervous system which controls breathing, heart beat, glandular secretions and so on and is, by definition, not under the control of the conscious nervous

system can be controlled in certain circumstances, under hypnotism, and therefore by some sort of conscious intervention. Since hypnotists appear unable to formulate any explanation for hypnotism - the suspension of reason and the conscious critical function seems hardly an explanation - it is difficult to compare their interpretations with Scientological theorising. Nevertheless, the intense faith which is a requisite for a continued survival in Scientology is comparable in some respects to a hypnotic rapport which extends into every aspect of life.

This faith is broader in application than hypnosis, since Scientology is a way of life and the therapeutic aspects of auditing and to some extent training are only a means to the end of making a much better way of life for oneself. Hypnotherapy and the other forms of psychotherapy often claim to regard the individual as a whole rather than as a case or a particular psychological manifestation, yet none of them come near to the all-embracing nature of Scientology.

There are few standards wherewith to judge the effectiveness of all these different approaches to the problems that concern the human species. The results according to the patient are probably the only criteria.

If this be the criterion for the judgement of a form of treatment to enable the standard individual to enjoy his life more, then Scientology is superlatively more successful than any other subject. One could hardly imagine any psychoanalyst's patient, hypnotherapist's subject or successful release from a mental hospital being so impressed as to feel happy to sign a BILLION-YEAR CONTRACT to work for the people who have helped him.

The standard view of this would surely be that to even contemplate such an incredible move and for any organisation to even in its wildest daydreams expect anyone to take such a contract seriously and actually sign it with pen and ink in broad daylight and speak with pride of having undertaken such a curious step would demonstrate a unique, extreme, totally incurable and pathetic insanity.

Maybe so, but then what is the criterion?

7. Training

L. Ron Hubbard has been described somewhere as the world's most famous psycho-analyst.

By his followers he is known to be the greatest man, or superman, ever to have lived.

One thing is certain - he is the greatest Scientology auditor.

He was merrily auditing away long before the publication of Dianetics: The Modern Science of Mental Health, and produced dozens of Clears. It took him sixteen years to so refine and analyse what he had been doing originally in order to get others to audit with the same skill. Many of the Masters, the Great Teachers, have been able to do all manner of wondrous things but have been unable to transmit their abilities to their disciples. This was Hubbard's task - to find out, in terms comprehensible to others, precisely what he did in order to train these others to carry on his work. His discoveries were borne from the same crucible as the Atomic Bomb, apparently, and if this planet and its civilisation were to continue, then it would need thousands of people able to duplicate what Hubbard did intuitively.

Training in Scientology is a process of taking a frail human and turning him into a carbon-copy of Hubbard. It is not an attempt to instil clairvoyance or inspiration, more, it is a matter of duplicating the effects of these to produce the same end result. Personal quirks and interpretations are anathema to effective auditing. This is not an experimental pursuit in which the auditor is bravely plumbing the depths of his preclear's mental and spiritual being. Auditing is like flying a jet, you do it precisely or you are in trouble!

This analogy can be taken further. Gentle and reasonable auditing may appear, yet it is stripping the self-protective covers off the innermost thoughts, the deep-down aggressions and frustrations, and these can have the power to self-destruction, comparable in analogy to four jet engines with after-burners going. In the hands of an adequately trained auditor, the operation has little danger and this is the point - the auditor must be adequately trained.

All the research has been done by Ron. An auditor just has to learn how to do it, and to some degree why, and then take his preclear through the steps by rote. Auditing is not dependent on intuitive brilliance or artistry, though these can add a certain panache to the proceedings. It is more akin to engineering in its precision. The precision of engineering is applied to objects and energies. In Scientology, the precision is applied to thoughts, considerations, feelings, loves and hatreds, yet for all that these are areas in which precision would seem least able to be applied, still Scientology auditing is precise. As an auditor, one speaks, at least outside of auditing sessions, of mental and spiritual phenomena as a bridge builder might speak of his girders and rivets. It is an extraordinary experience to be an auditor.

Educational qualifications are not needed for a student. He has to be able to read and write but any expertise in other comparable fields does not equip him to be able to grasp the concepts of Scientology any better. Indeed knowledge of other fields is a hindrance.

The training methods are claimed to revolutionise the whole of education. Nearly everything that Hubbard says revolutionises something or other and education comes in for its treatment in a series of eight ninety-minute tape-recorded lectures known as "The Study Tapes". In these, Hubbard defines his discoveries on the subject of learning.

The most revolutionary of these discoveries is: a student will lose interest in and be unable to understand any further part of that which he is studying if he goes past a word he does not understand. The Misunderstood Word is regarded as the major reason for educational failure. A child who misunderstands one word of mathematics is destined to turn in poor examination results and to hate the subject evermore. Thus the legend at the front of all Scientology books:

IMPORTANT NOTE

The only reason a person gives up a study or becomes confused or unable to learn is because he or she has gone past a word or symbol that was not understood. Therefore in studying Scientology be very, very certain you never go past a word you do not fully understand. If the material becomes confusing or you can't seem to grasp it, there will be a word just earlier that you have not understood. Don't go any further, but go back to BEFORE you got into trouble, find the misunderstood word and get it defined.

Thus also the insistence upon ultra-simplicity to the point of absurdity in the descriptions of Scientology.

A second revolutionary discovery described in "The Study Tapes" is called "Clay Table". Thoughts, concepts, memories, these have little mass. Much of the reason why a Thetan considers himself unable to directly control the physical universe is that he deals always with insubstantialities. He thinks, he feels emotion, he permits memories and mental machinery to control his every action. His ability to heave physical universe masses about and directly control and create effects upon real things is not used. He has substituted his mind and body and, more recently, his civilisation, his technology for the pure and natural Thetan abilities to directly influence the environment.

In order to get the Thetan both in contact with physicality and also able to see his mind and mental mechanisms as separate objects from himself, he is given a large lump of Plasticine and told to construct some part of his mental mechanism from it. He can also get a direct reality upon that which he is studying by making it in Plasticine.

There is a saying: "If you have a problem, write it down." Scientology's version is: "If you have a problem, represent it in clay." In other words, get it from your mind into real handleable clay. It raises the ability to confront by transferring mere thoughts of tenuous and slippery character to real objects.

So long as the student feels that the lump of clay he has moulded into a representation of an Engram or a human body or an E-meter, or whatever, is a representation, then that suffices: It must be his concept of how these terminals look; his idea of a symbolic representation in clay. For instance, he may be asked: "Represent in clay, the Communication Formula." A simple Clay Table representation would be a lump to stand for the auditor and another for the preclear. Three lines of clay run between the lumps to show the question, answer and acknowledgement communication lines. Labels are stuck into the clay to indicate what they are. The important thing is that the student understands what he has represented and can demonstrate to the instructor how these pieces of Plasticine demonstrate the Communication Formula. However, it could be a good deal more sophisticated. The student might need to show a couple of little human figures sitting at a table with an E-meter in order to thoroughly represent the Communication Formula. Some truly masterly and exotic Clay Table models have been moulded.

Based on a similar theory to that behind Clay Table is Hubbard's admiration for engineers, those

who work with their hands, craftsmen and all non-intellectuals. These people are in direct contact with "your actual universe" rather than insubstantial thoughts, opinions and concepts. The "figure-figure" case, someone who sits there for hour after hour in auditing and tries to figure all his own problems out and cannot just do the commands of the auditing, is regarded by Hubbard with a deep and withering contempt. Hubbard likes the man of action, the effective doer.

When the student enrolls on a Scientology course, and after he has signed the contract and paid his course fees, he goes to the instructor who gives him a Check Sheet.

This is a list of L. Ron Hubbard's tape-recorded lectures, technical bulletins (written theory, description and instruction about training and auditing), T-R's (training routines) to be practised and those of Hubbard's books which relate to the course. The student uses the Check Sheet to take himself through the materials of the course. When satisfied he knows the tapes, bulletins and books, he initials those items on the list that have a regular rating. He gets another student to examine him on star-rated items and to coach him on the T-R's. In this way he monitors his own progress. He has completed the course when his Check Sheet is filled with signatures. If he needs help on any part of his studies, he can refer to the instructor who will usually make him re-read or listen again to the source of the difficulty. If any confusion has arisen, he has gone past a Misunderstood Word. He should go back to find this, get it thoroughly defined for himself and will then have no further difficulty. Hubbard has covered all points of any relevance and the only way for the student to get the real information is to refer back to source-point - Hubbard. An instructor making something "more understandable" will only manage to lessen the purity of Hubbard's word.

The T-R's are one of the unique features of all training in Scientology.

"HUBBARD COMMUNICATIONS OFFICE BULLETIN OF APRIL 29, 1963.

MODERNISED TRAINING DRILLS USING PERMISSIVE COACHING

"NUMBER: T-R 0. *Revised 1961 and 1963*

"NAME: Confronting Preclear.

"COMMANDS: None.

"POSITION: Student and coach sit facing each other a comfortable distance apart - about three feet. Student has an E-meter.

"PURPOSE: to train student to confront a preclear with auditing only or with nothing. The whole idea is to get the student able to *hold* a position three feet in front of a preclear, to BE there and not do anything else but BE there.

"TRAINING STRESS: Have student and coach sit facing each other, neither making any conversation or effort to be interesting. Have them sit and look at each other and say and do nothing for some hours. Student must not speak, fidget, giggle or be embarrassed or anaten. [*Scientologese for Analytical-Attenuation.*] It will be found the student tends to confront WITH a body part rather than just confront, to use a system of confronting rather than just BE there. The drill is misnamed if confront means to DO something to the pc. The whole action is to accustom an auditor to BEING THERE three feet in front of a preclear without apologising or moving or being

startled or embarrassed or defending self. After a student has become able to just sit there for two hours, 'bull-baiting' can begin. Anything added to being there is queried by a coach with a 'What happened?' Twitches, blinks, sighs, fidgets, anything except just being there is promptly queried with the reason why, if necessary."

By way of explanation; the coach is instructed to "bullbait" as follows: "The coach may say anything or do anything except leave the chair. The student's buttons can be found and tromped [sic] on hard. Any words not coaching words may receive *no* response from the student. Instructors should have coaches let students have some wins (coach does not mention these) and then, by gradient stress, get the coaches to start in on the student to invite flunks. This is 'bull-baiting.' The student is queried each time he or she reacts, no matter how minutely, to being baited. The whole of T-R 0 should be taught rough-rough-rough and not left until the student can do it. Training is considered satisfactory at this level only if the student can BE three feet in front of a person without flinching, concentrating or confronting with, regardless of what the confronted person says or does."

Extraordinary these instructions may sound, yet T-R 0 is one of the set of T-R's which have been around for years and is regarded as absolutely essential if one is to be able to handle a preclear with the correct degree of attention combined with self-disciplined separateness that is the essence of the auditor's attitude.

"HISTORY: Developed by L. Ron Hubbard in Washington in March 1957 to train students to confront preclears in the absence of social tricks or conversation and to overcome obsessive compulsions to be 'interesting'. Revised 1963 by Reg Sharpe."

Needless to say, this T-R more than any other is applicable to life at large and is not confined to the auditing room. Meet a Scientologist in everyday life and you will invariably find that he looks at you in a most disconcerting way. His level gaze and expressionless face will give a creepy feeling he is looking right into your innermost soul. He isn't but he looks as though he is. If he keeps saying "Thank you", "Good", "Fine", "Okay" and "Alright", often with no particular relevance to the train of conversation, he is giving you acknowledgements and you should feel grateful.

"NUMBER: T-R 1. *Revised 1961 and 1963.*

"NAME: Dear Alice.

"PURPOSE: To train the student to deliver a command newly and in a new unit of time to a preclear without flinching or trying to overwhelm or using a via.

"COMMANDS: A phrase (with the 'he said's' omitted) is picked out of the book *Alice in Wonderland* and read to the coach.

"POSITION: Student and coach are seated facing each other a comfortable distance apart. Student has an E-meter.

"TRAINING STRESS: The command goes from the book to the student and, as his own, to the coach. It must not go from book to coach. It must sound natural, not artificial. Diction and elocution has no part in it. Loudness may have.

"This drill is passed only when the student can put across a command naturally, without strain or artificiality or elocutionary bobs and gestures, and when the student can do it easily and relaxedly.

"HISTORY: Developed by L. Ron Hubbard in London, April 1956, to teach the communication formula to new students. Revised by L. Ron Hubbard, 1961, to increase auditing ability. Revised 1963 by Reg Sharpe with the advices of L. Ron Hubbard."

T-R 2 is to train the student to deliver an acknowledgement.

"PURPOSE: To teach the student that an acknowledgement is a method of controlling preclear communication and that an acknowledgement is a full stop. Also that an acknowledgement lets a pc know that he has answered an auditing command.

"TRAINING STRESS: To teach students to acknowledge exactly what was said so preclear knows it was heard. To ask the student from time to time what *was* said. To curb over- and under-acknowledgement. To teach him that an acknowledgement is a stop, not the beginning of a new cycle of communication or an encouragement to the preclear to go on. To teach further that one can fail to get an acknowledgement across or can fail to stop a pc with an acknowledgement or can take a pc's head off with an acknowledgement."

In auditing, every answer to an auditor's question must be acknowledged in such a way as to give a recognisable end to the cycle of communication. This keeps the preclear in session, that is, in present time with regards the consecutive events of the session. Unless an auditor does acknowledge his preclear, he will cause his preclear to hang up on various questions throughout the session. His attention will not be right with the auditor but will be spread throughout the time lapse of the session. For instance, taking a process which is usually run on any preclear early in his career in Scientology:

"What would you be willing to talk to me about?" asks the auditor.

The preclear spends a few moments to find what he would be willing to talk about, then says:

"I'd be willing to talk about my sex life with my wife."

To the preclear this may be a very large step. He may not have discussed this subject with anyone else. He may feel, even though he says he would be willing, many reservations as to just how much of his sex life he would be willing to discuss with a comparative stranger. If the auditor is not sufficiently aware of these doubts, he could acknowledge with a "Thank you" which neither reassures the preclear that it is quite safe to unburden his problems to the auditor, nor is the acknowledgement sufficient to allow the preclear to leave this subject and move on to the next question. The auditor is not saying: "Now, tell me everything about your sex life with your wife." As and when the preclear finds it safe enough and his ability to confront is sufficiently developed that he can face up to perhaps unsavoury or emotionally weighted subjects, then will come the time to actually discuss his sex life problems. The auditor is asking: "What would you be *willing* to talk to me about?" and is not asking that these things necessarily be talked about. Thus the ability to acknowledge is of paramount import in auditing. Unless the auditor can, with his acknowledgement, complete the cycles of communication that comprise the auditing session, he will have a preclear whose attention is locked on earlier events. This is not at all the purpose of

auditing, to fixate the preclear's attention on parts of an auditing session. Very much the opposite. The purpose is to unhook attention from all earlier moments and bring them all into availability in present time. Most people, whether fully conscious of it or not, are working flat out to prevent their past catching up with them. They are desperately trying to forget.

T-R 3, Duplicative Question, is concerned with the ability to transmit to the preclear in a fresh unit of time the auditing question or command. On the theory that one is talking to the Thetan who has relinquished control of his mind in an endeavour to make him capable enough to regain control of it, the auditor asks a broadly based question over and over again in order to get the preclear to thoroughly examine the whole concept. "What part of that problem about ... can you confront?" asks the auditor, filling in with a problem which has been located with the use of the E-meter. This question, repeated sufficiently, will bring the preclear to so thoroughly inspect every aspect of his problem as to be able to set it aside. Interestingly, prior to the discovery of the release-point where the E-meter needle floats without reaction, any type of problem-handling in auditing was not regarded as complete or "flat" if the preclear wanted to Do something about it. The completion of the process was when he was totally unconcerned.

The training drill in T-R 3 is simply a matter of the student asking: "Do fish swim?" or "Do birds fly?", (non-significant subjects), of the coach. He must be able to ask these fresh and naturally each time but without resort to differing voice inflection or any attempts to be interesting. He must hold the preclear's attention in present time, right there in the auditing session, by himself being in the present each time he delivers an auditing command.

So the T-R's go on. Hubbard has reduced each action of significance in auditing to a recognisable simplicity. This is coached individually until each of the actions is understood by the student, at which time the student can bring them all together to produce a competent auditing mien. The complexities of the action of auditing are such as to make the attempt to train a student in auditing as a whole very arduous. It is swifter and more precise to reduce auditing to its components, train the student on those and when competent on the parts, he will easily handle the whole. Hubbard has analysed his own spontaneous conduct when auditing to produce these T-R's.

The T-R system of training is applied to the use of the E-meter, controlling a human body so that the student does not feel inhibited as could happen in the CCH processes mentioned in the last chapter, and how to get an intention across.

In this last, the student says: "Stand UP" to an ashtray. If the ashtray does not have the sense to stand up when given such an imperative command, the auditor enforces the command by lifting the poor thing into the air, whereupon he says: "Thank you" to it. In the same Tone 40 you're-just-going-to-have-to-do-this-whether-you-like-it-or-not way, he says, sometimes shouts, sometimes whispers: "Sit DOWN." Ashtrays, being well-known for cussedness, usually have to be assisted to sit down and so the student puts it back in the auditing chair. "Thank you", he says. Hilarious though this process of training an auditor may be, it is very good for breaking down any student's inhibitions about anything. After auditing an ashtray for some hours like this, ANYTHING is possible and quite probable.

The T-R's are incorporated in all training leading to professional Scientologist qualifications - the Professional Route to Clear - and to a lesser degree in the non-professional route - the Preclear Route to Clear.

As will have been seen, there is no call for creative contribution in any part of the training of a Scientologist. Hubbard's contempt for even the most knowledgeable Scientologist has led him to

describe imagination as one of the most mentally harmful actions. Within his reasoning, Hubbard sees imagination and creativity as the use of mental image pictures in combination, to produce a new idea. It is not a truly creative act to think up a steam engine, a computer or an atomic power station, but is more the novel combination of existing techniques to develop a further technique. Hubbard reasons that a Thetan, uncluttered with minds and mental mechanisms, will be a truly creative and imaginative individual. Prior to this blissful state, the individual who thinks he would like to be imaginative is playing with fire for the only way for him to be imaginative is to use his mind. Each time he thinks, he pulls mental image pictures into view. Each time he views a mental image picture, he makes it more real and solid. Each time he makes a mental image picture more solid, he adds mass to the entirety of his Reactive Bank. Beyond the purpose of inhibiting the creative impulses of Scientologists, obviously imperative to preserve the myth of Hubbard's tangibility, this theory explains the apparent psychosis of such creative minds as Michelangelo Buonarroti, Vincent van Gogh and Richard Wagner. "If only such as these had been able to get auditing", says Hubbard sadly.

Scientology training is purely a matter of turning out the students with the same level of skill. There is no such thing as a scale of qualities in students. All can learn the material if they apply themselves. All, after all, are Thetans. Apparent failures are not really failures in the absolute sense - they are simply those who have allowed their reactive mentalities to impede their progress. Any objection or disagreement is regarded in the same way. If a student is having difficulties and cannot resolve them for himself, he is ordered to have a Review of his case.

Since training and auditing are combined in the progress of the individual towards Clear, a student on any Scientology course is partially regarded as a case. That is, someone undergoing therapy. Hubbard has said: "An auditor does not have a case" - he is not supposed or permitted to react in an auditing session but must be impartial if the preclear is ever to find his own way through. In the same way, a student who is preparing to be an auditor is not allowed to give up, feel depressed, have doubts or in any way demonstrate less than godlike persistence. If he is foolish enough to do so, he must be Keyed-In, under the influence of his wretched Reactive Mind.

To resolve these difficulties, the student goes for a special type of auditing known as a Review, wherein his auditing progress is looked at with the view to destimulating the reactive influences. If, in the Review auditing session, applied usually by a very highly trained auditor, it is found he is in contact with and under the disruptive influence of a Suppressive Person - anyone overtly or covertly antagonistic to Scientology - or a Suppressive Group - any group of people whose aims are diametrically opposed to those of Scientology, such as the Communist Party or the British Government or even, as in one case, a bewildered delicatessen shop in East Grinstead - he is ordered to have an S & D (Search and Discovery) Session and is declared a P.T.S. (Potential Trouble Source). As a P.T.S., the student can also have an adverse effect upon other students - there is nothing more catching than aberration - and so he is ordered off course. If he happens to object to any of this high-handed treatment or, even worse, tries to be reasonable about it, he is likely to be regarded as near enough to being a Suppressive Person himself as makes no difference and thus he will be labelled. Since Hubbard has made the Road to Total Freedom available to anyone who is prepared to put up with this sort of treatment, it is not unreasonable for him to expect them to comply. If Hubbard's aim to make Scientology universally accepted comes off, those students at L.S.E., Yale and University of California, who make a habit of letting their Reactive Minds run loose by barricading themselves in administrative blocks and one thing and another, had better watch out. They will all be ordered for S & D's which should cool down their youthful high spirits no end!

Of the series of courses that a Scientologist takes on his Route to Clear, the same outline

procedure obtains. The major difference between each of the classes is that the student is fed more and more Tech. (Scientologese for the practical application deriving from the theory), he is put through a higher standard of T-R drills, though they be the same drills, and he learns more of the historical background of his subject.

Credence is not given to any of the parts of psychology since Hubbard regards these as paltry. He condemns psychologists for not even using the right word for their subject. Psyche, he explains, is Greek for the soul, the eternal and mystical portion of the human being. So why do psychologists study the mind and materialistically deny the very existence of the soul? Instead, the historical developments in Dianetics and Scientology leading to the technology of Clear. The student builds up his knowledge of the ways in which Scientology has developed over the years by listening to Hubbard's tape-recorded lectures from those years. The only true forerunner to Scientology and Dianetics, that is, the only body of knowledge which contains anything like the incisive wisdom of these, is the ancient Eastern philosophies. The 100,000 religious and philosophic writings known broadly as the Vedic Hymns are often quoted by Hubbard as containing true wisdom as apart from the bald meaningless materialism of the West. Since to read anything like 100,000 writings would be a daunting task, even for Hubbard, one must assume that he likes the idea of an incredible store of the real lowdown on wisdom, truth and all related matters, as there is not much likelihood of anyone being able to argue his claim.

Scientology is in the direct tradition of Buddhism, that is, it follows most closely the teachings of Gautama Siddhartha, 563-483 B.C., the Buddha, in placing responsibility for the achievement of Nirvana (Clear) directly on the shoulders of the individual. Lao-tse, 604-531 B.C., Chinese philosopher and founder of Taoism, is also regarded as someone who really knew the answers to many of the reasons for life and people.

Hubbard makes it clear that he is in the tradition of these great teachers but has the advantage of technological orientation, such as tape-recordings, books, E-meters and mass communication, to preserve the purity of his wisdom and make it universally known. It is from this base that his conceit and intolerance of any other viewpoint stem.

A student being fed this type of material will automatically turn from life as it is lived towards the mystic belief that he is following a divinely inspired man. As with any such deeply self-satisfying religious belief, day-to-day upsets take on an unreal hue. These are but part of the struggle to spread the word of the Master. One knows, what with Reactive Minds and Suppressive Persons and Groups, that it will not be an easy task to enlighten the human race but it is the most worthwhile task ever to face a true believer.

Hubbard has criticised standard educational procedure for its habit of trying to force students to be intelligent and capable by filling their heads with unrelated and non-understood facts at the cost of a true ability to reason. This criticism is substantially true as are many of Hubbard's comments on the failings of human efforts, yet his method of instilling wisdom into his followers is so inept as a wisdom-inducement as to be laughable.

Any advanced student must know the Axioms of Scientology for these are the theoretical source for the subject. In order to "know" them, the student must learn them by heart - every comma, every capital letter. To substitute an "A" for a "The" is seen as a gross inability to duplicate the purity of Hubbard's word and is regarded as an attempt to Alter-Is. If there be one thing in the whole wide world which must not be Alter-Ised it is Hubbard's word.

Scientology Axiom Eleven: "The considerations resulting in conditions of existence are fourfold:

(a) AS-IS-NESS is the condition of immediate creation without persistence, and is the condition of existence which exists at the moment of creation and the moment of destruction, and is different from other considerations in that it does not contain survival.

(b) ALTER-IS-NESS is the consideration which introduces change, and therefore time and persistence into an AS-IS-NESS to obtain persistency.

(c) IS-NESS is an apparency of existence brought about by the continuous alteration of an AS-IS-NESS. This is called, when agreed upon, Reality.

(d) NOT-IS-NESS is the effort to handle IS-NESS by reducing its condition through the use of force. It is an apparency and cannot entirely vanquish an IS-NESS."

This breath-taking Axiom which sums up the reality of spirituality and the spirituality of reality for all its quaint wording is learned by heart by the student and he is coached on it by another student to really get the full meaning.

"In your own words, what does 'The considerations resulting in conditions of existence are fourfold' mean?" asks the coach.

After a few moments of brow-furrowing, the student says: "It means 'The way people think about the way things are adds up to the way they are and they are four in number', I think."

"Well that isn't quite the way I see it."

"No?"

"No", says the coach, as if talking to a village idiot. "Let's break it down a bit. What, in your own words, does 'The considerations' mean?"

Squinting is added to the brow-furrowing as the student tries to grapple with this new problem. "'The considerations' means, um, that the way you think about the way things are is the way they are, isn't it?"

"Don't ask me, look it up in the dictionary."

Out comes the Webster's. "Consideration" is defined - sometimes also "The" - and eventually the poor student is elated to find he "knows" the Axiom. He now knows what Hubbard was driving at, within Hubbard's terms, but he does not KNOW it in terms of being able to apply it or derive a new form for his life.

This is the essence of Scientology training. It is not designed to give the student a widened viewpoint of life so that he can cope better. It is designed to instill the word of Hubbard. This word may be the most complete examination of religious philosophy ever undertaken; it may be indeed "the most important discovery since fire" as Hubbard puts it. But if a student is CONDITIONED into a belief, though it be the most true Truth in the universe, he is still conditioned.

He is still a pawn; for unless he KNOWS the truth for himself, unless he UNDERSTANDS with a deep and full comprehension, unless a subtle metamorphosis occurs, he is merely sold truth like a can of baked beans.

Sad it may be but truth and comprehension of oneself and an all-embracing cognisance of life are not marketable merchandise.

8. Clear

There have been various definitions for the state of Clear.

Originally, the individual cleared by Dianetic processing was free of engramic influences. His I.Q. was markedly raised, psychosomatic illnesses cured, neuroses and psychoses removed, survival potential over a broad spectrum was high and he had total recall of the whole of his life with full perception.

Later, with the advent of Scientology, three states of Clear were envisaged.

"A MEST Clear ... would be a body-plus-Thetan relatively aberrated, probably above 4.0 on the Tone Scale; a THETA Clear is one who can leave his body at will, and he probably would be, although not necessarily so, much lower on the Tone Scale than a MEST Clear; and a Cleared Theta Clear would have all major incidents in his time track removed, as well as have complete freedom from his physical body."

Since about 1965, the definition has been stabilised at: "A being who is at knowing and willing cause over mental matter, energy, space and time, as regards the first dynamic (survival for self)."

In other words, the individual has gained, through processing, control of his own mind. It no longer affects him reactively, sub- or un-consciously. The Clear does not necessarily know all parts of his mind but those areas which previously could effect him have had this power removed.

The techniques to achieve the state of Clear are still to some degree a matter of re-evaluating past behaviour - in other words still conform to the assumptions of general psychotherapy - but mainly, to become a Clear is to raise one's ability beyond the need for mental substitution. The Thetan has so developed his own direct influence upon his mental environment as to dispense with reliance upon mechanisms - those parts of his mind which are substituted for true Thetan-decided action.

Any uncleared individual has made decisions upon earlier experiences which direct his present attitudes and actions. Not so a Clear. He is right bang in present time and decides his behaviour upon the merits of the actual situation. Provided the available data are sufficient and correct, he will invariably decide - Thetans being the worthy things they are - the course designed to produce the greatest good for the greatest number of dynamics, irrespective of personal preference and gain.

Certainly a wondrous state. The Yogis and Zen-Buddhists have always aimed for something like this. If they achieve their Nirvana (presumably, in Scientology terms, a Thetan, uninfluenced by the Reactive Mind) in forty years of hard contemplation and mind-training and one thing and another, they count themselves very lucky. Scientology can clear someone in about six months of full-time work and for about £1,500. That's known as real progress!

Assuming the individual pre-clear starts out in Scientology and goes straight to Clear, the price of about £1,500 is made up as follows:

Various books (30p to £2.50 each)	£15.00
Hubbard Apprentice Scientologist Course (Communication Course)	£5.00
Hubbard Qualified Scientologist Course	£15.00

Hubbard Dianetic Auditor Course (HDA)	£156.00
E-Meter (Tone-Arm counter and Case are optional and extra)	£50.00
Release Grades - Sub-zero (Dianetic) to Triple Flow - total seven grades	£210.00
Power Processing to Grade V Release	£360.00
Power Processing to Grade VA Release	£72.00
Solo-Audit Course to Grade VI Release	£275.00
Clearing Course	£275.00

Assuming that an average of five hours of Review Auditing is needed at £5 per hour and one S & D (Search and Discovery) at £36, the price of getting Clear is about £1,500

As an aside, I hope that not too many preclears on their route to Clear read this book because they will all have to have S & D's afterwards, and at £36 each ... !

These steps and items are known as the Preclear or Nonprofessional Route to Clear. The accent is on attention to the individual's case and other than the HAS, HQS, HDA and Solo-Audit Courses, there is only the barest attention to theory. On the Solo-Audit and Clearing Courses, the student audits himself and so he needs to know how to do this and why. He is not qualified to audit anyone else.

The Professional Route to Clear is much more thorough. In addition to the steps listed already, the student takes the Academy Courses to qualify him to audit on Classes 0-IV and the Saint Hill Special Briefing Course. These cost an additional £550 but the Solo-Audit Course is incorporated in the Special Briefing Course and as a graduate from the Special Briefing Course, the student gets the Power V and VA processing at half-price. The real cost is therefore approximately £1,700 for the Professional Route. It takes between twelve and eighteen months to complete.

These prices may seem exorbitant. Power Processing, for instance, at £432 may only take five hours of actual auditing That's £86.20 AN HOUR, which is good money by any standards. Scientologists justify these prices by saying that (a) the benefits are priceless; (b) a student passing through university costs the country about £2,000 a year; (c) a Rolls-Royce Silver Shadow costs £8,000 to £12,000 and it's just a brainless machine on four wheels; (d) the organisational and research costs have been enormous over the last twenty years and people should pay for all this work.

Maybe so but £86.20 is still good money.

The Clears produced prior to and during 1950 by Hubbard appear to be ignored nowadays. Considering the priceless gift Hubbard had bestowed on them, their disappearance demonstrates a distinct ingratitude - but that's people for you. There also was a short period of about eight months during 1958 when a number of people were cleared on a process group known colloquially as "Help and Step six". A bracket on Help was tried on the preclear since it was assumed his main hang-up was on the ability to recognise, receive and give help. The term "bracket" is fairly common in Scientology auditing and is an adaptation of the military usage: the interval between the ranges of two rounds of artillery fire, one over and the other short of the target, used to find the correct range. The Help bracket was run as follows: "How could you help me?" "How could I help you?" "How could you help another?" "How could another help you?" "How could another help another?" These questions were asked one after another, cycling round and round, until the preclear had thoroughly inspected the entire subject of help and was free from any compulsions or inhibitions on it. This was followed by Step six: "Mock-up (imagine) a ... (mother, tax-collector, horse-chestnut; whatever the preclear had an E-meter reaction to), now make it more

solid." The theory behind this process seemed to make sense. If the pre-clear could be brought to cause an effect upon his mental imagery, he could gain an ascendancy over it and therefore no longer be at the mercy of it. What in fact happened though was that the mock-ups were not imagined but were mental image pictures from the Reactive Mind and when these were made solid, it beefed up the entire power of the bank. There were some very unfortunate results from this form of clearing.

The first of the current crop of Clears was John McMaster, a South African, who was checked out Clear in February 1966 at Saint Hill Manor. A few more made Clear in the following months and by the fall of 1966, between five and ten were coming off the production line a week. Hubbard himself was not Clear for some months after John McMaster made it. In conversation with him at Saint Hill, he told me that he was not 100 per cent sure that the present Clears would not drop Scientology to attempt to achieve their previously frustrated goals. Before getting Clear himself, he wanted to be absolutely sure that it was indeed a stable state with no influences from the past. Since the frustration of goals is the major item that holds the thetan down, it was essential to establish that the removal of this frustration was not accompanied by a desire to achieve the goal. Hubbard was checked out as Clear number 54.

When an individual is checked out Clear, he is given a beautifully printed certificate that states he is Clear number -. He is permitted to wear a Sterling silver bracelet, on the disc of which is engraved, "John P. Smith - Clear No.: 22578" or whatever, and he is acknowledged.

As when a pre-clear achieves each level of Release, a Clear is given a very thorough acknowledgement. On Friday afternoons at Saint Hill (Clearing is now done at the Advanced Organisations at Edinburgh, Scotland, Los Angeles, California, and Sjaelland, Denmark, but the same form applies), most of the entire staff and students, sometimes 300 people, would assemble in the Chapel.

The week's Clears would each come on to the stage, be handed their Clear certificates, usually by the Technical Secretary, and then give a speech. Sometimes these speeches were profound, sometimes moving, sometimes hilarious but more often than not they were, to me, confused and therefore sadly ominous.

Usually the speeches were an exuberant eulogy to the wonders of Scientology and L. Ron Hubbard. Never did I hear a Clear speak in concrete terms of real life advancement. They spoke of money and of devoting their life to Scientology and of how they were sure they would never revert to their old ways of self-doubt. Yet it always seemed that a set formula was coming out from the smiling face. The speeches seemed contrived. "Now I am a Clear, I must be enthusiastic, happy, grateful and, above all, a true blue Scientologist." Thus, I felt, the Clears had persuaded themselves before their speech. Very sad.

There was humility - to L. Ron Hubbard - but never true humility. A humble Scientologist does not exist. Humility is equated with weakness, mediocrity and humiliation. These were not humane people. These were programmed computers.

In order to become Clear, it is essential to be able to audit oneself. On the Solo-Audit Course or the Class VI section of the Saint Hill Special Briefing Course, one learns the theory of the Goals Problems Mass, how to dismember this mass by extracting and examining the underlying goals and how to audit oneself. The G.P.M. is so trickily constructed that only by self-auditing can one get sufficient accuracy with speed to be able to take it apart.

Built into every mechanism of the mind is a self-preservative factor. Only by precise actions can this be bypassed, thus the precision of all auditing. When dealing with the goals that lie behind the mental aberration of the mind, it is not possible for an auditor to detect accurately or rapidly enough the minute changes that distinguish correct handling from incorrect handling. Only the individual in direct contact with his own mind can detect these and take the requisite actions fast enough. There must be no self-doubt or uncertainty. Hubbard has described the attitude of the preclear in successful clearing to an express train travelling at 90 m.p.h. It is unstoppable and not in any way reticent.

The Solo-Audit is completed with the first direct attack on the Goals Problems Mass. The End-Words of the set of goals that comprise the G.P.M. are taken out and examined. All G.P.M.'s and their composite of goals are the same for each individual. For instance, if "To catch a Catfish" were indeed a component of the G.P.M., it would be common to all people. Its End-Word would be "Catfish". In the first auditing the individual does on himself in order to take apart his G.P.M., he "calls" the End-Words such as "Catfish" to himself. He uses a pre-selected list of these End-Words.

To "call" the End-Word is done verbally, out loud. As he locates each End-Word, there is an immediate yet slight E-meter reaction. If he runs through the entire list with the correct reaction on each, he has started to weaken the solidity of the G.P.M. If he should find a block, a non-read, when he "calls" the End-Word, he should inspect his auditing just prior to the non-read. He will find that some self-invalidation, self-doubt or uncertainty has crept in to make his auditing imperfect. If he cannot locate where or how he went wrong, he should have a Review session with another auditor.

With the charge removed from the End-Words, it is then a matter of "calling" the entire wording of each of the goals in order to discharge the binding energy that holds the G.P.M. together. This is done in the Clearing Course. When completed, and if the student is running well, it need only take two or three hours, the G.P.M. has no further power to affect him. The foundations of the Reactive Mind are discharged, causing a collapse of the entire structure. The Thetan is then unrestricted by the influences of a Reactive Mind.

Habitual patterns of behaviour may well persist but they are not any longer supported by aberration. To reach the state of Clear does not replace the value of experience. A Clear is more able to learn French, but he does not immediately start to talk fluent French. As Hubbard puts it: "A refuse-collector who is cleared is a Clear refuse-collector, not a Beethoven." Which is probably just as well.

Owing to the restimulative nature of the materials comprising the Solo-Audit and Clearing Courses, there is a heavy security clamp on it. When a student enrolls on these courses he signs a declaration not to divulge to any non-Clear any of the data which are given to him. Insanity, severe illness and possible death is foretold for anyone who is not yet ready for it, who happens to even glance at the Solo-Audit or Clearing Course worksheets.

Incredibly, only one severe breach of this ruling has occurred to date. Peter Goodwin, a Clear from Hampshire, England, felt that the Clearing Course did not contain such information as to be worth £250 and so offered it to anyone interested for £50. A plagiarised version was shown to inexperienced Scientologists, non-Scientologists and even children, all of whom, disappointingly, continued to live with rude good health and sanity. Perhaps his version did not contain the real essence of the Word of the Master.

For his trouble, Peter Goodwin was selected for one of the most viciously destructive "Ethics

Orders" to ever have been issued. L. Ron Hubbard himself issued it, which is enough to turn any normal self-respecting and God-fearing Scientologist a sickly shade of purple. Dear old Ron, self-declared lover of humanity that he is, withdrew any future help from Goodwin and his associates, (presumably for eternity), and threatened the most dire retaliations. If there was any justice in this universe, Peter Goodwin should have died agonisingly and begging for mercy when he read this "Ethics Order", but he did not. In retrospect, it looks very much as though someone had successfully restimulated Hubbard by playing the same game. For the greatest living being in the whole universe to descend to such cheap histrionics is very worrying. What are we lesser mortals likely to do when shown to be fallible?

It is very difficult to establish precisely what the state of Clear is. Obviously, it is almost entirely a subjective experience. To test a subjective state, objectively, is very difficult and always open to personal interpretation. Scientology's image is so tarnished in the eyes of rival psychotherapies that an objective view would be very difficult to achieve for a non-Scientologist investigator. It is even extremely difficult to persuade someone from another school of thought to consider the subject, theories and results of Scientology. This is very interesting since it implies that these others who are most adamant in their condemnation of Hubbard for his closed-mind attitude are themselves trapped in the same state.

Something happens in Scientology auditing.

Something happens to a man's outlook when he becomes Clear.

Probably the things that happen are not the pseudo-scientific magic that Hubbard claims. Whatever it is that happens needs to be investigated. Not because it is likely to contain the Road to Total Freedom or any of the other Scientology gobbledy-gook, but because Scientology is a power in the world. Its end result, Clear, produces people who are confirmed Believers following the Flaming Sword to a greater destiny.

9. Operating Thetan

One might think that with the production in 1966 of the first true Clear - a never-before imagined state of ability - and with the systematic output of some 3,000 more by mid-1970, Hubbard would rest on his laurels.

This masterly gift to the human race is surely as much as can be expected of any one man. Surely, he would be justified to put down the reins of high office - there can be no higher office imaginable than to be the saviour of the human race - and leave the rest of we poor shuddering humans to make what we will of our destiny.

His magnanimity, like everything else about him, is greater than all the rest of the world's magnanimity rolled into one.

Clear was a great gift. It promises peace, heaven on earth, creativity, a relaxed assumption of each individual's true and mighty status. It promises this to every man, woman and child - and presumably, in due course, every cocker spaniel, ant-eater, mollusc, bed-bug and dahlia tuber; they are only degraded Thetans after all. But even Clear is not perfection.

We were all Clears trillions of years ago and because of our well-known perversity, we gave up our shining lives of self-satisfaction to become people. This must not happen again. If every few trillion years, Hubbard has to come back to save us, he may well get cross, impatient and low in Havingness, and then we would be lost for eternity. We must be made to turn into super-Clears. Whether we like it or not, we must be forced, screaming and kicking, to be as superior to Clears as Clears are superior to plain old human beings.

Looked at in the cool light of rationality, a Clear is merely a Thetan released from the shallow confines of his Reactive Mind. He floats about outside his body with a feeling of well-being and an air of amused condescension towards such things as fish-forks, refrigerators, mountains, suns and galaxies, but he cannot do anything about such material objects.

Oh, he can cause some sort of effects on material objects with his body but he is still impotent as a Thetan to DO anything. He cannot grab a star cluster in the Orion Nebula and hurl it with a gay laugh at the Andromeda Galaxy M31. He cannot rearrange the stars in the Milky Way to spell out "Scientology is here to rescue you". He cannot even remove the fleas from the back of his pet dog without using Keating's Powder. Really, he is extremely useless. He is a parody of a true Thetan. He is a dead loss when compared to how real Thetans - Operating Thetans - are.

"Operating Thetan: a Clear who has been familiarised with his environment to a point of total cause over matter, energy, space, time and thought, and who is not in a body."

A Thetan is Clear when so familiarised with his own mind as to be at total cause over it. By communication to his mind, reaching it, he is able to have it. When he has it, he is able to control it. When full control is established, he can dispense with it. Clearing is a First Dynamic pursuit. It concentrates on removing obstacles and resolving problems in order to get the individual to be truly himself. It increases the dynamic urge to survive as Self.

When this dynamic urge to survive is extended to embrace one or more of the other Dynamics, he is an Operating Thetan.

As an O.T., he is not suddenly at a God-like ascendancy over the entirety of creation. He must be gradually made familiar with his own ability and potential to assume control over his environment beyond the personal, self-created environment of his mind.

The Eight Dynamics are a scale of expansion from individuality to infinity. The individual fixated upon survival for self tends to assign other-determinism to all else in the environment and to elect all else as inimical to his purpose of self-survival (First Dynamic).

Someone with a more pan-determined view will, if the circumstances demand it, reduce personal survival for the overall good. Thus a parent will risk or lose his life to save his child's life (Second Dynamic). Thus a pilot will risk his own life by flying his burning plane away from a populous area (Third Dynamic). Thus a soldier will die in battle in the Second World War to save mankind from oppression under Nazism (Fourth Dynamic). Precisely how this illustration can be carried through the rest of the Dynamics is difficult to see. Conceivably, the owner of the Supreme Champion at Cruft's Dog Show could give his life for his pet (Fifth Dynamic), but no matter how pan-determined someone may be, he surely would not die for an inanimate object (Sixth Dynamic). Or would he?

Such behaviour does not mean that the parent, pilot or soldier is an OT. He is not truly pan-determined until he is first self-determined. The only way to become truly self-determined is to get Clear. A person cannot be an Operating Thetan until he has first become Clear.

To quote from L. Ron Hubbard - "Today through Scientology we have a different being than the theoretical being or theoretical stab of the individual who existed at the beginning of the universe. That individual was totally potential and had no experience. He could potentially have *all* experience but he didn't have any. He could potentially know everything but didn't. So he socked himself downscale and eventually fell out the bottom.

"When you put somebody back to the level of Operating Thetan you are putting somebody back who is different than any being who has ever been on the track - there's never before been an OT *with* experience.

"Never before in the history of the universe has there been anything but a *released* OT, a being who is temporarily exterior and feels great but sooner or later - within minutes or centuries - his bank catches up with him and he falls on his head.

"Our definition of an Operating Thetan is that of a *Clear* Operating Thetan. This is a proofed-up being who no longer has a bank or an impulse to make one *and* who has experience. This is a completely stable state - a being who won't hit the banana peel."

There are eight OT Courses to be taken at a total cost of £1,470 if one wants to avoid "Hitting the banana peel". To bring oneself to the state of the Compleat Scientologist, one need just add the Class VIII Auditor's Course at a cool £625 ("He arrives on course and a few weeks later he's a class VIII ..." Merrill Mayo, Clear 179, Class VIII Supervisor) and the Organisational Executive Course at £275 ("Find out the secrets of how to run an organisation. Make a million without ulcers. Take the Org. Exec. Course"), and for the very reasonable total price of about £3,500, one is transformed from a hopeless human being into a Class VIII Auditor and an Operating Thetan VIII.

One does not even need brains. Just £3,500 (if you pay in advance, you get a 5 per cent discount), about two years, spare time to devote to becoming one of the world's supermen and an unending and indivisible gullibility.

An OT VIII is a superman. More than a superman, really, he is a God. He is: "... total cause over matter, energy, space, time and thought ..." and if that is not a God, a total cause over the physical universe, a being who can gaily hurl galaxies about, then there is something badly amiss somewhere.

Hubbard is, of course, head God and as head God, he takes a paternalistic responsibility for all the others. He tells them what to do, and generally makes their life very easy by merely demanding total obedience. By the time a person reaches OT VIII, he is so indoctrinated with the idea he is a God (having paid £3,500, is one of the most convincing arguments) that obedience to L. Ron Hubbard's wishes is not difficult. Mostly, his instructions are dished out in a similar vein to that of the quotation given earlier in this chapter. A light, we're-all-buddies-in-this-together, incomprehensibly confused style. It is like pearls before Scientologists though. It "Communicates" to them. It is the Word of the Master. To them, it is not the deranged ravings of a paranoid megalomaniac. It is "dear old Ron communicating to us again". If it were not so sad it would be hilarious.

The realms of Clear and more particularly the eight levels of Operating Thetan are secret. The material which brings an individual to Clear and then expands him into dizzying heights of OT is so "hot", so dangerous to mortals who are not right on the Scientology wavelength, that great pains must be taken to ensure it is secret. To make it secret, to speak of it only in hushed whispers of reverence, makes it attractive - "As soon as I've taken all the courses and saved up enough, I'll be able to go on the OT courses and then I'll really know all about everything". Another way a Scientologist might think of it - "I can't see much to shout about in the courses I've taken so far but maybe the OT courses will be the answer". It is a matter of policy in all Scientology organisations that an air of mystery and magic should cloak the OT levels and the Sea Org. This air of mystery extends over nearly all of Scientology. It is almost impossible for an outsider to find out what Scientology is and more especially what makes Scientologists tick. The image of the Secret Organisation - insiders and outsiders - is cultivated by Hubbard. Only information of the most simple nature must be given to the general public and the news media. This explains to a degree the mystification of many newspaper and TV men. They visit Saint Hill Manor, for instance, and see many people slaving away with a deep air of conviction and deadly purpose. They speak to the Press Officer and Public Relations department only to find that all this deep concern is about trying to get people to communicate with each other. It does not add up.

Whilst this aspect has brought much derisive press comment, it also gives the impression that Scientology has a lot more of value that is so esoteric as to be uncommunicable to the uninitiate. Even Scientologists believe this to some extent. Hubbard spoke once of having developed his own particular brand of super-mathematics, the formulae of which, when applied to any problem in working out new processes in Scientology, solved them. A whispered rumour had it that Hubbard had built a Flying Saucer and a Ray Gun, based on Past Track memories, of course, but due to his love for humanity, he would not release such advanced technology until everyone was Clear and therefore use it to benefit rather than destroy. Such works as *Excalibur* and *History of Man* are obviously designed to give the impression of vast stores of knowledge held in L. Ron Hubbard's head; these to be gradually released to Scientologists as they become responsible enough - and as they pay for them.

The OT III course (£365) involves the student in breaking through something called "The Wall of Fire". In an incredible tape-recorded lecture called *Ron's Journal '68*, Hubbard, speaking from one of his ships out in the Mediterranean, describes "The Wall of Fire" as the major incident or consideration which keeps Thetans as "humans". Apparently some unspeakably gruesome event occurred some trillions of years ago which convinced us all to be like we are now, hopeless and helpless.

Hubbard explains in *Ron's Journal '68*, how he almost lost his life and sanity in the manful struggle to resolve "The Wall of Fire". He went through the "Wall" without anything but a grim determination. He realised that the entirety of Scientology and his life's work would be set at naught if he could not find some way to make this incident confrontable to the ordinary Operating Thetan II. Hubbard announces the development of the technique to a grateful world in his "Journal". Scientologists listen to this extraordinary tale of heroism undertaken solely for their benefit and the benefit of every other living thing in the rest of the known and unknown cosmos with enraptured gratitude. So unctuous is Hubbard's appreciation of his own altruism that one would think Scientologists would develop a trace of scepticism but they don't. Scepticism is a sign of deep-rooted psychotic aberration and is, very understandably, frowned upon by Hubbard and all Scientologists who know what they are at. To be sceptical of politics, business, religions, sciences, the Venetian glass-blowing industry, trade unions, sex and the Pill, East Grinstead Urban District Council, police, student "demos", baked beans and General Motors is a sign of healthy disbelief. It demonstrates a cool appreciation of reality.

One cannot disbelieve Scientology though. It is a contradiction to even think disbelief could be applied to a subject so purely and disinterestedly based upon self-evident truths. If a Scientologist should become sceptical and, astonishingly, it happens very rarely, he is thrown out or is processed to the point where the contagious disease or disbelief is erased. Under the ambivalent reasoning used by Hubbard, the fact that scepticism of Scientology can be processed out of an individual proves that such scepticism is founded on reactive aberration. To be critical of Scientology is proof that one is denying the true and essential goodness of oneself. Such contradictory, insane and self-destructive behaviour should obviously be processed out of someone with the greatest efficiency and speed. If this individual is so far gone as to refuse processing, that is, to refuse to be liberated from himself, then, regrettable though it may be, he is a danger to the only movement on earth which is capable of being an answer to the Atomic Bomb, the Population Explosion, Wars, the Onward March of Technology, Dandruff and all the other threats that gloom the horizon. He is slung out.

Suspicion between lesser Scientologists is encouraged by Hubbard. It is in his interest for his followers to have but one truly reliable source of information and wisdom - himself. It would weaken Hubbard's influence if another Scientologist gained wide influence and respect for originality. In the earlier days of Scientology, until about 1960, a few Scientologists tried to do original work. A few tried to write books - *This is Life* by Reg Sharpe; *Creative Education* by Muriel Payne; *Scientology: Its Contribution to Knowledge* by U. Keith Gerry; *This is Scientology* by Jack Horner - tried to put their interpretation, without the slightest hint of criticism, on Hubbard's work. These were published, with the exception of *Creative Education*, by the Scientology organisation but were soon withdrawn when the authors received too much attention or stepped out of line with Hubbard's changeable and perverse policies.

The story of Muriel Payne's *Creative Education* is an illustration of Hubbard's unwillingness to allow anyone else to gain approbation. Muriel Payne was a highly respected educationalist who had worked with the authorities in India and Israel. She became interested in Scientology as a means to improve the effectiveness of teaching methods and wrote *Creative Education* to promote and describe these. Using her influence, there was a good chance that Scientology could have gained wide acceptance BUT she had incorporated ideas and techniques that, although not critical or contrary to Scientology, were not original to Scientology. In the eyes of Hubbard any idea not of his creation is evil. It comes under the heading of "mixed practices" - something mixed with Scientology that diminishes its purity.

In more recent years, Scientologists have become more "on policy". Hubbard has made it so clear

that he is the only person around who knows what is going on that no one else ever tries to be original in any way. One of the larger and more cunning aberrations that people have is that they do not like to be told what to do. In order to overcome this obvious weakness, there are processes (the CCH's mentioned earlier, for instance), and organisational policies to ram the point home that the only use Hubbard has for a follower or staff member is as someone who can follow his word with slavish devotion. He wants to hear of people getting better with Scientology. If someone does not get better in the correct, party-approved manner, then that person is maliciously going out of his way to make a fool of Hubbard and Scientologists. He is rejected as being so stupid as not to realise that here is the Road to Total Freedom.

Anyone with only a vague amount of sense would want to jump on the Road to Total Freedom, wouldn't he?

Even though that road looks like one of the most total enslavements to have been seen around for some time.

The OT Courses are self-audited as is the Clearing Course. Based upon observation of Hubbard's earlier reasoning, the OT I Course consists of repetitions of the material of the Clearing Course. The subsequent levels are based on the Route 1 series of processes.

These are exteriorisation processes and start with R1-4: "Be three feet back of your head." This command is probably audited slightly differently since the command is addressed to oneself. "I must now be three feet back of my body's head" could well be the way one gives this order to oneself, out loud of course. R1-5: "Whatever the preclear happens to be looking at (do not direct his attention to anything), have him copy it one at a time, many, many times. Then have him locate a nothingness and copy it many, many times." R1-6: "Locate the two upper back corners of the room, hold onto them and don't think." R1-7: "Now find a place where you are not." R1-8: "What would it be all right for you to look at here in this room?" This is done with the body's eyes closed (obvious really!) and then "Now find something it is safe to look at outside this room." R1-9: "Be near Earth"; "Be near the Moon"; "Be near the Sun"; "Be near the Earth"; "Moon"; "Sun"; "Earth", and so on. This is called the Grand Tour. "Be near Mars"; "Be at the centre of Mars" and so it continues.

An exteriorised Thetan, being composed of nothing, finds little difficulty in any of these exotic commands, except only when he *considers* he is a body or a locatable object.

Thus an exteriorised Thetan is given confidence, stabilised outside of his body, by these processes. He also gains that all-essential Broad View of life, the universe in which the game of life is played and the supreme importance of Scientology in giving this Broad View to one and all. Only by this approach will people ever regain their true station in life. They will become less involved in the day-to-day trivia. Will learn to be pan-determined. Ants, bees and termites are pan-determined. They work with an admirable self-abnegation for the overall good of their colony.

The queen bee must be protected. All other bees are dispensable. There is an astonishing similarity between these insect colonies and Scientology.

Surely Hubbard isn't the Scientology Queen Bee?

10. Ethics

To build a new civilisation requires new laws.

Laws with a greater purpose than to maintain the status quo or to remove offenders from public view.

To get the best out of people, the new laws must be applied with scrupulous fairness. Justice must not only be done but must be seen to be done, as the saying goes. The new laws must protect the accused from injustice and must protect the new civilisation from wrongdoers.

The new laws must be so magnanimous, mighty, dealing with trivia and weighty problems with equal concern for the individual's welfare, so as to eventually draw the masses, wide-eyed with joyous relief, towards them. They, the plain people, beset with exploitation, injustice, a crumbling civilisation headed by leaders incapable, incompetent and uncaring, will reject phoney standards and turn towards that which gives hope to the individual, puts decent, clean-living people where they belong - at the pinnacle of all that's best - and puts justice where otherwise there is injustice.

The mind-bending prattlings of a bookish utopian, divorced from the realities of how people act?

Not a bit of it. This is what Scientology is doing. As part of its make-this-world-a-decent-place-to-bring-kids-up-in programme, Scientology is making laws and thus laying the foundations for the first civilisation of which Mankind may be proud.

Millions already believe the Ethics of Scientology carry more weight and honesty than the traditional and confused laws of nations. These are becoming the new Citizens of the World. They are giving up narrow nationalism, mere ethnic barriers for the greater cause of all life. There is a distinct leaning towards the Anglo-Saxon ethos but this is subsidiary to that of Scientology. For the first time, there is a genuine and strongly organised movement to convert all peoples to a creed which, though godless itself, does not argue on religious grounds but claims to enhance all forms of religious experience. A philosophy, moreover, which brings practical and realistic benefits in this life rather than in some vaguely defined afterlife.

Hubbard has stated: "All that Ethics is for - the totality of the reason for its existence and operation - is simply that additional tool necessary to make it possible to apply the technology of Scientology.

"Man does not have that purpose for his law or his justice. He wants to squash people who are giving him trouble.

"That is not the case with Scientology Ethics which having the above purpose is a fabulously successful activity.

"... the systems of disciplinary actions which are employed on earth today are incapable of doing more than worsening an individual."

Hubbard has defined his Ethics as: "reason and the contemplation of optimum survival".

In other words, the laws of Scientology enhance the survival of all. Existing laws threaten or inflict lowered survival and by fear lower the survival of even non-criminals.

Scientologists willingly accept these heady assurances.

"The greatest being in the 300 trillion years of history of the physical universe says this is the way to get things done, so who am I to argue?" type of willing acceptance.

If one follows through on the reasoning behind all of Scientology, one sees that humanitarian and creative laws are possible. A Thetan cleared of all mental aberration is a good person. Not just well-intentioned but good in action. Such good people will act for the overall welfare. If they have a code of conduct which is at once clearly understandable, applicable to all circumstances and guaranteed to produce the optimum results, then good people will turn to that at all times. There is a code of conduct and laws which not only provides for a clear, happy, sparkly-eyed, joyous world but which has the truly unique advantage of being based upon untold trillions of years' experience. It is as if all the civilisations down through incomprehensibly long aeons have been proving-grounds for the culmination of laws, the quintessence of which is SCIENTOLOGY ETHICS.

Scientology Ethics; the very name stirs the heart, mind, soul and stomach with renewed hope. Man's travails, indeed the travails of all beings, including purple-furred, seven-eyed, methane breathing, sexually divergent occupants of the Lesser Magellanic Cloud galaxy, are at an end. Every being in the cosmos now has a perfectly straightforward and essentially therapeutic code whereby he can order his life and his social systems.

For "advanced thinkers" and proponents of the "Permissive Society", Scientology Ethics will come as something of a shock. As it is a mixture of Barry Goldwater's Republicanism, Nazism, the less esoteric elements of Communism, the sickly sweetness of television Christianity and the philosophy of Soldier Termites, it does indeed have a uniquely embracing quality but, regrettably, it makes no allowance for people "to do their thing". Still, life is like that. Thousands of people think for years to find a more satisfactory way of getting things done only to find they have wasted their time.

Hubbardian Ethics is not in the great tradition of Socrates and Aristotle. It contains the brutality of Friedrich Nietzsche, the absolutism of Immanuel Kant, the romantic impracticality of Benedict Spinoza and the denial of self of Existentialism. A wildly improbable admixture. It is essentially a series of injunctions from the Master. Do's and don't's on how to be a good Scientologist.

As may be imagined, Scientology Ethics consists to a great degree in a protection of Scientology.

L. Ron Hubbard, being the most important Scientologist, amongst his other remarkable qualifications, is protected most thoroughly. Mary Sue Hubbard, his present wife, comes next. Then his family, with the exception of his son by some other marriage - L. Ron (Nibs) Hubbard, Jr., who is not spoken of nowadays. Then senior Scientologists and lesser and lesser Scientologists. The non-Scientology general public - "Wogs" - is not protected much at all. Ex-Scientologists, particularly those who take overtly reactive actions against Scientology, such as writing a book on it, are regarded as so far gone as to be a menace to the welfare of the human race. They must be quietened by intimidation, blackmail, physical threats, mental coercion (Hubbard has stated, as if invoking a Voodoo curse, that anyone rash enough to take action against Scientology is guaranteeing unto himself an incurable insanity followed by a painful death. Most ex-Scientologists I know appear in excellent physical shape and, if anything, somewhat saner. Nevertheless, just in case old Ron is right, I always keep in mind that these poor unfortunates may suddenly be possessed of an indescribably horrible insanity and may keel over shortly afterwards. It gives an air of excitement and delicious anticipation to meetings with ex-Scientologists).

The system of awards and penalties contained within the Conditions of Existence which forms the backbone of the practical application of Scientology Ethics is based upon: "We reward production and up-statistics and penalise non-production and down-statistics." A statistic - "A number or amount compared to an earlier number or amount of the same thing. Statistics refer to the quantity of work done or the value of it in money" - is compiled for all jobs, posts and organisations within the Scientology complex and is computed each week to determine the Condition of Existence to be assigned.

Hubbard cites the Welfare State of Britain and other western countries as examples of Rewarding Down-Statistics, as if the only people who ask for welfare handouts are lazy, good-for-nothing layabouts. Everyone in a Scientology-controlled society would work hard and long for their daily crust in order to push their "stats" up and up. It sounds very boring.

The Conditions of Existence from highest to lowest are: Power, Affluence, Normal Operation, Emergency, Danger, Non-Existence, Liability, Doubt, Enemy and Treason.

When a Scientology staff member first assumes his post, whether it be as a transfer from another post or as a completely new member of staff, he is declared in a Condition of Non-Existence. He must apply the formula for Non-Existence in order to pull himself up to the next condition: "(1) Find a Communication line; (2) Make yourself known; (3) Discover what is needed or wanted; (4) Do, produce and/or present it." Once having successfully applied this formula, the staff member is assigned a Condition of Danger.

The formula for Danger: "(1) Bypass [ignore] the junior normally in charge of the activity - handle it personally; (2) Handle the situation and any danger in it; (3) Assign the area where it had to be handled a Danger Condition; (4) Handle the personnel by Ethics Investigation and Committee of Evidence; (5) Reorganise the activity so that the situation does not repeat; (6) Recommend any firm policy that will hereafter detect and/or prevent the condition from recurring". In the case of a staff member newly on post, much of the Danger Formula is applied in a very fleeting way. It is applied more thoroughly when a staff member or department slips into Danger from a higher condition.

Once out of Danger, a Condition of Emergency is assigned, the formula for which is: "(1) Promote. That applies to an organisation. To an individual you had better say produce; (2) Change your operating basis; (3) Economise; (4) Then prepare to deliver; (5) Stiffen discipline."

If the Emergency formula is applied successfully, one goes into Normal Operation: "(1) The way you maintain an increase is when you are in a state of Normal Operation you don't change anything; (2) Ethics are very mild, the justice factor is quite mild, there are no savage actions taken particularly; (3) A statistic betters then look it over carefully and find out what bettered it and then do that without abandoning what you were doing before; (4) Every time a statistic worsens slightly, quickly find out why and remedy it."

Exactly how one goes from Normal to Affluence when there is a heavy injunction to change nothing is difficult to see but it does happen that the statistic will suddenly shoot up and then one applies the following formula: "(1) Economise; (2) Pay every bill; (3) Invest the remainder in service facilities, make it more possible to deliver; (4) Discover what caused the Condition of Affluence and strengthen it."

If one can strengthen the Condition of Affluence for a long enough period of time, a Condition of Power will be achieved. "(1) The first law of a Condition of Power is don't disconnect; you just can't deny your connections, what you have got to do is take ownership and responsibility for your

connections; (2) The first thing you have got to do is make a record of all of its lines. And that is the only way you will ever be able to disconnect. So on a Condition of Power the first thing you have to do is write up your whole post; (3) The responsibility is write the thing up and get it into the hands of the guy who is going to take care of it; (4) Do all you can to make the post occupiable."

This formula for Power may seem extremely confusing as it mentions "don't disconnect" and later suggests that the person in a Condition of Power is going to leave his post. This is something to do with an obscure state known as Power Change which is the condition in which one moves on to some new post by going out of the top.

The rates of pay in Scientology organisations are extremely poor. A new staff member at some organisations is paid a flat rate of £8.00 per week. With experience this can go up to about £30 per forty hour week. In the majority of organisations, there is a unit system, akin to a commission, whereby each staff member is paid a proportion of the total takings of the organisation for any week. This can vary widely from nil to £30 or £40 per week, usually on the lower side.

Depending on the Condition of Existence, the pay is adjusted. At Normal Operation, the staff member is paid his set wage or set number of units, low for a filing clerk or copy typist, high for a divisional secretary. In a Condition of Affluence, there is a 33 1/3 per cent increase; in Power, a 66 2/3 per cent increase. In Emergency, the staff member receives 33 1/3 per cent less: in Danger, 66 2/3 per cent less, and in Non-Existence and all of the lower Conditions of Existence, he receives nothing.

If the staff member is unfortunate enough or, as Hubbard would put it, is maliciously foolish enough to sink below Non-Existence, he enters a most uncomfortable area known as the Condition of Liability.

"The being has ceased to be simply non-existent as a team member and has taken on the colour of an enemy.

"It is assigned where careless or malicious and knowing damage is caused to projects, organisations or activities. It is adjudicated that it is malicious and knowing because orders have been published against it or because it is contrary to the intentions and actions of the remainder of the team or the purpose of the project or organisation.

"Such a person, assigned a Condition of Liability, may not wear any insignia or uniform or similar clothing to the group and must wear a DIRTY GREY RAG tied around the left arm.

"The formula of liability is:

"(1) Decide who are one's friends; (2) Deliver an effective blow to the enemies of the group one has been pretending to be part of despite personal danger; (3) Make up the damage one has done by personal contribution far beyond the ordinary demands of a group member; (4) Apply for re-entry to the group by asking the permission of each member of it to rejoin and rejoining only by majority permission, and if refused, repeating (2) and (3) and (4) until one is allowed to be a group member again."

It is a truly illuminating experience to be assigned a Condition of Liability (it happened to me about twelve times!). Colleagues whom you regarded as friends, seem suddenly distant and distrustful.

They won't talk to you. They don't offer you cigarettes or suggest you take a swig out of their Coke bottle. In some really Eager Beaver cases, they even refuse your cigarettes when you offer them! It is amazing.

In addition to the above degradations which everyone takes great delight in heaping on your bowed and shamed head, you are not supposed to eat and drink more than stale cheese sandwiches and water and you are barred from sexual relationships with your wife. (In Scientology, you are either married or single and chaste.)

When you come out of your Condition of Liability (which is supposed to last only forty-eight hours maximum but which I experienced for fourteen days at one point), other Scientologists begin smiling at you again, a little wanly maybe but the effect is electrifying. You are back in the Land of the Living, even though you have not slept during the entire period of the Condition of Liability. Once having been in a Condition of Liability, you resolve never to go near it again but it does not always work out that way.

The Condition of Doubt is even worse. "When one cannot make up one's mind as to an individual, a group, organisation or project a Condition of Doubt exists.

"The formula is:

"(1) Inform oneself honestly of the actual intentions and activities of that group, project or organisation, brushing aside all bias and rumour; (2) Examine the statistics of the individual, group, project or organisation; (3) Decide on the basis of 'the greatest good for the greatest number of dynamics' whether or not it should be attacked, harmed or suppressed or helped; (4) Evaluate oneself or one's own group, project or organisation as to intentions and objectives; (5) Evaluate one's own or one's group project or organisation's statistics; (6) Join or remain in or befriend the one which progresses towards the greatest good for the greatest number of dynamics and announce the fact publicly to both sides; (7) Do everything possible to improve the actions and statistics of the person, group, project or organisation one has remained in or joined (8) Suffer on up through the conditions in the new group if one has changed sides, or the conditions of the group one has remained in if wavering from it has lowered one's status."

In other words, if you doubt that Scientology is all it claims to be, get rid of the doubt or get out.

The additional penalties when in a Condition of Doubt are exotic. The doubting Scientologist must wear a handcuff on his left wrist. Since handcuffs are expensive and difficult to obtain, a symbolic handcuff is worn, made up of paper-clips. One is either thrown off the premises or is locked up in the most dungeon-like part of it. It is rumoured that the major executives at Saint Hill were hurled into the swimming-pool fully clothed in the middle of winter because Hubbard felt they must have been in a Condition of Doubt. It is also rumoured that some really bad cases of Doubt were lowered to the bottom of the well at Saint Hill to help them sort things out in cool and quiet surroundings.

Below Doubt comes the Condition of Enemy: "When a person is an avowed and knowing enemy of an individual, a group, project or organisation, a Condition of Enemy exists.

"The formula for the Condition of Enemy is just one step:

"FIND OUT WHO YOU REALLY ARE."

Someone in a Condition of Enemy and the next lower Condition of Treason is a Suppressive Person: "One who is battling constantly in covert ways to make others less powerful and less able because of imagined danger to himself." Hubbard, revealingly, has spoken and written a great deal about the S.P. Apparently, only some of the 2 1/2 per cent of the population are truly suppressive. They influence another 20 per cent and make them Potential Trouble Sources: "Any person who, while active in Scientology or a preclear, remains connected to a Suppressive Person or Group. (A person 'roller coasters', i.e., gets better, then worse, etc., only when connected to a Suppressive Person or Group, in order to cease roller-coasting he must either handle the source of suppression or disconnect from it)." Because an S.P. destroys the case gains of other Scientologists by making them into Potential Trouble Sources, people in the Conditions of Enemy or Treason are shunned by any self-respecting Scientologist.

The Condition of Treason is brought about by a betrayal of trust or faith which Scientologists have had in an individual. Should a Scientologist give evidence at any of the government enquiries into Scientology, should he write a critical book, then he has betrayed the trust invested in him and he is in a Condition of Treason.

"The formula for Treason Condition is:

"(1) Deliver a paralysing blow to the enemies of the group one has worked against and betrayed; (2) Perform a self-damaging act that furthers the purposes and or objectives of the group one has betrayed; (3) Inform the group, project or org. one has betrayed of one's previous betrayal and (1) and (2) above and petition each member for forgiveness; (4) Abide by their reaction or decision."

Anyone in a Condition of Enemy or Treason is classed as Fair Game. Scientologists have claimed this to mean that the individual is not protected by the codes of Scientology, when pressed on this point by television interviewers and reporters. Yet Hubbard in his book *Introduction to Scientology Ethics*, 1968, states: "A Suppressive Person or Group becomes 'Fair Game'."

"By FAIR GAME is meant, without right for self, possessions or position, and no Scientologist may be brought before a Committee of Evidence or punished for any action taken against a Suppressive Person or Group during the period that Person or group is 'fair game'."

Would a Scientologist who takes it into his head to murder a declared Suppressive Person be regarded by Scientologists as fully within his rights? That murder has not occurred as far as is known is not to the credit of L. Ron Hubbard's Ethics but more to the credit of police and courts of the old-fashioned, repressive type.

"... it is a very interesting fact that a far greater proportion of people in Scientology today favour a decent (!) ethical law and favour ethics actions than have reacted against it, because they see that it will make things go right." Doubtless Adolf Hitler might have expressed very similar sentiments about the actions of the band of thugs attracted to his "philosophy". It is astonishing and very disquieting that many ordinary and apparently law-abiding people should directly or indirectly subscribe to this form of violent extremism.

As religious zealots, Scientologists exceed any that have gone before. They have not simply a deep faith that theirs is The Way. They can present a comprehensible whole; an all-embracing answer to many of the problems that beset humanity. Normal procedures of democracy, socialism, capitalism, religions, laws and social standards seem incapable of saving us from a future, pointless and dehumanised. Hubbard does not bother to justify the inhumanity of his Ethics. If families are broken up, if friends are turned against friends, if suicides occur, if an entrapment of the very spirit that makes humans human should occur, then that is subsidiary to the aim to prove Hubbard right. After all, as he is careful to instil into the outlook of his followers, anything that happens to anyone is fully and totally that person's own responsibility, they pull it in on themselves, don't they?

Hubbard's Ethics are applied in each organisation by Department of Inspection and Reports, and specifically by Ethics Officers. These individuals, one for each TWELVE staff members and students, carry short wooden batons. They carry out routine Ethics inspections of work and conduct of the people assigned to them and often act in an officious and interfering way. They can assign low Conditions with no more reason than that they feel low Conditions are needed, for the good of the victim's everlasting soul, of course. For instance:

I was working at a drawing-board one day in the spring of 1968. It was a complicated layout for a booklet. It took a lot of time and concentration to get the Letraset exactly as I wanted it.

A thump came on the drawing-board, making the board tilt, my arm jerk and cracking the Letraset. Thirty-minutes' work up the spout.

"What the hell do you think you're doing?" I said turning to see Con Whitlock, Ethics Officer.

"I'm doing a comm. inspection. You'd better watch your language. Which are your baskets?"

"Buzz off and take your funny comm. inspection with you. I'm too busy to fool with you right now."

"What did you say?" he asked, a look of incredulity in his eyes.

"I said buzz off. B-U-Z-Z O-F-F. You've just ruined a lot of work and if you're not careful I will apply my own brand of personal Ethics on you, mate."

"Do you know what the penalties are for obstructing an Ethics Officer in the performance of his legal duties?"

"No, but I can guess. Something degrading and sadistic like being publicly flogged in front of the window of L. Ron Hubbard's office in the Manor."

Con seemed to have lost his sense of humour since becoming an Ethics Officer. "No," he said. "But you will be assigned a low Condition."

He didn't exactly buzz as he strode away but there was an air of self-righteous incredulity about him which was almost audible. About fifteen minutes later another Ethics Officer brought me a little slip of paper. It was a hastily scribbled Ethics Order on the H.C.O. Old Gold paper. It said:

"Cyril Vosper, Director of Promotion, SH is hereby assigned a Condition of Liability for obstructing an Ethics Officer, Con Whitlock, in the performance of his legal duties."

It didn't say anything about Con Whitlock obstructing me in the performance of MY duties. I suppose I asked for it though. I took out my own special dirty grey rag and tied it around my left arm. I took the white carnation out of my buttonhole and threw it away.

This police state system of constant checking of the work and conduct of a staff member cannot be justified in terms of greater efficiency. In the admittedly extreme example cited above, about three days were lost in my work in scrambling up from the Condition of Liability to the state of Normal when I could resume the layout I had been on. It certainly cannot be described as "that additional tool necessary to make it possible to apply the technology of Scientology". Since the vast majority of Scientology staff members are in their jobs not for money or personal gain but because they are convinced they are doing the only truly worthwhile job in the world, it is obvious that they need little of the Scientology brand of Ethics, correction and punishment. By some strange alchemy, Hubbard has induced his followers to believe implicitly in him. Whatever may happen in any Scientology organisation, and almost everything that does happen is a direct result of his policies, Scientologists believe that no possible wrong can stem from Hubbard but must stem from the inadequacies of the people whose job it is to apply his policies. It is a curious experience to read a Policy Letter issued and written under L. Ron Hubbard's copyright (for instance, one, issued in about 1967, stated that ANY falling statistic was caused for no other possible reason than that a Suppressive Person was causing it to fall); to mention to other Scientologists that Hubbard's statement seemed a bit extreme (one would obviously not say - "He must be out of his mind!"); to see the policy applied with gusto and a total lack of sane judgement (since there is a feeling amongst Scientologists that policy applied wrongly is better than policy not applied); to see utter chaos reign; to see further policies issued by Hubbard not so much admitting his earlier policy was incorrect (one would be prepared to then put his earlier statement down to research or some such) but blaming Ethics Officers for going on witch-hunts among his beautiful and valued staff. To cap it all, there could well be another instruction from Wise Old Ron a few months later saying that Ethics Officers must dig out the horrible S.P.'s with utter ruthlessness, and the whole idiotic thing starts over again. Perhaps it is that Hubbard is full of boyish fun and gets immense malicious glee from the discomfort of his slavish followers. If this be so, then he also gets a bonus of totally uncritical adulation. Some people have all the luck!

Though Ethics Officers take their hard or soft line at the whim of L. Ron Hubbard - maybe it's a hard line when his teeth are aching and soft when they are all right, because he refuses to go to the dentist from fear of acquiring Engrams from the anaesthetic - the assignment of the Conditions of Enemy or Treason and their attendant declaration of Suppressive Person is usually carried out by a Committee of Evidence.

Such Committees are composed of four or five ordinary staff members and the proceedings are tape-recorded. The recording is used in the case of an appeal being lodged against the findings of the Committee of Evidence. This sounds fine in theory but in practice if one is assigned the Condition of Enemy or Treason, one is not allowed to appeal until the Conditions Formulae have been applied, at which there is only academic interest or point in the appeal (in my own case, they also mislaid the tape recording).

Committees of Evidence are convened by the HCO Area Secretary, head of HCO Division 1 under which comes Department 3, the Department of Inspections and Reports (Ethics amongst other things). There are four general classes of crimes and offences upon which a Committee of Evidence may be called to adjudicate - Errors, Misdemeanours, Crimes and High Crimes.

A Comm. Ev. may not be called solely to judge guilt or innocence of an Error, since these are minor unintentional omissions or mistakes which are usually handled by direct actions by the senior or

Ethics Officer.

There are three classes of Misdemeanour - Technical, General and Ethical.

Under Technical Misdemeanours, of which there are fifteen listed, come: "Knowing and repeated departures from standard technology, procedures or policy" and "Any other answer to a student's demand for verbal technical or unusual solutions than the permitted: 'The material is in (HCO Bulletin, Policy Letter or tape)', 'What does your material state?', 'What word did you miss in the (HCO Bulletin, Policy Letter or tape)?' and requests for unusual auditing solutions: 'What did you actually do?'" Technical Misdemeanours are therefore applicable to auditors and instructors.

Amongst the twenty-six General Misdemeanours listed comes: "Continued association with Squirrels (Squirrels: Those who engage in actions altering Scientology, and offbeat practices)." As additional information on Squirrel groups, the most infamous in the U.K. is "The Process" which seems to be an unlikely mixture of Para-Scientology, Mein Kampf, The Cult of Cthulhu by H. P. Lovecraft, John Lennonism, Anti-Christianity, Make War AND Love and "Doing your Thing, Man". The word "Squirrel" has something to do with Nuts.

Another General Misdemeanour: "Refusing auditing when ordered by a higher authority."

Under the nine Ethics Misdemeanours comes: "Failure to appear before a Committee of Evidence as a Witness or Interested Party when personally given summons or receiving summons by registered post." (Interested Party is Hubbard's charitable term for The Accused.)

There are four classes of Crimes - Non-Compliance and Neglect, Financial, Technical and General.

Under the seventeen Non-Compliance and Neglect Crimes come: "Omissions or non-compliance requiring heavy intervention by seniors, consuming time and money, with Dev-T (Developed Unnecessary Traffic)" and "Neglect of responsibilities resulting in catastrophe even when another manages to avert the final consequences."

Under the fourteen Financial Crimes come: "Juggling Accounts" and "Selling auditing hours or training courses for advance which are not then delivered as to hours and time in training (but not results or subject-matter)."

In the twenty-one listed Technical Crimes come: "Being or becoming a Potential Trouble Source ... without reporting it or taking action" and "Any Supervisor teaching or advising any method not contained in HCO Bulletins or on tapes, or slighting existing HCO Bulletins, Policy Letters or tapes".

Amongst the twenty-two General Crimes come some truly remarkable activities: "Mayhem", "Organising or allowing a gathering or meeting of staff members or field auditors or the public to protest the orders of a senior" (the Trades Union Congress will have something strong to say about that one, when Scientology takes over!) and "Impersonating a Scientologist or staff member when not authorised". (The mind boggles at the idea of being authorised to impersonate a Scientologist or even a staff member.)

High Crimes are divided into four categories: - A. Attacks on Scientology and Scientologists; B. Disavowal, Splintering, Divergence; C. Technical High Crimes; D. Criminal Issue of Materials. Within these categories come the most revealing fears and phobias of their author. Here are shown the true pressures exerted on Scientologists and those who attack it or try to make it more

rational in its approach to the world of men as opposed to the fearful and jealous world of L. Ron Hubbard.

Amongst the twenty-two High Crimes listed as Attacks on Scientology and Scientologists come: "Proposing, advising or voting for legislation or ordinances, rules or laws directed towards the Suppression of Scientology", "Writing anti-Scientology letters to the press or giving anti-Scientology or anti Scientologist evidence to the press", "Testifying as a hostile witness against Scientology in public", "Being at the hire of anti-Scientology groups or persons", "Mutiny", "Receiving money, favours or encouragement to suppress Scientology or Scientologists", "Delivering up the person of a Scientologist without defence or protest to the demands of civil or criminal law", "Spreading false tales to invalidate Clears", "First degree murder, arson, disintegration of persons or belongings".

Within the fourteen High Crimes in the sub-heading of Disavowal, Splintering, Divergence, come: "Announcing departure from Scientology (but not by reason of leaving an organisation, a location or situation or death)" [Death?], "Seeking to resign or leave courses or sessions and refusing to return despite normal efforts", "Continued adherence to a person or group pronounced a Suppressive Person or Group by the Hubbard Communications Office" [such as a wife who stays with her husband who is a declared S.P.], "Failure to handle or disavow or disconnect from a person demonstrably guilty of Suppressive Acts" [I received about 200 letters dated 5-9-68 all saying the equivalent of: "Cyril Vosper: I hereby disconnect from you. Eileen Shapiro." I did not know who Eileen Shapiro was but it was very civil of her to let me know she had disconnected from me. Another said: "I disconnect from you completely. Barbara Chandler." Again, I did not know who Barbara Chandler was and that savage little "completely" was a little unnecessary, I felt.], "Dependency on other mental or philosophic procedures than Scientology (except medical or surgical) after certification, classification or award" [could the Roman Catholic Confession be regarded as a mental or philosophic procedure? If so, so much for Scientology's stated non-interference in other religious faiths], "Continued membership in a divergent group" [could the local Tennis Club be regarded as a Divergent Group?], "Seeking to splinter off an area of Scientology and deny it properly constituted authority for personal profit, personal power or to 'save the organisation from the higher officers of Scientology'".

Of the two items classed as Technical High Crimes, the first concerns Star-rated Checkouts on the auditors employed by Scientology organisations. The second is: "Pretending to have an organisation but have no technical personnel on staff in Tech or Qual."

There is one item classed as Criminal Issue of Materials: "Public Dissemination of false or forbidden or dangerous data."

The findings of any of the above subjects of a Committee of Evidence, are published in pseudo legalistic jargon as an HCO Ethics Order [see Frontispiece], upon the approval of the HCO Area Secretary or the HCO Executive Secretary, for and on behalf of the Board of Directors of the Church of Scientology of California, Incorporated. The Chairman, Secretary and Members of a Committee of Evidence are not trained in legalistic or judicial matters and base their findings upon the copious Policy Letters that Hubbard has issued about Scientology Ethics.

If Scientology can be regarded as a professional body, it is justified to issue a set of ethical standards whereby its name and the names of its practitioners and members may be kept clean in the eyes of the public. With Hubbard's ability to reduce complexities to simplicities, there is a reasonable chance, or rather there was before he came to regard himself as the greatest thing to have hit the physical universe in 300 trillion years, that a new ethos could have evolved. Certainly those standards of behaviour social, political, scientific, religious, seemingly based upon tribal and

ethnic values, are no longer appropriate for "Today's Changing World".

Presumably, after much struggling there will evolve a comprehensible and comprehensive ethic, upon which can be built a more profound and humanitarian system for humans to live with humans. It will owe nothing to Scientology.

Hubbard devised his Scientology Ethics to give guidance to Scientologists as to the conduct expected of them and to control the excesses of zeal which could bring the whole movement into disrepute and in for ridicule. His Ethics has had the precisely opposite effect. With the development of Scientology Ethics as a codified system under the justification that such a system was desirable to give a wider therapeutic value to the whole of Scientology, zeal has expanded, doubtless very flattering to Hubbard, at the expense of tolerance and sanity. For all the pompous verbosity and self-importance, there is not the slightest trace of self-criticism and therefore not one iota of humour in the whole absurd edifice. Scientologists are right; all others are wrong. Not simply wrong from ignorance but in a malignant, creepy, sordid, intentional way.

Stanley Kubrick and Arthur C. Clarke, who made the amazing space opera film *2001: A Space Odyssey*, were probably ignorant on a conscious level of using very restimulative past track symbols. Yet deep down inside, where they, as scared Thetans, reside, they must have used these images - which seem no more than highly imaginative extensions of space ships and gadgets and the colours and forms experienced in Cannabis "Trips" - from a malicious motive to enslave the very souls of the audience. At least, one would assume so, since the Ethics Officer of the Hubbard Scientology organisation in London issued an Ethics Order which was circulated to all other organisations in the world and placed on public view on the notice board, banning Scientologists from seeing the film. Presumably, that Ethics Officer did not think much of 2001 when he saw it and decided that since, in his elevated position, he knew best, he forbade all his "flock" from seeing it too. Astonishing though this may be, the most absurd part of this affair is that it was taken with deadly seriousness by other Scientologists and presumably by L. Ron Hubbard since all Ethics Orders are sent to him for information.

The editor of *Truth* newspaper, J. Mahoney of Wellington, New Zealand, was declared "to be in a condition of Enemy and a Suppressive Person for condoning the printing of articles detrimental to mankind ...". Fifteen charges against *Truth* are listed: "1. Which is seeking, by printing articles which are totally untrue, to turn people away from Scientology when this organisation provides at this time the only means man has to free himself from a cycle of warfare and insanity which has been prolonged for an insufferable amount of time" and "9. Which seeks to destroy maliciously and with lies a philosophy like Scientology [Surely, to God, there aren't others!] which is aiming to bring spiritual, mental and physical freedom to man and seeks to free mankind from complete spiritual oblivion" and "10. Which seeks maliciously to conceal from man the truth about the mind which has been available for years since the evolution of Einstein's theory of relativity [So that's where it all started!] which established conclusively that energy has mass and thereby provided further data directly related to the mind that thought created energy and therefore produces mass, mental mass, and has enabled further research to produce the exact structure of the subconscious or reactive mind". Poor old Einstein has been blamed for the Atomic Bomb and the hideous rise of technology, but to blame him for Scientology as well seems a bit much! "15. Which by insistence on printing only one-sided reports on Scientology whilst knowing full well that there is another side to the story and whilst knowing that Scientology is one of the fastest growing organisations in the world, which fact has obviously only come about through the fantastic results obtained by hundreds of thousands of individuals throughout the world. Therefore because this newspaper considers it only worth while to print the opinion of a fractional minority to the exclusion of the majority a full public apology is required." Mr. Mahoney was graciously informed that the formula for the Condition

of enemy was: "Find out who you really are." If he applied this formula based on the charges of this Ethics Order, he probably found out he was the Devil Incarnate.

The Ethics Order is signed, Pat Bloomberg, HCO Secretary, Auckland and has a sweet tail-piece: "If you find yourself critical of this - look for a misunderstood word." One wonders seriously whether it is Auckland, New Zealand, *Earth* or Auckland, Mars!

This illustration of Scientology Ethics at work is taken from the report of the Commission of Inquiry into the Hubbard Scientology organisation in New Zealand which was issued in Wellington, N.Z., in June 1969.

The report makes fascinating reading and its conclusions are drawn with care. "... the activities, methods and practices of Scientology in New Zealand have contributed to estrangements in family relationships"; "... the attitude of Scientology towards family relationships was cold, distant, and somewhat uninterested"; "... the commission is again definitely of the opinion that Scientology has affected the custody or control of children or persons under the age of twenty-one years ..."; "... the commission's clear opinion that the activities, methods, and practices of Scientology did result in persons being subjected to improper or unreasonable pressures", nevertheless, the Commission decided not to ban or restrict Scientology activities in New Zealand.

This conclusion was based as much upon the Commission's unwillingness to add to "the body of statute law which restricts personal activities for social reasons", as upon the apparent change of heart of the Scientologists in New Zealand resulting in a letter from L. Ron Hubbard to the Commission: "With regard to the practice of disconnection, I have taken this up with the Board of Directors of the Church of Scientology, and they have no intention of reintroducing this policy, which was cancelled on the 15th November, 1968." This letter is dated 26th March, 1969 and purports to come from Saint Hill Manor, East Grinstead, Sussex, though at this date Hubbard was cruising around the Mediterranean with his flotilla of ships and yachts. His statement to "have taken this up with the Board of Directors" is laughable. He is a law unto himself. He issues edicts.

One remark by the commission is relevant: "Because of the hierarchical structure of Scientology and the extent to which policies and directions were issued from above, it seemed to the commission that, if practices which had been regarded as objectionable could be cancelled by fiat, they could also by the same fiat be reintroduced."

This is the essence of the danger of Scientology. Its actions are determined solely and completely by one individual. It does not have the moderating influences of a democratic structure. The mind of Hubbard seems composed of genius and an insensate lust for power. This unique combination has brought distress to large numbers of people already and if the lust-for-power aspect should again grow in prominence and with the vastly greater wealth and influence that Scientology commands, all Hell could be let loose.

If Hubbard were just one individual, he would be pathetic but avoidable. There are 5,000,000 Hubbards and in that quantity are not pathetic but menacing and very difficult to avoid.

11. Promotion

"Be a Scientologist."

"Buy a book."

"Get trained."

"Attend ...", "Join ...", "Go to ...", "Take ...", "Come to ...".

The advertising of Scientology services does not credit its audience with much intelligence.

"Don't be reasonable", Hubbard has said and the advertising is duly unreasonable.

Also it is often incomprehensible, facile, boring, boastful (always), tasteless, inaccurate, uninformative, absurd, hypocritical, pretentious, undiscerning, rude, sugary, ludicrous, self-centred, blatant, overdone, unimaginative, in fact, fairly typical of all advertising.

Scientology promotion is churned out in vast quantities.

A sadly comic reflection though it may be on the discernment and judgement of we humans, advertising works when it ignores any faint glimmerings of intelligence on the part of its audience, when it is unreasonable, when it boasts and goes in for some of the more unattractive of human traits and when it repeats all of these things, over and over again, to the point of a mind-bending mental conditioning.

Non-Scientology advertising men - are they truly men in the Homo sapiens sense or are they alien invaders from some distant star out to reduce us to mindless jelly before their saucer-shaped battle fleets arrive? - justify their presence in human society by the claim to be necessary for economic health.

Scientology does not justify its promotional methods with any such trivial excuse. Humans need to be forced to be free. They need to be taken out of themselves, painfully if necessary. They need to be expanded beyond the confines of their shallow and meaningless lives. If that means doing a hard sell on them, beating them mercilessly with mostly unwanted and incomprehensible words, then that is how it must be done. No one has ever claimed this to be a perfect world and for the good of mankind's everlasting soul, it is necessary to give him a very hard time so that he will be able to enjoy the good time to follow. It is the so-delightful-and-refreshing-when-one-stops-banging-one's-head-against-the-wall sort of reasoning.

If ever there is an accurate history of the twentieth century written in the future - and if Scientology gains the upper hand it is doubtful if historians will exist let alone accurate historians or even a future - Scientology will surely gain recognition, amongst its many other remarkable features, for having brought human ideals, philosophy, religion and wisdom to the status of a Baked Bean. For that is the status of the most sought for goals of humanity in the eyes of L. Ron Hubbard.

Packaged truth; merchandised wisdom; hard sell sanity with a five per cent discount; sexy birds smiling invitingly over the top of an E-meter; "Ron's Journal 1968" a brand leader; maximised shelf-space for *Dianetics: the Modern Science of Mental Health*; give away offers; special discounts for

just YOU; "six months' free membership for your name and address"; Extra; New; FREE; convenient; "try our free course"; money back guarantee; easy; bold type faces; screaming invitations; "Don't give your prospect a choice - tell him!" - the whole gamut of modern marketing, salesmanship and advertising. To Hell with the customer: get his money.

It goes without saying that Scientology improves the effective impact of anything yet seen in the way of illustration and product presentation. Your actual advertising agency, for all its market research statistics, depth analyses, psychological motivational research, subliminal sexual titillation and the rest of that ponderous jazz, does not have the key to 300-odd trillions of years of what makes the cosmos go round.

In his researches into the OT III materials, Hubbard came across a reputed 10,000 mental image pictures which, if seen by anyone not yet at the level of being an OT III, have a truly remarkable effect. They are magical. They apparently engender an uncontrollable desire in anyone looking at them to have them. They bring peace, quietude and serenity. They make people feel happy. Because of this remarkable feature, Hubbard had the brilliant idea that if these pictures could be reproduced on the jackets of his books, people would be so keen to look at them, they would buy the books. This demonstrates, if further proof were necessary, Hubbard's good will towards all men. He doesn't keep these pictures to himself, but graciously allowed them to be displayed for all to see on the covers of his books.

Dianetics: the Modern Science of Mental Health, first published in 1950, and one of the world's best sellers in its field, has a full-colour illustration on its dust-jacket of a volcano erupting, complete with huge fiery rocks hurtling into the sky, lava cascading down the mountainside and a general impression of nature at its most virulent disregard for peace and harmony. You can almost hear the mind-shattering roar.

At the other extreme, *The Phoenix Lectures*, derived from the curriculum of the Phoenix, Arizona, Professional Scientology Course in July, 1954, has a picture of a Christian cleric with distinguished white hair and a Walt Disney expression of peace humanity and good will, dressed in maxi-length black habit and with a silver crucifix around his neck. His arm is around an inscrutable Chinese gentleman. This caricature of Confucius crossed with Lao-Tse has an extremely long left arm - his fingertips would easily reach below his knees - is dressed in a blue-green flowing robe, clutching a long staff in his right hand, has a black hat on his head, and disporting one of those long white beards that denote patience and wisdom of the Eastern variety. Presumably this peculiar picture is meant to signify that Scientology is a unifier between Eastern and Western philosophies, though what Chairman Mao's thoughts would be on the whole thing is open to speculation.

Scientology: the Fundamentals of Thought, *Scientology 8-80* and *The Findings - on the U.S Food and Drug Agency* display the head of a hirsute and venerable old gentleman. For *The Findings*, this head has been placed incongruously on the shoulders of a judge-like figure sitting at a bench. The effect is startling and hilarious. The other two books have "Scientology is here to rescue you" written under this illustration. Many people on seeing this drawing assume it to be L. Ron Hubbard who is portrayed, but it is not.

Problems of Work shows a colossal black figure of a man towering about mountains in the distance. *The Evolution of a Science* shows three men in white spacesuits loading cardboard boxes into a spaceship. *Child Dianetics* shows something along the lines of a black and white wire-haired terrier staring reflectively from the front cover. *Science of Survival* shows a solitary, leafless, windswept tree against a desert background.

Scientology: A New Slant on Life displays a muscular male figure hanging from a cross. At first this may be taken to imply some connection with the crucifixion of Jesus of Nazareth but on closer inspection it can be seen that the nails go through the unfortunate man's elbows.

How to Save Your Marriage - which is a particularly depressing title as well as a derisory and worthless exposition of Hubbard's opinions on marriage and children - shows the stern features of a young reclining woman in profile and the pudgy and neckless head and shoulders of a twelve to eighteen months old curly-haired baby, all surrounded by a gold ring.

Presumably there are a good many more of these pictures to come. Richard Gorman is the artist of these immensely forgettable pictures. He submits the roughs for the pictures to Hubbard for approval. Therefore whether it is Gorman or Hubbard who is finally responsible for the lack of even elementary draughtsmanship and the weak colouring is not known.

Perhaps it is the irrelevance of most of the pictures to the contents of the books they grace that is the attraction, for since these new covers have been introduced, since about mid-1967, sales of Scientology books are claimed to have risen markedly. This is probably explained more accurately by the fact that there was, in 1968, a hard-sell programme introduced to place Scientology books in retail outlets throughout the world. Previously, Scientology books had been sold directly from the bookstores of every Scientology organisation or through mail order.

With the new sales programme, it was felt that status could be achieved for the books and Scientology generally by placing them in every bookshop and quite often all sorts of other shops. Every staff member of every organisation in the world was given a suitcase full of books and told to place them in every retail outlet in a specified area. For normal sales there was a 33 1/3 per cent discount from recommended retail prices; for quantity sales to important outlets - the major bookshops in cities and towns, multiple retailers like W. H. Smith & Sons or John Menzies - a discount of up to 40 per cent could be allowed. If these methods proved impossible, small stocks could be left on a sale or return basis. The staff member cum salesman was given a maximum of three days to dispose of his books through the trade, or be assigned a Condition of Liability. It worked; sometimes with hilarious results, but it worked.

A frail lady of about sixty, staggered about Sutton and Cheam, a south-west suburb of London, with her case of books and managed to place a few in a BUTCHER'S shop. Such superlative saleswomanship should not go without recognition.

A Scientology book is the policy-approved means of introduction for a newcomer to Scientology. Beyond the fact that his books contain the unsullied word of the Master, L. Ron Hubbard's books let the purchaser in for the main promotional activity of Scientology. Buy a book and you become a NEW NAME. Your name and address is added to the Addressograph plates of your nearest organisation. A file is opened in the Central Files in Dissemination Division II, with as much personal information in it as possible. Address stickers derived from the plates of all the Addressograph installations throughout the world are used to mail *The Auditor* - the tabloid monthly journal of Scientology. These same plates are used for weekly local mailings of advertising blurb, such as the announcement of a new book, a local Scientology Congress, a lecture tour by John McMaster or some other notable Scientologist, New EXTRA 100 per cent Standard training or processing developed especially with "the English CASE" in mind by L. Ron Hubbard (he seems to think there is something particularly peculiar about "the English case", so do most other people) or to promote any brand leader. The plates are also used for mailings to specific groups, such as those people who have not taken professional training and who are urged, or rather given an unarguable Tone 40 command, to GET TRAINED (it can only be a matter

of time before OR ELSE is added to these commands).

The Central Files folder is used by Letter Registrars to send personal letters to everyone in the record. These letters are not the photo-litho reproductions of set letters and signatures favoured by mail order firms and sometimes euphemistically described as "A personal letter from the Chairman, Mr. Z. William Winklebaum". Letter Registrar letters are individually written or typed to YOU, with but You in mind and sneakily try to make You think You are something more than a name on a file.

"Dear John,

How are you getting on, John?

I would love to hear from you soon, John.

You are important to me, you know. I want you to get on the Road to Total Freedom right now, John.

Write to me soon and let me know when we can look forward to seeing you here, the best possible place for you to be. Right here among all these beautiful Clears and beautiful people all helping themselves to make the world a better place.

With all my love,
Letter Registrar, Clear No.: 12345."

Or, less gushing but equally unlikely, is the following letter from the Advance Organisation for the United Kingdom, in Edinburgh, sent to someone who has repeatedly stated in letters to the various Scientology organisations that she has no possible interest in Scientology:

, , March 1970

Dear ____,

How have things been for you in 1970?

At AOUK we offer higher levels of awareness and ability.

If you have any questions or comments, do write.

I'd certainly like to hear from you.

My best wishes,
Alex Macrae
(for) Bill Wood
Letter Registrar.

All hand-printed in blue ballpoint in a very untidy and immature script.

Insincere though these letters may be in the main - after all they are written to all and sundry and the only justification is that the recipient must have bought a book - they work in a sufficient number of cases to make the Letter Registrar operation a highly successful one. It does personalise the Scientologist's contact with his local organisation. Until the end of 1967 when Saint Hill Manor, East Grinstead, Sussex, was the world centre for Scientology training and processing, it had a remarkable effect on someone living in the backblocks of Queensland, Australia or Vancouver, Canada - the far-flung outposts of the Scientology Empire - to receive a bright and breezy letter of hope and encouragement from the mystic centre of all Scientology. These letters also have the practical advantage that the prospective customer of Scientology can refer his problems or queries to an actual person rather than to an impersonal organisation. Hubbard has laid great stress upon the function of the Letter Registrar as THE most important single promotional activity after selling books. It is comparatively cheap and highly effective in persuading people to act rather than to simply think of acting. A Letter Registrar is rarely successful at persuading someone to take a stronger interest in Scientology but is highly effective in persuading those who have a strong interest to put their interest into practical form. Amongst the instructions followed by a Letter Registrar is to ignore or make light of real world difficulties.

Someone could, reasonably, reply saying that they had a house, job, family, etc., in Wellington, New Zealand, and they could not see their way to throwing all of this over to spend a year in England on Scientology courses, much as they might like to. A Letter Registrar would be criminally "Off Policy" to agree that these difficulties looked insurmountable. Instead she must take the view that his difficulties are basically motivated by the Reactive Mind. No matter how good his life seems now, it will be anything from ten to one hundred times better once he has some Scientology courses under his belt and it is his duty for the sake of the survival of the human race to get to England, post haste, and start pitching it with all these beautiful and worthy Scientologists. "Do it for me", the Letter Registrar might well say, and an astonishing number of people do.

Each letter written by a Letter Registrar must be uniquely addressed to that individual. Form letters or paragraphs are shunned. In at least one instance, a Committee of Evidence was convened with a Letter Registrar as "Interested Party", to determine whether form wordings had been used in her outgoing letters. Because of the difficulty of writing a letter, with an adequately personal slant, to someone who has only bought one book, questionnaires are used a good deal to try to determine what the individual's goals in Scientology are. These questionnaires ask "How did you learn about Scientology?", "On which aspects of Scientology would you like more information?" "Have you had any training in Scientology?" and so on, as well as questions about age, marital status, occupation. The individual who sends this back in good faith, indicating, for instance, that he has not had any Scientology training, will soon be bombarded by letters and leaflets telling him to GET TRAINED.

The great bulk of material of a promotional nature which flows from every Scientology organisation is not designed to be educational about Scientology. If one wants to be educated there are books, tape-recordings, long playing records and courses. These, and auditing, are what make the money. The organisations of Scientology headed by The Church of Scientology, of California, Inc., are non-profit-making organisations. All income is distributed according to a set formula between wages, running expenses, property and promotion. There are no dividend receiving stockholders - Hubbard has claimed Scientology to be the only mankind betterment movement with no vested interest pressure groups - and despite the constant accusation by press and television commentators that Hubbard has made himself a multi-millionaire from Scientology, it is probably impossible to distinguish between which funds are his personally and which belong to the organisations. Various guesstimates have been made as to the money he has made out of Scientology, anything between \$5,000,000 and \$30,000,000 - he was reported in the Daily Mail to have \$7,000,000 in LRH Personal Account No.: 272'893·2 in the Pictet Bank, Geneva - though

Hubbard's claim, believed by all Scientologists, is that he inherited a large fortune in oil-yielding land in Montana. He has also gaily claimed to be a director or shareholder of some 200 U.S. Corporations, the names of most of which he cannot remember. He bought the buildings and thirty-five acres comprising the Saint Hill Manor estate from the Maharaja of Jaipur in 1959 for £14,000. During the following ten years various additional buildings were erected, including the Chapel, the Lower Hall and the Castle, and the whole lot, sold as a going concern and including "goodwill", was sold to the Scientology organisation in residence, The Hubbard College of Scientology, for a reported £100,000, some time during 1969-70.

In an article entitled *Why Feel Guilty?* which appeared in Coronet magazine in 1969, Hubbard states: "Concerning my critics: I am accused of making a fortune from Dianetics and Scientology. Yet over \$13,000,000 of unpaid royalties and moneys owed to me I foregave and let be spent on helping Man." I can only reply: "Maybe so; but how much did he take if he can forgive \$13,000,000?"

The major point though is that the very nature of the structure of Scientology makes it impossible to determine Hubbard's financial situation. Saint Hill Manor was not only the international centre for Scientology until about 1967, but was also Hubbard's home. Presumably, maids and butler, food and cars, ponies for his children, rates and electricity were paid for by the Scientology organisation. Now that he lives on the Sea Org., a fleet of yachts and ships with hundreds of Scientologists as crew, servants, cooks, shoe-polishers, etc., he, again, would have little need for actual money.

If Hubbard has not made a large personal fortune out of Scientology, he certainly should have done. He has developed a commercially viable system almost entirely from his own genius and efforts and, whether his methods have been always beyond reproach or not, he is fully entitled to take his rewards. If he places a price of £3,500 plus for anyone to participate in his ideas and these people are prepared to pay it, then it is their decision - caveat emptor.

The promotional techniques used may smack of unprofessionalism, they may shock the tender sensibilities of those who feel "truth" to be beyond commercial exploitation, yet Hubbard, with a typical disregard for the opinions of others, has used proven methods of marketing and advertising to sell his product. Scientology is changing the entire outlook of the human species and is reformulating the structure of human society. It is not purely a religion for belief and faith but a technologically oriented method of changing people. To do this with the optimum result requires stringent control, a precise and orderly organisation and money - lots of it. On libel suits alone, Scientology must spend thousands of pounds every year - at one point there were over forty libel suits against newspapers in the United Kingdom. Hubbard stresses the idea that Scientology is in a state of siege against the powers of destruction and evil in the world. Scientology is pure truth and integrity; all else is reactive aberration. This justifies high prices and produces, as a bonus, that "holier than thou and we're the top 10 per cent of the world's population" attitude of Scientologists.

Scientology promotion works. Hubbard has stated that the membership of his organisations is doubling each year; probably exaggerated, since by 1982 the entire population of the world, plus a few million Martians and Venusians, would be members at this rate. David Gaiman, the Scientology spokesman, was reported in the Daily Telegraph of 19.5.1969: "Despite the ban on students from abroad, Scientology in Britain is recruiting more than 100 members a week." Even if these figures are exaggerated, there are over 200 students on the Saint Hill Special Briefing Course in Los Angeles and this is one of the senior training courses in the entire range and takes approximately four months to complete: over 5,000 Scientologists attend the weekly Clear declaration presentations in Los Angeles; there are some forty Scientology organisations dotted around the world as well as probably 200 semi-official Franchise Centres; the worldwide

membership is claimed to be 5,000,000 as of 1970; if only 1 per cent of this total takes its training and processing all the way, it represents a staggering £175,000,000 income; from my observations of conversion from mild interest to active participation on the part of Book Buyers, it is reasonable to expect an incredible 8-10 per cent which would delight any non-Scientology mail order operation, and represents a total near to £2,000,000,000 income over the next few years. Hubbard once told me that more money could be made from Scientology than anything else. If these predictions are wildly exaggerated and assuming that, with this sort of money, Scientology will be able to expand more rapidly in future, then it makes General Motors, Standard Oil, IBM, Dupont and the national budgets of the majority of countries look like very small operations.

It also makes governmental actions to try to stop or restrict Scientology, such as in the State of Victoria, Australia, where Scientology is banned (although it is now claimed that a Scientology organisation is flourishing in Melbourne under the direction of John Bellmaine); such as the one-man governmental enquiry being conducted by Sir John Poster in London; such as the Food and Drug Agency legal actions taken unsuccessfully against the advertising and descriptions of the Hubbard E-meter in Washington, D.C.; such as the Republic of South Africa's Commission of Enquiry appointed in Pretoria by Dr. Carel de Wet, Minister of Health, on February 2nd, 1969 to investigate Scientology, described as "a cancer, like communism, which could destroy South Africa"; the growth of Scientology makes these attempts seem half-hearted and very much too late. Add to these the fact that Scientology is a truly pan-national movement not subject to any laws except its own and actions taken by individual nations, even if they can dredge up any instances of proven illegality, can only hinder in a small degree the forward progress of the movement. It also makes martyrs: see *Kangaroo Court: an Investigation into the Conduct of the Board of Inquiry into Scientology, Melbourne, Australia* - a swingeing rebuttal of the charges and findings which led to Scientology being banned in the State of Victoria and subsequent government actions being taken in the States of Western and South Australia; *The Findings: on the US Food and Drug Agency*, mentioned earlier and citing instances of the FDA's "Big Brother" operations; and *A Report on the Conference of Health Ministers* - a strange document with a large red "SECRET" printed on the front which claims to report on the meeting of the Health Ministers of the Australian States in Darwin, 1968, and suggests that there is a Smersh-like conspiracy against Scientology in Australia.

Scientology promotion works because it uses the proven methods of advertising. Its product is health, wealth, beauty, superiority and everlasting life. Its "salesmen" - meaning every Scientologist, and he carries his "product" in his smiling, confident and aggressive attitude to life - are totally convinced of their own rightness. Any criticism must always seem like petty fault-finding. Theirs is the right. They know where others doubt. They are unstoppable.

Such conviction, backed up with modern marketing techniques, cannot help but produce results. Hubbard has stated that Scientology will best gain support in those areas in which older standards are eroded. It will step in to substitute the older order.

Scientology may seem to be a too highly sophisticated system of beliefs to gain wide acceptance but because of the ultra-simplicity of its message, the material spoken of in its promotional literature, the newcomer to Scientology does not learn much of the underlying message for some time.

As a religion, it contains a more rational story than other beliefs.

As a science, it seems to be based upon statistical evidence of overwhelming substance.

As a way of life, it claims, with a good deal of evidence, to be better than any other.

BUT as an appeal to the hopes and dreams of the plain man, it takes over where communism and socialism have failed. It offers not just welfare and security but mental and spiritual superiority. It is a new and exciting appeal.

When Coca-Cola advertise, they show happy, virile CLEARs. When some firm wants to sell its dried mashed potato, it shows happy CLEAR children munching away with sparkling eyes as their adoring and CLEAR parents laughingly munch away too, in a bright CLEAR world. All of them are super-people.

Scientology promotion promises "YOU TOO CAN BE A SUPER-PERSON".

You can be a CLEAR!

12. The Organisations of Scientology

Hubbard has written millions of words on the subject of organisation. These have been in the form of HCO Policy Letters and have laid out in minute detail the function and purpose of every post, section, department, division and organisation in the international complex of Scientology organisations.

There is a Policy Letter called "The Three Basket System", which makes it imperative that every staff member should have a "Beanstalk" of IN, PENDING and OUT baskets through which all communications are routed - there are only written communications. "If it isn't written, it isn't true." At the other extreme, there is a Policy Letter called "The Purpose of Organisation", which gives the philosophical basis upon which all Scientology organisations are structured. Rigid though the channels of communication may be, through and between Scientology organisations, Hubbard claims his Comm. System and Org. Board to be based upon ultimate truth. He has investigated the systems used by various Galactic Federations, Empires, and one thing and another, many of which have used the same political, social and governmental structure for billions of years, and has discovered the weaknesses which cause the eventual breakdown of the most complex and apparently long-lasting of these.

The Scientology organisational structure has improved upon any previously devised system. It therefore will last not for a few billion years but for eternity. It can be applied to a few individuals "trying to get the show on the road", or to a vast planetary, galactic or presumably cosmos-wide population. These are exciting times we are living in!

Hubbard theorises, or rather his "researches" lead to the only possible true and final conclusion, that a stable group consists of no more than five individuals. More than five splinter and form sub-groups of five. Therefore a section leader should have no more than four staff beneath him. This section leader is part of the next higher group in the hierarchy which again consists of four plus a leader. And so on. It may sound, and in fact works out, as the most top-heavy bureaucratic system ever devised, with the possible exception of the British Government, but Hubbard insists it works. So, in the eyes of Scientologists it does work.

The Nine Division Org. Board, currently in use in all major Scientology organisations, is divided into three major parts - HCO (Hubbard Communications Office), Org., and Public. The senior executives of these are the HCO Executive Secretary, the Org. Exec. Sec. and the Public Exec. Sec., which, together with the LRH Co-ordinator and the Guardian, form the Executive Division 9, of which Departments 25, 26 and 27 form the top levels of the Scale of Awareness - Conditions, Existence, Source. Under Department 27, Source, the LRH Co-ordinator carries out L. Ron Hubbard's express wishes and instructions as apart from the following of his broad politics, which is the duty of every staff member. Under the Guardian comes Legal, Intelligence and Counter-Intelligence functions, Public Relations and Press Officers and the Archives.

Executive Division 9, HCO Division 1 and HCO Dissemination Division 2 come under the overall direction of the HCO Exec. Sec.

HCO Division 1 "puts the Org. there". Department 1, Recognition, is the Department of Routing, Appearances and Personnel. Department 2, Communication, is the Dept. of Communications and handles incoming and outgoing mail, communication flows throughout the Org., addressing, enclosing and franking machines. Department 3, Perception, is the Dept. of Inspections and

Reports - Ethics.

HCO Dissemination Division 2 handles the sales function. Department 4, Orientation, is the Dept. of Promotion and handles design and printing of advertising material, news items and features for *The Auditor* and other Scientology publications. Department 5, Understanding, is the Dept. of Publications and handles books, E-meters and insignia (there are many badges, car stickers, ties and scarves to show that one is a Scientologist). Department 6, Enlightenment, is the Dept. of Registration in which comes the Body Registrar (face to face, body to body), the Letter Registrars, the advanced Scheduling Registrars, typists, filing clerks, and whose purpose it is to sign people up for training and processing.

Under the direction of the Org. Exec. Sec. comes Treasury Division 3, Technical Division 4 and Qualifications Division 5.

Treasury Division 3 handles all economic and financial matters for the entire organisation. Department 7, Energy, is the Dept. of Income. Department 8, Adjustment, is the Dept. of Disbursements. Department 9, Body, is the Dept. of Records, Assets and Material. Money is equated a energy. The correct handling of its energy makes it possible for an organisation to survive and expand.

Technical Division 4 is the production division, the factory floor, and is usually the largest division. Department 10, Prediction, is the Dept. of Technical Services and handles all matters to make it possible for a student or preclear to receive his course or auditing. It schedules preclears with their auditors, arranges class- and lecture- rooms, keeps records of students and preclears, etc. Department 11, Activity, is the Dept. of Training. Department 12, Production, is the Dept. of Processing.

Qualifications Division 5 consists of Department 13, Result, Dept. of Examinations which examines graduating students and preclear release grades. Department 14, Correction, is the Dept. of Review in which errors of training or processing are corrected. Department 15, Ability, is the Dept. of Certification and Awards which gives certificates of graduation and release pins or brooches and also handles membership.

The Public Exec. Sec. has overall responsibility for Public Planning Division 6, Public Activities Division 7 and Distribution Division 8. In these divisions comes the greatest attempt at involvement with the non-Scientology public. It is very different to the functions of HCO Division 2, Dissemination, which deals with existing Scientologists in order to get them into the org. for training or processing.

Public Planning Division 6 researches and plans with regard to those areas in which Scientology will gain acceptance, increase its sphere of influence, and finally take control. For instance, Scientology considers it can handle insanity better than psychiatry. It therefore would seek to ally itself to any group which was for Civil Rights for Mental Patients and against the indiscriminate application of psycho-surgery, electro-convulsive therapy and insulin drug treatments. An incredibly irresponsible publication called *Freedom* has been produced and handed out free on street corners by Scientologists. Amongst a host of wild generalisations, *Freedom* openly accuses psychiatrists of a foul "1984"-ish plot to enslave the populace, via simple-minded politicians, through the use of psychiatric techniques. Though its wide and exaggerated conclusions are based upon a few actual instances of mistreatment of patients in mental hospitals, its effect could well be to instil fear of psychiatry into the minds of potential mental patients, thus making them more difficult to treat. This is a particularly pernicious libel at this time when a good deal of effort is

going into the improvement of the treatment for mental illness. It shows that Scientology is not out for the general good but is seeking to enforce Hubbard's opinions.

The three departments in Public Planning Division 6 are Department 16, Acceptability, Dept. of Research and Reports; Department 17, Rehabilitation, Dept. of Public Rehabilitation; Department 18, Control, Dept. of Public Promotion.

Public Activities Division 7 organises public events such as lectures, free I.Q. Testing, introductory courses. It also requests, logs and distributes success stories. For instance, in Hubbard's book *How to Save Your Marriage*, sixty-five of the 107 pages are "Success Stories" from Scientologists about their marriages. Interestingly, at least one of these "successful" marriages is now on the rocks.

In Public Activities Division 7 are Department 19, Decision, Dept. of Facilities and Schedules and Public Events; Department 20, Participation, Dept. of Activities; and Department 21, Realisation, Dept. of Success.

Distribution Division 8 covers the range of non-organisational Scientology. This includes FSM's (Field Staff Members) who are the equivalent of commission salesmen who, when they introduce a new person who takes a Scientology Course or Processing, receive a commission of 10 per cent of total fees paid. FSM's must not be regular staff members of any Scientology organisation. Franchise Centres are miniature organisations usually run by one or two trained Scientologists and give introductory lectures and courses, sell books, issue FSM Selection Slips and give low-level processing. They often make a great deal of money. Gung-Ho Groups, introduced in 1969, are designed to unify small numbers of non-Scientologists in a common purpose, to achieve these purposes by the use of Scientology expertise in communication and public relations and to thus bring all the members round to a realisation that Scientology is the way to get things done. Gung-Ho Groups sound rather like a cross between Boy Scouts and Oxfam - the term is Second World War U.S. marines' slang for "work together" - but their true purpose is to get people into Scientology.

Distribution Division 8 also has long-range purposes with regards to humanity. "... Scientology government, civilisation, direction, supervision, or assistance"

The three departments of this Division comprise Dept. 22, Purpose, Dept. of Field Recruitment, Establishment and Records; Dept. 23, Propagation, Dept. of Field Training; and Dept. 24, Expansion, Dept. of Field Services.

When Hubbard first released his Org. Board to a startled world, there were seven divisions. The Public Divisions, 6, 7 and 8, were classed as the Distribution Division under the Org. Exec. Sec. The twenty-one departments of the seven-division Org. fitted neatly into the twenty-one positive levels of the Scale of Awareness. With the addition of two extra divisions (six departments), acceptability, rehabilitation, control, decision, participation, propagation and expansion were added as awareness levels. The Org. Board does not now fit so neatly the levels of the Scale of Awareness. Though it still remains as the greatest contribution to the field of organisation ever seen in the physical universe.

Beneath the Executive Secretaries come the Divisional Secretaries, Departmental Directors, Officers, In-Charges, Section Leaders and ordinary staff. Each portion of the Org. may have its own Org. Board to represent the terminals (posts) and communication channels. An Org. Board gives a stable structure, places each portion and post in a set relationship with every other and describes

communication routes through the Organisation.

If a typist in Department 6 finds that a letter has been forwarded to her, in error, by the Dept. of Communication, Department 2 - since it is not from an existing Scientologist, but from someone not on the Dissemination records - she should address it to the Info Pack Mailing In-Charge as follows:

	Date
Info. Pack Mailing In-Charge,	Div.6, Dept.18,
Info. Pack Officer,	" " " "
Director of Public Promotion,	" " " "
Public Planning Secretary,	Div.6,
Public Executive Secretary,	
HCO Executive Secretary,	
HCO Dissemination Secretary,	Div.2,
Director of Registration,	Div.2, Dept.6,
Letter Registrar Officer,	Div.2, Dept.6,
Typists In-Charge,	Div.2, Dept.6,
Typist,	Div.2, Dept.6,

c.c. Info: Director of Communications, Div.1, Dept.2,
Comm. Flow Officer, " " " "

Dear Bill,

This letter was routed to me, in error.

Send this guy an info pack - sounds like he could do with "Modern Science", so send him that groovy new leaflet.

Love

Janet,
Typist, Div.2, Dept.6

"Janet" would make three copies of this communication. The original would be placed in her OUT basket with a large arrow indicating Typists In-Charge, Div. 2, Dept. 6. The first carbon copy would be arrowed to Director of Communications, Div. 1, Dept. 2, and also placed in her OUT basket. The other would be placed in her PENDING basket.

The Comm. Flow In-Charge, Div. 1, Dept. 2, who delivers communications to IN baskets and empties OUT baskets every thirty minutes, would take these messages to the appropriate IN baskets. When the Typist In-Charge, Div. 2, Dept. 6, has read it, she initials and dates against her post, places an arrow against the next post, Letter Registrar Officer, Div. 2, Dept. 6, and places it in *her* OUT basket. So the note travels its inexorable way through the Org. It could well take weeks to get to the Info. Pack Mailing In-Charge, Div. 6, Dept. 18.

If "Janet" wished to strengthen the message that the Department of Communications had boobed, she might well issue an Ethics Chit to the Comm. Flow In-Charge, Div. 1, Dept. 2. One copy would go to this staff member "through the lines", one would go to the Ethics Officer for action to be taken or to be filed in the Comm. Flow In-Charge's personal Ethics folder - after five Ethics Chits have accumulated or if the staff member is in a Condition of Emergency or lower, an Ethics Hearing is automatically convened - and one copy would be retained in her records.

It can be exceedingly tiresome to be a Divisional Secretary. Piles of memos of this type arrive in the IN basket. Each has to be read, initialled and routed with an arrow. No wonder many never arrive at their ultimate destinations.

So that a lowly staff member has some idea of which staff are in which departments, it is an imperative policy that an enormous wooden Org. Board be displayed in the reception area of every Org. This is a colourful piece of furniture. Each division has a distinct colour flash; "Janet" would have written her note on Dissemination's lilac-tinted paper; anyone in Tech. Division uses green.

The keen staff member can increase his knowledge of the organisation by learning those Policy Letters which apply to the general principles of organisation and to his own division. When he first comes on staff, he is known as a Temporary and an 0 is placed against his name on the Org. Board. When he has learned some elementary policies and passed a simple test, he becomes a Provisional Staff Member and a 1 is put on the Org. Board by the Org. Board In-Charge, HCO Div. 1, Dept. 1. To become Permanent, he learns many more Policy Letters and takes a searching examination and has a 2 placed against his name on the Org. Board.

He now is eligible for a 2 1/2-year contract. If his stats. are satisfactory and his Ethics file is clean - anyone can clean his Ethics file by doing an Amends Project to make up for the trouble he has caused - he can enter into an agreement with the Org. for 2 1/2 years. This benefits the staff member by giving him Power Processing to Grade VA free (price to anyone else is £432), half-price and credit on all courses and E-meters, a free Minister of the Church of Scientology of California Course (he reads Hubbard's *Ceremonies of The Church*, a paperback book on comparative religions, and *The Gospel according to St. John*), and a free Org. Exec. Course (normally £275). As a contracted staff member, he is now eligible for promotion to senior posts.

The Org. Exec. Course is a fascinating examination of ALL the policies and directives ever issued by Hubbard on any matter related to his organisations. There are thousands of items involved. Some of the earlier policies have been superseded, yet to understand evolution of the Scientology organisations, it is necessary to read all of this material. The sheer quantity of these policies is more impressive than the result. It represents an unstinting search for perfection in the construction of an organism that will survive against all odds. In its application it appears top-heavy with administration as against productive staff. At the same time, Hubbard's organisational policies are so specific as to not require trained accountants to run the Treasury Division, solicitors or barristers to run the Ethics or Legal departments, or experienced administrators to occupy any senior post. If the staff member sticks to Hubbard's policy, every letter of it, he will succeed. At least, that is the theory behind it.

This represents Hubbard's greatest error in all of his immense work. He assumes there to be a final perfection in all things. He seems incapable of seeing that unpredictable events can cut across the most well-ordered systems. He says, in effect: "Stick to my policies. Don't get imaginative or clever. Do your job by the book and we'll all win through." Like Procrustes and his Bed, he cuts the feet off variables too long for his policies and stretches the ones that are too short. If his policies will not encompass all events, then the events must be adjusted to fit his policies. Though the unpredictable world often confounds the neat world as seen in Hubbard's Policy Letters, it is an incredible achievement that these have been originated. Hubbard pays little heed to the traditional management methods. Instead he has devised original systems from acute observation. Very often these are too simple but they communicate to Scientologists, they can be understood and followed. In the vast majority of jobs in Scientology Orgs., a staff member with no prior experience of business procedures can, by following Policy Letters, be successful. The gross turnover of money, the effectiveness of sales techniques, the happiness and willingness on the part of staff to work for the overall good of their Org., vastly outweighs the disadvantages of the system. Other management devices may be cleverer but Hubbard's policies work in the situation for which they are designed.

The best example of the simplicity and workability of Hubbard's system is the Hat. Every staff member when he takes a new post is given two folders by the Personnel Officer of HCO Div. 1, Dept. 1, Dept. of Routing, Appearances and Personnel. These are known as his Hat. One contains general policies; the other has Policy Letters specific to his new post and a Hat Write-Up from the previous staff member who occupied the post. The first duty of the new staff member is to read this Hat Write-Up since it gives his predecessor's hints on peculiarities about the job. When the new staff member has his Hat thoroughly on, he is aware of the relevant Policy Letters and has additional descriptive data from someone with experience of the job. "Put your own Hat on", says a senior to a junior meaning "keep to your own job and don't wear other people's Hats".

In the Ethics Codes it is a General Misdemeanour: "12. Consistent and repeated failures to wear their Hat regarding Dev-T", to create unnecessary Traffic by interfering in another's job instead of simply wearing one's own Hat. This Hat system is a very simple action but in most organisations outside of Scientology immense confusion is caused by the fact that no one knows the extent and limitations of his own job. The Hat avoids this and therefore makes for greater efficiency.

The organisational pattern of the Scientology Org. Board is applied in exactly the same way throughout all of the forty-odd Orgs. throughout the world. Obviously with a large and wealthy Org., greater precision may be applied. More of the posts may be filled. In a small Org., one staff member may hold a number of Hats.

The senior Scientology organisation, since about 1967, has been the Sea Org. The structure of Hubbard's standard land-based Orgs. has a distinctly military or naval air. His Sea Org. is directly comparable to the U.S. Navy, at least in titles and posts. In the Orgs, on terra firma, Hubbard is called the Founder. At sea, he is called the Commodore. The particular craft on which he is resident is called the Flag Ship or Flag. There are Captains, Mates, Supercargoes, Engineers, Deckhands, etc., all of whom occupy positions on Org. Boards similar to those used by ordinary Scientology Orgs.

Beyond the fact that Hubbard has always had a yen for the nautical life - he was an expert yachtsman long before the idea of Scientology entered his head and served as an officer in the U.S. Marines in the Pacific theatre during World War Two - the purpose of the Sea Org. is ostensibly "to get Ethics in on the planet". It has also been suggested that the Sea Org. is a private navy that could intimidate small local opposition - many Sea Org. staff members are trained in Karate and unarmed combat - but whether the craft are openly equipped with fire power is not known.

Even amongst Scientologists there is a deal of mystery and speculation as to details of the Sea Org. It is spoken of with reverence. It is the mecca of all Scientologists. This is where the real future of the world is being shaped. This is the pure environment where Clears can be clear and OT's can extend their true god-like powers. It is also where Hubbard lives.

The major part of the Sea Org. - the "Royal Scotman", approximately 4,000 tons and renamed in 1969 "Apollo"; "Avon River", approx. 1,000 tons and renamed "Athene"; and "The Enchantress", approx. 40 tons and a sea-going luxury yacht - chugs around the Mediterranean. Another base for the Sea Org. is on the West Coast of America. The Mediterranean fleet has been asked to leave a Spanish port and an island in the Aegean and it was rumoured that Hubbard and his Sea Org. were in league with the junta of the Greek Colonels, but this seems unlikely.

Hubbard has repeatedly professed since 1969 that he has finished his work with Scientology and is using his ships to investigate ancient civilisations. This is nonsense since he still issues Policy Letters, HCO Technical Bulletins and is still very much in control of all Scientology activities. And,

unless he has made one of his remarkable breakthroughs, there cannot be many remains of ancient civilisations in the San Pedro area of the U.S. West Coast!

Scientology Ethics on the Sea Org. is really something, by all accounts. An early student of the OT Courses who took her training when the "Royal Scotman" was based off-shore from a Spanish port told me that staff and students were often assigned Conditions of Enemy or Treason and in order to get them out of the company of others, they were locked in the anchor-chain compartment or lowered into the bilges to cool off.

An early Captain of the "Royal Scotman" rammed his ship against a quay and totally wrecked a brand new £2,500 Sea Org. launch in the process. He was assigned a Condition of Treason by the Commodore, there and then evicted from the ship with nothing but the clothes he was wearing, less any badges, and was told to repay £17,000 before being allowed back into Scientology. He has not been heard of again to this day.

Probably the most idiotic event happened when the "Royal Scotman", the entire ship, earned the Commodore's displeasure. He assigned every living thing aboard a Condition of Liability. It meant the ship's mascot, a Corgi dog, went about with a dirty grey rag tied round its neck, as well as every human with a rag on his or her left arm. Incredibly the poor ship, which one must assume had not actually *done* anything of its own malicious free will, had a huge dirty grey tarpaulin tied round its funnel. The poor brainless thing had to sail around the Mediterranean, laughed and jeered at by all the other ships and even rowing boats, for over a week like this. How the poor simple thing applied the formula in order to get upgraded will always remain one of those sea mysteries comparable to the Marie Celeste and the Flying Dutchman.

The Sea Org. does not train anyone but its own staff. These are fabled to be the most highly proficient operators in the entire range of Scientology expertise. After a staff member has been on the Sea Org. for three months and has not had himself thrown overboard too often or otherwise put himself on the unhealthy side of the numerous Ethics Officers, he is expected to sign a 1,000,000,000 year contract. That's an American BILLION! A Billion-Year Contract. In a billion years from now, astronomers reckon the Sun will be a little cooler than now in the twentieth century. The Solar System will also be on the other side of the Milky Way and all manner of other interesting changes will have occurred. Of course, Thetans, and especially Scientology Thetans, will be struggling manfully (or is it Thetanfully) to conquer the forces of evil and destruction that are rife throughout the cosmos. Scientologists with a BILLION YEARS of experience will be of remarkable value, no doubt, even though well out of their minds when they first embarked on this unbelievable contract.

The Sea Org. make a great deal of money. Hubbard has devised the perfect money-making scheme - infallible, unlimited and the people who pay it, love it!

Ethics Missions, Efficiency Missions, Public Relations Missions and many other types of missions are sent out from the Sea Org. These, travelling by first-class jet, driving around in chauffeured limousines, staying at the Ritziest hotels, suddenly arrive at the front door of an outer Org., such as London, Saint Hill, Sydney, Paris or whichever Org. needs a bit of wisdom, and go to work to straighten the poor natives out.

The experts from the Sea Org., anything from two to six of them, are dressed in the navy blue full-dress uniform of the Sea Org. which makes them look like admirals from the Pomeranian Navy. They have an On-Policy, tight-lipped, no-nonsense, amongst everything else we are efficient approach. Whilst they are at the Org. they are in charge. They are empowered to do anything, inside

or outside of policy, to get the Org. straightened out. They are like management consultants with the supreme powers of almost life and death that standard management consultants must dream of having. They stay at the Org. for as long as it takes to "get the show on the road".

The Sea Org. bills the victim org. at the rate of £250 per day per person PLUS all expenses.

Hubbard graciously explained the hefty charges (though no one would ever have the temerity to ask him to explain himself) in this wise. "If an Outer Org. is so bone-headed as to allow its stats. to fall in spite of the fact that I have given it ample policy whereby it can be totally successful all the time, and since this means that I have to concern myself with its paltry affairs by sending one of my extremely valuable missions to straighten it out, then, by all their cotton-pickin' fingers, they will pay for it and pay handsomely."

To add a piquant touch of additional lunacy, nearly every mission I ever saw at Saint Hill and London made a bloody nuisance of itself and failed to get the stats. up for more than a week or two. Nevertheless, the Orgs. paid at the rate of £250 per day per person PLUS all expenses!

At one point, Saint Hill owed £65,000 to the Sea Org.

There are various projects set up under the aegis of the Sea Org. Commander Yvonne Gillham is the Sea Org. Director of the Celebrity Centre in Los Angeles, Calif. The Centre's purposes are: "1. To provide a safe environment for all artists to expand in. 2. To enable the public to enjoy, appreciate and understand the Arts. 3. To co-ordinate the able people in the Arts so that each can expand without compromising his own reality." (Commander Yvonne Gillham, *The Auditor*, Number 52.) Concert pianist Mario Feninger, a Class VIII auditor, pop groups - "The People", "Orange Coloured Sky" and "Sound Foundation" - Hollywood film star in the grand manner Stephen Boyd, a Clear, and most surprising of all, poet, pop-folk singer and composer Leonard Cohen. Another Celebrity Centre has been set up in New York City. Sweet but corny though the stated purposes may be, they are not altruistic. The Celebrity Centres and every other activity of Scientology are designed to get people into Scientology.

Next in seniority after the Sea Organisation come the Advanced Organisations (AO's). At Edinburgh, Scotland (AOUK); Los Angeles, California (AOLA); and Sjaeland, Denmark (AODK), the very highest levels of training and processing are administered - Class VIII Auditor, Clearing and OT Courses.

Prior to the ban on entry into the United Kingdom of British Commonwealth and alien citizens for the purpose of Scientology studies, Saint Hill Manor had been the centre for the Clearing Course. The British Labour Government's action in July 1968 - just before the House of Commons went into Summer Recess and without one item of evidence being put forward as justification - looked very like a panic move. It was as if the Right Honourable James Callaghan, the Home Secretary, had suddenly realised there were thousands of Scientologists arriving from all parts of the globe and they presented a very real threat to the peace and tranquillity of the United Kingdom. This unconstitutional action in selecting Scientologists out of all the other threats to the peace and prosperity of the U.K. that fly in and out of London Airport every day gained a great deal of valuable publicity and sympathy for Scientology.

The Right Honourable Iain Macleod wrote a stinging article in the *Daily Telegraph*; the Rt. Hon. Quintin Hogg, QC, became their legal advocate, and the editor of the *Daily Telegraph* wrote a leader regretting the final demise of democracy in the British nation after 600 years. These worthy gentlemen were careful to point out that they held no brief for the principles of the movement and were solely concerned that justice be done and be seen to be done. This self-righteous ploy was

not so much inspired by a genuine concern for the U.K. constitution as the fact that these Conservatives were able to take a swing at the Labour Government.

Scientology gained the doubtful prestige of being a political issue.

Plans had been made to charter Boeing 707's to bring hordes of Scientologists from America and Australia. TWA, with a nice eye to commercial exploitation, found that Scientologists were the second largest users of their flights across the Atlantic and set up special Scientologists' Information Booths at U.S. international airports. East Grinstead businesses boomed, especially taxi services; rents for accommodation soared; the East Grinstead police force were equipped with high-speed sports cars; the Urban District Council had long meetings to try to find out what was happening to their sleepy little town, and the ordinary natives felt besieged.

Jim Callaghan finished all that. Within a few weeks of his ban, Scientology had opened an Advanced Org. in Los Angeles to serve North and South America and the Commonwealth. Shortly afterwards the AO at Edinburgh opened for U.K. residents and those aliens who managed to squeeze through the immigration controls at British air and sea ports. AODK opened a few months later to serve continental European Scientologists. The British ban probably helped the expansion of worldwide Scientology in more ways than any other single action. It did not even affect British recruitment.

At the same time as the AO's were spreading, so it became necessary to follow up with the Saint Hill Organisations, in order to complete the training and processing services. Thus there is now an American Saint Hill Organisation in modern glass and concrete luxury premises at Los Angeles; another in the business centre of Copenhagen, Denmark, and near to the SAS skyscraper; and the original Saint Hill at East Grinstead. the Saint Hill Special Briefing Course is run at these three centres to produce Class VI auditors and is regarded by Hubbard as the course which sorts the men from the boys, and, presumably, the women from the girls. The price in sterling is £275 or U.S. \$775.00, which is a rate of exchange of approximately \$2.804 to the £ Stg., which is original.

World Wide (WW) is the senior administration centre of international Scientology and operates from Saint Hill, East Grinstead. Here there are the nine divisions of the Org Board manned by experienced executives who receive reports from their equivalent opposite numbers in the Outer Orgs. Copies of all weekly statistics for all major posts in every Org. in the world go to make up the WW statistics. It is therefore very much in the interests of WW staff that they should get their Outer Orgs. to be successful. If, for instance, the Public Exec. Sec. of Miami, Florida, should find that by advertising Scientology books in the baseball programmes locally, the response is good, the Pub. Exec. Sec. WW (sometimes abbreviated even further to PES WW) would order all other PES's to advertise in programmes of local sports events.

If the findings of a Market Research survey conducted in Bloemfontein, South Africa suggest that people would more readily go to a free lecture on Scientology if coffee and biscuits were available, then this information will be distributed to all orgs.

The Publications Organisation World Wide is the Department 5 of HCO Dissemination Division 2 of WW. Pubs Org. as it is fondly called is a totally separate entity of WW situated in Copenhagen, Denmark. It produces books in many languages, promotional material such as bookstore display stands and leaflets and acts in much the same way as its parent Org. WW, by unifying and standardising all promotional activities.

For instance, should it be found that a particular symbol is highly effective in selling *Scientology: A*

New Slant on Life, perfect, camera-ready artwork will be supplied from Pubs Org. to every Outer Org. so that photo-litho printing of the book symbol can occur locally. Pubs Org. charges for these services but the expense to an Outer Org. is much lower than if it had to employ its own layout and typographical artists.

Most of its money comes from the sales of books throughout the world. Some of Hubbard's titles must be amongst the most consistent best sellers. A policy which ensures this and makes a stable income for Pubs Org. is that every Outer Org. must take a hefty minimum quantity of books each year. In the summer of 1968, there were over 500,000 copies of various Scientology books in store in the basement of the Castle at Saint Hill. Maybe they are still there!

The bread and butter source of new people for Scientology comes from the Hubbard Scientology organisations which are dotted across the free world. HSO's are local organisations and provide services up to Grade IV processing, Class IV Auditor training, they sell books, run local congresses, dish out leaflets, *Freedom* magazine and invitations to "GET YOUR IQ TESTED FREE", and generally manage to keep Scientology alive on a grass-roots level. HSO's are the most commonly visited by Sea Org. Missions. They are ordered about mercilessly by WW. They have to run the advertising projects that Pubs Org. dishes out to them. They keep smiling though, even when their units are so low it does not even pay their fares to and from work.

Finally, there are Scientology Foundations. These operate during evenings and weekends to duplicate the services of their daytime parent organisations. Some of the staff from the daytime may work for the Foundation too. Foundations are very often more efficient than the parent orgs. since they run with a more profitable ratio of administrative to technical staff. They often are more popular with students and preclears since they are open during leisure times.

Expansion of Scientology occurs through more and more local Hubbard Scientology organisations and their Foundations opening in cities and territories throughout the world. A certain percentage of people who walk through the front door of a Scientology organisation continue to go all the way to OT VIII and Class VIII Auditor. Place enough of these front doors around the world and Scientology is guaranteed to be the biggest, wealthiest and most successful movement of its kind ever to have been seen.

It has absolutely nothing to do with whether Scientology is right or wrong.

Perhaps if the United Nations General Assembly were somehow able to ban Scientology, it might crush the movement. But it is unlikely that they would succeed. Religious movements with the dynamism of Scientology seem to flourish under adversity.

Official actions against Scientology always seem to be motivated by fear. It is an unknown element in any society. It seems so pathetic and ludicrous, yet men of judgement and integrity give it their allegiance and, by inference, take their allegiance away from the society.

There are errors in Scientology and the way it conducts its affairs but most of these can be put down to over-zealousness. It is not a criminal movement. Nor is it openly hostile to the existing order as are most Communist Parties. It is unique.

Since most news and TV commentators cannot understand what makes Scientologists tick; since government officials do not even bother to try to find out whether Scientology is hostile to them or not; since the only way to thoroughly get the "feel" of Scientology is to become a Scientologist, it is most unlikely that any official will ever be able to encompass what Scientology is, in order to do

anything about it.

If the expansion of Scientology subsequent to the ban placed on it by the Victorian Government in Australia, the Food and Drug Agency's unsuccessful legal actions against it in Washington, D.C. and the British Government's ill-conceived ban on overseas students entering the U.K. is anything to go by, then Scientologists should welcome government intervention.

But most of all - they are organised.

Organised to do battle with opposition at such a ferocious level as to intimidate.

It will be interesting to see what they do about this book.

Epilogue

"Find out who you really are?"

That is what the Ethics Order told me to do.

"Vosper is to apply the Enemy formula which is: 'Find out who you really are.'"

No good writing to Ken Urquhart and telling him, "Look, Ken, I've known you for years. You know who I am".

Hubbard and all his peculiar extensions - Scientologists - wanted me to say, "I AM A SUPPRESSIVE PERSON!"

I wrote it down on a piece of paper, trying to get conviction into the very ink. I was sitting on a bench in Hyde Park, near Speaker's Corner. People were walking up and down. They did not know there was an Enemy of all Mankind in their midst. I felt quite famous.

It was not sufficient to just write down, "I AM A SUPPRESSIVE PERSON" and send that in. Oh, no. These Scientologists want a total confession of all the dreadful things you have done in your life. If you know any, they want dreadful things from earlier lives too! They want you to completely degrade yourself. To admit you are one of the Enemies of Mankind.

I started writing. I've done lots of really lousy things. I cheated at school once. I thought L. Ron Hubbard was an idiot, often. I got angry with my children, sometimes. When I was seven, I had fired an arrow at a cat.

There were dozens of things like this and when I read it over, I realised what a tame life I had led. I hadn't made any mountains of skulls like Attila the Hun, not even a small pile of skulls. When I was twelve I had smoked some cigarettes that had been stolen by another boy. Maybe that was "Receiving Stolen Property".

I felt much better when I had finished my long list. I really was not an Enemy of Mankind.

Should I send it in? Or was it all such complete nonsense that I would be wiser to ignore the Scientologists? But the children; what would they think of me if I didn't try to get back into Scientology? I posted it to Ken Urquhart.

Over the following six weeks, I sent in another five of these applications of the Enemy Formula. I got more and more imaginative every time. In the end I was able to picture myself as one of the most evil beings ever to have inhabited the physical universe. It did not do any good though.

I kept getting extraordinary letters from Peter Warren, telling me to "Find out who you really are". They were not going to up-grade me. But, by now, I really did not want them to.

In the end I decided that I would not act out this idiocy any longer and went back to see my children.

Appendix

The London Times Law Report: Court of Appeal

November 19, 1971

Hubbard & Another v Vosper & Another

BAN ON BOOK ON SCIENTOLOGY IS LIFTED

Before Lord Denning, the Master of the Rolls, Lord Justice Megaw and Lord Justice Stephenson.

The court allowed an interlocutory appeal by defendants, Mr. Cyril Ronald Vosper, of Inverness Terrace, W., and Neville Spearman Ltd., publishers, and set aside an injunction granted to Mr. Lafayette Ronald Hubbard and the Church of Scientology of California, of Saint Hill Manor, East Grinstead, Sussex, by Mr. Justice Kilner Brown in chambers on October 4 restraining the defendants for a period not exceeding 28 days or further order from distributing disseminating, selling or parting with a book entitled *The Mind Benders* and restraining Mr. Vosper from further imparting any information the subject of confidence between the plaintiffs and himself. The injunction had been granted in similar terms *ex parte* by Mr. Justice Griffiths on September 9, when the book was to be published.

Mr Leonard Caplan, Q.C., and Mr. Mordecai Levene for the defendants; Mr. Peter Pain, Q.C. and Mr. Alan Newman for the plaintiffs.

The MASTER OF THE ROLLS said that when on September 9 Mr. Vosper published *The Mind Benders*, which was critical of the cult of scientology, the Church of Scientology of California issued a writ seeking to restrain its publication. Mr. Hubbard was added as a plaintiff a little later.

Scientology was a word invented by Mr. Hubbard and he had produced a number of works advocating that philosophy or cult, including a dictionary and an *Introduction to Scientology Ethics*. Many courses were held at Saint Hill for those wishing to study scientology. The court had before it documents containing warnings about the effect it had on the mental health of those who dabbled in it untrained.

The books were plainly the subject of a literary copyright in Mr. Hubbard. The injunction was sought to be maintained on the ground that Mr. Vosper had taken substantial parts of those books and also of papers called "Policy documents and bulletins" issued by the Hubbard Course of Communications.

Mr. Vosper had apparently been engaged at Saint Hill for some 14 years. In 1967 he signed a document undertaking to pay the fee for a Saint Hill special briefing course and to refrain from divulging Level VI materials to those not entitled to receive them or discussing them within the hearing of such persons. He paid £150 - 50 per cent of the fee for the course, which he said he did not complete.

It was also sought to maintain the injunction by saying that Mr. Vosper had broken the confidence under which he was given special information about the Level VI materials.

On copyright, the first question was whether Mr. Vosper had taken a substantial part of the copyright work. In many cases that could not be said: he had only taken two definitions from the dictionary. But it was plain that he had taken as much as a tenth from the *Introduction to Scientology Ethics* and in particular phrases and quotations showing the nature of scientology and that anyone who

spoke against it was condemned as a "suppressive person" and that a suppressive person might become "fair game". In the edition before the court "fair game" was described as meaning "without right for self, possessions or position, and no scientologist may be brought before a committee of evidence or punished for any action taken against a suppressive person or group during the period that person or group is 'fair game'". After Mr. Vosper had left the institution he was declared to be in a condition of enemy and fair game for scientologists.

It appeared that he did take a substantial part of that work and use it in his book. It was said that he was protected by section 6 (2) of the Copyright Act, 1956, which said that "no fair dealing with a literary, dramatic or musical work shall constitute an infringement of the copyright in the work if it is for purposes of criticism or review, whether of that work or of another work, and is accompanied by a sufficient acknowledgment". Mr. Vosper certainly set out an acknowledgment; so the question was whether his dealing with Mr. Hubbard's works was fair dealing.

There was little help in the law books, but his Lordship thought that whether there had been a fair dealing or not must be looked at as a matter of degree. Quotations could be made when accompanied by comment or criticism. In Mr. Vosper's book there were quotations, sometimes long and sometimes short, from Mr. Hubbard's books followed by explanations, elaborations, and eventually criticism and condemnation. His Lordship would call it a fair dealing, but Mr. Pain said that the criticism had to be of the literary work itself and not of the thought underlying it.

But his Lordship thought that a fair dealing with the work could deal not only with the words but with the thought underlying them, as distinct from criticism of the conduct of the individual himself. There was evidence to support the plea that here was a fair dealing.

His Lordship also thought that the inclusion of some of the bulletins circulated only to the people who took the courses was not "unfair dealing" when the bulletins were sufficiently widespread as they were in the present case. So there was a reasonable answer to the copyright claim.

On breach of confidence Mr. Pain had pointed out that in his book Mr. Vosper had summarised parts of the special advanced courses and spoken of the heavy security clamp on them and that "when a student enrolls on these courses he signs a declaration not to divulge to any non-Clear" - one of Mr. Hubbard's words - "any of the data which is given to him".

Those words showed that Mr. Vosper realised that Mr. Hubbard, for better or for worse, was claiming secrecy on the advanced courses. That raised the public interest aspect of the matter. In *Fraser v. Evans* (1969) 1 Q.B. 349: - The Sunday Times case - his Lordship had said that though the court would always intervene to restrain breaches of confidence in proper cases such as trade secrets, they were not prepared to carry that restraint to the point of preventing the disclosure of matters which it might be in the public interest to disclose.

His Lordship saw that there was a big risk of danger to the mental health of people who undertook the course, and concurred with Mr. Caplan that the books indicated medical quackery of a type which might be dangerous if practised behind closed doors and that the public interest demanded that people should know what was going on.

On the material before the court there were matters capable of such danger that it might be well in the public interest that the public should know what went on, and his Lordship would not be in favour of using the doctrine of breach of confidence to restrain their publication.

In granting the injunction the judge seemed to think it sufficient that the plaintiffs should have an

arguable case and he had relied on two authorities on the basis of which practitioners had apparently gone before judges for injunctions where questions of infringement of copyright arose.

That was contrary to anything his Lordship understood about the way the courts proceeded in granting injunctions. The right course was to look at the whole case, both claim and defence, and then see whether there was a good prima facie case for believing that the plaintiff would succeed at the trial, and if on the whole that was so, an injunction might be granted where damages would not be an adequate remedy. The present was not a case where at the trial the plaintiffs were likely to succeed. Mr. Vosper had good ground at the present stage for saying that there was a fair dealing in *The Mind Benders* in criticising scientology and that it was in the public interest to investigate and disclose.

The appeal should be allowed.

LORD JUSTICE MEGAW, concurring, said that here was an organisation that laid down a criminal code of its own. Although the provisions of "fair game" had been removed from the 1970 edition of Mr. Hubbard's book, Mr. Caplan was more than abundantly justified when he said that there was evidence that the plaintiffs were or had been protecting their secrets by deplorable means and so did not come to the court with clean hands when they asked the court to protect those secrets by an equitable remedy.

Lord Justice Stephenson gave a concurring judgment.

Solicitors: Davidson, Doughty & Co.; Lawrence Alkin & Co.

HCO ETHICS ORDER

TO: Those Concerned
FROM: HCO Exec Sec WW
SUBJECT: Declaration of Enemy.
Recommendation of Comm Ev convened
on EO 727 WW

E.O. No. 729 WW, 388 SH,
9 EU, 1 SH FND.
2nd September, 1968

1. CYRIL VOSPER, 8 Newlands Crescent, East Grinstead, is declared in a Condition of ENEMY.
2. He put stops in the way of mounting a Guardian Mission. By his own admission before a Committee of Evidence he was guilty of failing to immediately produce plans, and of failure to pass completed orders to Exec Council and Alert Council members before copying or duplicating, thus permitting a mission to depart with incomplete orders and causing Dev-T to seniors and Mission Efficiency Experts.
3. He put stops on mission training of WW personnel by failing to take responsibility for his post of Dissem Sec WW in that he
 - a. Failed to assign a deputy for his week end Foundation post or make arrangements so that he would be free to take the training he needed to become efficient in getting out missions. By failing to be part of the WW training team he also effectively stopped remaining WW staff from carrying out dummy missions and the resulting situation had to be handled by a Sea Org member.
 - b. Failed to take responsibility to see that an Efficiency Expert was trained for the Guardian Mission, sending the Expert home to "study in leisure".
4. Vosper is to apply the Enemy formula which is: "Find out who you really are".
5. He is not to be processed or trained.
6. Anyone connected to him is not to be processed or trained until he or she has disconnected from him in writing.

Ken Urquhart,
HCO EXEC SEC WW,
Convening Authority.



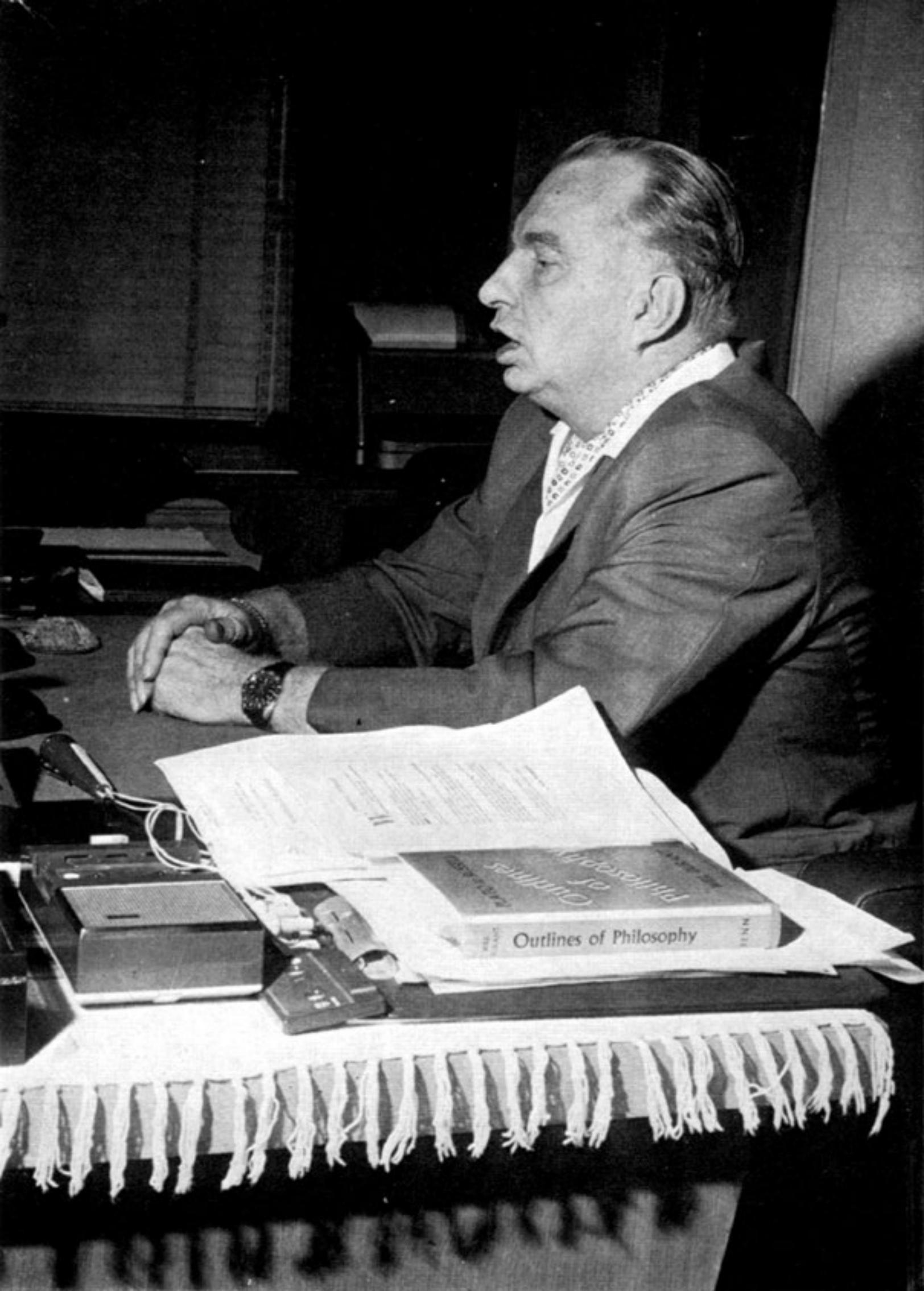






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The Church of Scientology of
The Hubbard Scientology
WORLD WIDE *Trust*

The Church of Scientology of California
The Hubbard Scientology Organisation
WORLD WIDE *Founder L. Ron Hubbard*

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19.9.68

CYRIL WEBER.

FIND OUT WHO YOU REALLY ARE.

WHO ARE YOU?

Peter D Warren
Public Opinion Officer KW



Church of Scientology of California

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WEST ENGLAND

Church of Scientology
Hubbard Scientology
WORLD WIDE *Trust*
Chh. Scientology
Ph. 25176
Tel. East

Cyril Weber
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