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Well. I've finally got round to putting out a Reconnection after deciding to take a few months of.

Thank you for subscribing once again. A change of policy though, the subscriptions will cover the next 6 issues (or less if I put out double issues) not 6 issues in 1988. I

should imagine that will take us through 1989 almost. I was thinking of putting 4 issues out a year, but to be honest I don't like having deadlines so I'll just put them out when I have enough time and materials.

Gary

HOPE

Hoping is not the same as wishing. One can wish for all sorts of things that one feels one has not the slightest chance of obtaining. How many children, like me, have wished they could live in the Land of Oz? And how many lusty but terrified adolescents might, with me, have wished for a roll in the hay with Jayne Mansfield, Marilyn Monroe, or Brigitte Bardot? But did we have any hope of accomplishing these objectives? No way! In order to hope, one must conceive, at least, of the *possibility* of success.

In order to truly intend something, moreover, one must have some hope of fulfilling that intention. It is impossible to intend something, when there is no hope of fulfilling that intention. One can *wish* for, but one cannot *intend*, such a thing. I might *wish* I could flap my arms and fly to the moon, but I cannot *hope* to do so, and so I cannot *intend* to do so. One's capacity to hope for things therefore places an absolute limit on one's power to act. If one is pessimistic, if one cannot *hope* for very much, one cannot *attain* very much. On the other hand, if one has high hopes, one can raise the ceiling of what is attainable. So it would seem to be a good idea to adopt the policy of being optimistic.

Grounds for Pessimism

Yet surely there are often ample grounds for pessimism. Past failures lead to the anticipation of future failures. Even some of our past victories have been attained at such great cost that we can wonder whether the success we attained was really worth it. Also, for a pessimist, there is a sort of raw pleasure in proving an optimist wrong by failing. In this way, the pessimist turns failure into success — he has a success at proving others wrong. Some people can also feel better, having failed, at the thought that it wasn't their fault, because "everyone fails" or "it's impossible." Such a person

can become quite uncomfortable at perceiving another's success. There is also a sense of relief at giving up a painful or difficult struggle. When one has abandoned hope, beginning to hope again can be very painful. In anticipation of the struggle, one can become quite uncomfortable at the idea that success is possible. Thus one may be motivated to remain in the apparently comfortable position of apathy.

But consider the possibility that even defeat may be beneficial in certain ways, at least insofar as it contributes to learning. The net effect of a defeat, in fact, is often positive, if one can then take advantage of the situation to learn strategies that will lead to future successes. Sometimes, too, the fact of *trying* is more important than the outcome. Cervantes' book, *Don Quixote* is about such "benign defeats". The hero imagines himself to be a knight errant, rescuing damsels in distress, defeating sorcerers and monsters. Actually, the supposed "Lady Dulcinella" is a prostitute and the "monster" Don Quixote is attacking is a windmill. But there is nobility in the way he continues to try and continues to believe in his ideals. Though reality always deals him bitter defeats, these are "Pyrrhic defeats". He refuses to be truly defeated, to abandon his ideals, or to lose courage or optimism. The reader starts the book laughing at Don Quixote and finishes it enormously impressed with him. A person is never really defeated until his optimism is defeated.

Grounds for Optimism

I recently thought of an argument in favor of optimism that I would like to share with you. It goes like this:

1. As a person becomes more aware, he rises on the emotional scale and becomes more optimistic.
2. If reality were such as to justify pessimism, a person would become more pessimistic as he became more aware of reality.
3. Therefore reality is such as to justify optimism.

Characteristics of an Ideal World

Now I'd like to invite you to engage in a little visualization exercise with me. First of all, visualize, in as much detail as possible, an ideal state of affairs that could exist, say, in the year 2010. What characteristics does this ideal world have? How are people getting along? Are they free? Are they happy? Do they love each other? Is there harmony, or discord? Peace, or war? Is such a world possible?

From past experience, it seems to me that most people include the following

characteristics, at least, as part of their visualization of an ideal world:

1. Freedom for all.
2. Love, harmony, and peace amongst all people.

Few seem to opt for war, disharmony, hatred, or slavery.

The next part of our exercise is to ask the question, "Do you intend to do something to help bring about this ideal state of affairs?" The answer lies in whether you can or cannot hope for such an outcome and whether it is possible to be optimistic about the possibility of such a future.

The Credo for Optimism

In order to be able to be optimistic about reaching an ideal future, certain assumptions about human nature are logically necessary. If the future is to contain the freedom *and* true love, peace, and harmony, then people must be fundamentally:

1. Good
2. Wise
3. Able

Freud and certain Christian sects share the viewpoint that Man is basically evil. According to Freud, Man is driven by two fundamental impulses: Thanatos, the universal drive towards death and destruction, and Libido, a basic, completely amoral, sexual drive. Both Thanatos and Libido can be counted on to wreak havoc if left unchecked. In Freud's view, the only answer lies in restraint, since if people are — or allow themselves to be — completely free, the result will be widespread discord and unhappiness. The Christian doctrine of Original Sin is similar. According to this view, Man cannot attain salvation (or an ideal state) by his own efforts, but only by intervention (control) from a higher entity. In both cases, because of Man's basic imperfection, a degree of harmony can only be obtained at the expense of freedom.

Without wisdom, even goodness will lead to undesired consequences. We are all familiar with the effects of people who, with good intentions, make terrible mistakes that lead to widespread unhappiness. Without fundamental wisdom, force is needed to restrain the unwise.

Finally, one can be both wise and good, but if one is unable, one cannot make good things happen, nor prevent bad happenings. I may wish to help another person who has a brain tumor, but unless I am a competent brain surgeon, I will probably end up doing nothing, or doing more harm than good. Actually, it is not surprising that human ability is a prerequisite for the ideal state of Man. The ideal state contains freedom, and ability is the obverse of freedom: One is free to do that which one is able to do. One is able to do that which one is free to do.

The Person-Centered Viewpoint

You will note that these are assumptions about the *individual*, not about society or the group. If there is to be an ideal world, it must be ideal for the *individuals* in it. What good does it do for "society" to be "ideal" in some way, if the individuals who make it up are miserable or suppressed? A focus on society as a whole, or on the social order as a whole (as in Orwell's *1984*, Huxley's *Brave New World*, Hobbes' *Leviathan*, or modern Systems Theory) inevitably results in power and importance being taken away from the individuals that make up society. When power and importance are taken away from the individual, however, he becomes unhappy, and society is not improved by making its members unhappy. A favorite slogan from the 1960's was: "Power to the People!" But "The People" is a mere abstraction. A better slogan would be: "Power to the individual!" For society to be improved, it is necessary to improve conditions for the individuals that make it up, to improve the quality of life as experienced by each individual person. This person-centered viewpoint is thus essential to an optimistic scheme.

The Credo for Pessimism

The credo for pessimism is non-person-centered, and contains the belief that people are fundamentally:

1. Powerless
2. Evil or destructive
3. Foolish and unaware

The view that people are powerless asserts that human behavior is entirely determined by outside forces. One example of this view is the "medical model" of "mental illness". When one views a person as "unhappy", the possibility remains open that that person can have an effect on his own life. When one views a person as "sick", then some outside physical agency (a "curative agent") needs to be brought in to handle the situation. The person becomes passive — a *patient*, in fact, rather than active — an *agent*.

Because people are thought to be fundamentally evil or destructive, according the pessimistic credo, they not only *are* controlled, but also *should* be controlled. Hence the doctrine of Original Sin and the ban, in certain political organizations, on personal property. Hence also, the demand for conformity, where a person who has different ideas, or who is not easily controlled, becomes a social pariah.

Since people are basically foolish and unaware, according to this view, they need to be controlled by someone in a position of authority who "knows better". The

upshot of this last view is the wholesale creation of dependence and inability. Being denied a chance to display their innate wisdom and ability, people become apathetic and so seem to lose their ability and wisdom. Furthermore, if people lack wisdom, they surely also lack the wisdom to choose truly knowledgeable and beneficent authorities. Instead, they are just as likely to follow foolish authorities, who will lead them in attacks on other authorities. Therefore war is another outcome of adherence to the pessimistic credo.

Self-Fulfilling Prophecies

Actions based on the pessimistic credo invariably have the unfortunate effect of *producing* the very conditions that they regard as innate and undesirable in human nature. By controlling people and not letting them act freely, they reduce ability; by creating intellectual and judgmental dependency, they do not allow the development of wisdom, and by frustrating people's desires, they create negative emotion and — in a word — viciousness. A vicious person is a frustrated person. People that get what they want out of life tend to be very pleasant and constructive.

The alternative, of course, is to consider people to be basically good, wise, and able, to minimize external control and duress, to respect the individual, and to accept his view of the world as valid — for him — instead of engaging in ideological imperialism and claiming that only one's *own* view of the world is valid and that others who disagree with one's own view are simply wrong. If a person is basically good, wise, and able, then he must also be basically right, and this basic rightness of the individual must be supported and not invalidated. This is the essence of the person-centered viewpoint, the optimistic viewpoint, the only viewpoint consistent with having the intention and the ability to create an ideal world.

And, fortunately, this view, too, can become a self-fulfilling prophecy. When you treat someone as though he were a good person, he acts that way. When you give someone freedom, he reciprocates by becoming a nice person and an able one. He comes to love and help himself, you, and other people. When you respect his innate wisdom, you allow that wisdom to grow and deepen, and he can then also respect the wisdom of others. The result is the ideal world we all seek.

The Only Rational Choice

So it is possible to go the route of pessimism or the route of optimism, the route of authority, duress, and restraint, or the route of freedom, allowance, love and gentleness. The former eventuates in a world of vicious, disabled, unhappy people; the latter eventuates in a world of good, able, and wise people.

Is there really any other rational choice than to choose the path of optimism? Surely it is no coincidence, then, that as one becomes more aware, one becomes more optimistic. An aware person naturally wants to take the path that leads to love, happiness, and freedom and perceives the necessity for optimism and for the view of human nature that optimism requires.

Frank A. Gerbode, M.D.

Director

Institute for Research in Metapsychology

INSPECTOR GENERAL RTC SUES SCIENTOLOGY

ATTACK
TALKS
!



In April, former CMO members Vicki and Richard Aznaran filed a complaint against various branches of the CofS, Author Services Inc, Church of Spiritual Technology, RTC, the Estate of L.Ron Hubbard, David Miscavige and Norman Starkey. Vicki was the Inspector General of the RTC for several years, and worked directly for Miscavige and the Broekers. Richard was involved with PR, construction work and 'security' projects.

The Complaint is a mine of information. If the allegations are true, then conditions inside the CofS have continued to deteriorate. In the Complaint the Aznarans criticise the Team Member Share System (I must admit that I wasn't convinced that such a system existed when I first saw the issue on it in 1986; so many CofS issues read like spoofs). They describe the system as "privately issued money in exchange for food, board, pay, bonuses and liberty. The Team Member System required that the Plaintiffs be given one of each of these cards when the Church administration was satisfied with their work production, and loyalty to the organization. Any dissatisfaction with the work output or 'attitude' of Plaintiffs would result in revocation of the tokens, thereby requiring Plaintiffs to work long hours with no days off, no pay, no board (requiring them to sleep outdoors on the ground [called 'pig-berthing' in the issue]) and substandard nutrition comprised solely of rice, beans and water. When Plaintiffs had lost all of their cards, as a matter of course, they would be sent to the Rehabilitation Project Force for 'attitude adjustment,' which was comprised of even harsher labor, deprivation of liberty, and psychological duress forcing the submission of Plaintiffs to the power and control of Defendants".

The Aznarans have no reservations about the true intent of Church management, and use the expressions "brainwashing", "slave-like", and "domination". Further: "Defendants ... employed the following psychological devices ... to cause Plaintiffs to involuntarily abandon their identities, spouses and loyalties, and deprive Plaintiffs of their independent

free will ... Threats of torture; implementation of brainwashing tactics; threats of physical harm for lack of loyalty ... lengthy interrogations ... sudden involuntary and forceable separation of spouses from one another for many months, and depriving the spouses of communication with one another or allowing them to know where the other was located; willfully and expressly inducing divorce between Plaintiffs .. deliberately inducing fatigue by physical abuse and deprivation of sleep; forcing Plaintiffs to be housed in animal quarters; deliberately confining Plaintiffs to premises under the control of Defendants and under threat of physical harm without allowing Plaintiffs to leave of their own free will; and threatening Plaintiffs that failure to submit to the power and control of Defendants would result in their becoming 'fair game'".

Vicki describes a mission to LA in 1981 "to purge members of Defendants' organization ... remove assets of Defendant CHURCH OF SCIENTOLOGY OF CALIFORNIA to overseas trusts where they could not be accessed by plaintiffs or the government, and set up sham corporate structures to evade prosecution generally. Richard was sent with Vicki in the capacity of a security investigator who surveilled members of the organizations associated with Defendants for the purposes of determining their loyalty and likelihood that they would testify against Defendants in pending civil and criminal suits, as well as designated 'enemies' of the Church.

Vicki was ordered to RTC at its inception, in December, 1981. She was assigned to Author Services (which did not technically exist at the time, and as a for-profit corporation should not have been using Sea Org personnel). Vicki was "commissioned to reorganize corporate structures and effect sham sales of millions of copies of Dianetics to the corporate Defendants named herein as a vehicle for transferring assets among them."

In Spring, 1982, Miscavige deprived Richard Aznaran of all his Team Member cards, and he was sent to the RPF in LA, working on the renovation of the Cedars. His pay was reduced to \$1.25 per week. He was on the RPF for 99 days. Meanwhile, Vicki worked directly for Ann Broeker. Meetings between Vicki and Richard were prohibited, but they met surreptitiously. On his return to Gilman in November, 1982, Richard "installed a security system around the Hubbard residence".

The Aznarans say that the intention in October, 1982

the time of the San Francisco Mission Holders' Conference) was "for all Scientology entities to turn over their profits to Defendant Author Services, Inc." When Vicki expressed disapproval of this, she was ordered to the RPF in Hemet where, "for approximately 120 days, [she] was forced to participate in the 'running program.' The running program required Vicki and other persons subjected to the control of Defendants to run around an orange telephone pole from 7:00 a.m. to 9:30 p.m. ... with 10 minute rests every one-half hour, and 30 minute breaks for lunch and dinner."

In about May, 1983, Vicki was "deemed rehabilitated" and ordered back to RTC at Gilman. From this time until Hubbard's death, the Aznarans were at Gilman remaining "in their respective work capacities". With Hubbard's death, Richard was ordered to the ranch, at Creston, where he worked as a security guard for a year and a half: "Richard was forced to falsify time cards to falsely indicate that he had been working 40 hour work weeks, so as to avoid an obligation on the part of Defendants from paying him overtime ... Richard was forced to sleep in a horse stable with several ... other indoctrinated employees. During the course of Richard's stay at the ranch, Vicki was not told of his whereabouts, nor were Plaintiffs permitted to correspond with each other."

The Aznarans claim that "in or about February of 1987, a schism arose between Defendant Miscavige and the Broekers, each of whom claimed to possess the 'upper level Holy Scriptures' written by Hubbard".

Miscavige allegedly saw Vicki's demands for contact with Richard as an "expression of allegiance" to the Broekers. Miscavige ordered Vicki to the RPF at 'Happy Valley', a "secret location bordering the Soboba Indian Reservation near Gilman ... overseen and controlled by Defendant Norman Starkey."

Vicki was "not allowed to go anywhere or do anything without her guard being present. At night she was imprisoned by having heavy furniture moved to secure the exit ... Defendants kept, and continue to keep all of her physical belongings including a horse and two dogs."

Vicki "had seen in the past other victims of Happy Valley be beaten upon attempted escape, and their personal belongings destroyed ... Vicki and others were made to wear rags taken out of garbage cans, sleep on the ground, dig ditches".

Finally, on about April 9, 1987, "Vicki and two other victims escaped from Happy Valley onto the Soboba Indian Reservation where they were pursued on motorcycles by guards". They were rescued by the Indians.

Richard meanwhile was urged to divorce Vicki. They left the Sea Org, though not the Church, that month, and returned to Dallas, Texas, where they started a private investigation business (the right sort of business to be in when dealing with the CofS).

They were sent a Freelader bill amounting to \$59,048.02. They say that they did not seek legal assistance until January 1st, 1988, because "As a result of the psychological trauma of indoctrination techniques applied by Defendants ... Plaintiffs were unable to comprehend their legal rights with regard to

the actions of Defendants".

They charge False Imprisonment, for Vicki's period in Happy Valley, and say that her health was impaired. Their second count is Intentional Infliction of Emotional Distress. Added to this is a charge of Negligent Infliction of Emotional Distress.

They then charge Loss of Consortium: "Plaintiffs were unwillingly separated from each other for long periods of time and were deprived of their right as husband and wife to remain together and in communication."

Then come Conspiracy and Fraud (for the claim to be "rendering services of a spiritual and psychological nature"). Their view of the CofS is clearly stated within the Fraud charge: "Defendants ... knew that the practices of the so-called Church of Scientology, its affiliates, and Defendants named herein, were not designed to increase the well being of any of its victims, but where [sic] made to coercively persuade each and every follower to dedicate their lives to Defendants in order for Defendants to increase their wealth derived from an overall scheme to make money founded on the exploitation of free labor ... Defendants ... required Plaintiffs to participate in crimes against the United States Government, including the obstruction of justice and efforts to create corporate structures designed to keep payments from properly being paid to the Internal Revenue Service..."

"Plaintiffs were, subjected to humiliation, degradation, physical labor, and imprisonment, all designed to break down their will and free thinking, and convert them into submissive, frightened and dedicated followers of Defendants."

The seventh cause of action is Breach of Contract: "Defendants ... breached the said agreements [i.e. the provisions of the staff contract] by not providing any spiritual or psychological services, but rather, providing indoctrination, psychological coercion, duress and stress, all designed to break Plaintiffs' will so that they would remain compliant servants to Defendants for the remainder of their lives, and to the use of Defendants in furtherance of illegal conduct and money making schemes."

The next cause is Restitution, which deals with refund, and a demand that the Freelader estimate should actually be paid to them:

The ninth cause is Invasion of Privacy, where it is stated: "Plaintiffs were forced to participate in 'counselling sessions' in which they were forced to reveal that [sic] their inner-most private thoughts and feelings." It was, of course, represented that these would be held in confidence, but "In April, 1987 ... Defendants ... read the private file of Plaintiff Vicki J. Aznaran ... Defendants ... demanded that Vicki then publicly disclose and give further details concerning further events they had learned from said file concerning various other victims of Defendants. Vicki was advised, warned and threatened that if she did not give further details, Defendants, and each of them, would 'get it out of you one way or another.'"

The next cause is Breach of Statutory Duty to Pay Minimum Wages and Overtime. Here the Aznarans say that between June, 1973 and April, 1987, they worked

9,764 hours, of which 4,116 were overtime.

The final charge is Constructive Fraud, which amplifies the earlier Fraud charge, largely dealing with representations that Dianetics and Scientology would "scientifically improve Plaintiffs' well being". It is also asserted that the Defendants have breached their fiduciary duty (a state of trust by which employer and employee are bound).

There can be no doubt that this Complaint is the most devastating indictment of the methods and motives of Church leadership for some years. It confirms David Mayo's assertions (which were already well-confirmed), and strengthens his own case against the CofS.

INSTANT ENLIGHTENMENT

I was recently given a copy of 'Surviving Popular Psychology - debriefing the me degeneration' by Clint Weyand. It is fairly pointless reviewing the book, as it was printed by a small California company, called Being Books, in 1980, and would be well-nigh impossible to obtain. Nonetheless, I found the contents so stimulating that I'm going to give you a few passages in place of a review.

Since leaving Scientology I've watched certain patterns of behaviour persist into the Independent movement, and among those who have pursued other practices. These patterns are not unique to Scientologists, they exist as an undercurrent in many cults and therapeutic groups. I am of the firm conviction that if a group is anti-social, with a long history of criminal and immoral actions, then its potential for harm should be diminished by making the truth about it broadly known. I seem to be in a minority amongst former Scientologists because of this conviction. Many seem to feel that having reconciled themselves with their own involvement, they can simply walk away, leaving the CofS to continue its deplorable conduct. I do not believe in revenge, and don't hate anyone within the CofS (nor Hubbard, for that matter). I don't want to destroy the CofS. However, I do want to limit its potential for harm by making the truth available. This means uncovering innumerable past deceptions. Having managed to climb out of the bear-pit, I feel it necessary to warn those who come after by posting a large sign saying 'BEWARE THE BEAR-PIT'.

My major concern is for the 'see no evil, speak no evil' crowd, who believe that by having happy thoughts they can generate a happy world. No amount of happy thinking would have stopped Hitler. I am not an advocate of violence, but I believe we have lost everything when we stop noticing and seeking to change the evil of the world. So does Clint Weyand.

Extracts from 'Surviving Popular Psychology':

"A LOVING PERSON LIVES IN A DEEPER WORLD: The truly sensitive person is more aware of both good and evil, the beauty and the ugliness of the world. The pseudoinnocent person who wants to overlook 'negative vibrations', does not live in any world except his own.

"A loving person creates a loving world. To a large extent, subjective beliefs influence objective

reality. But to claim that belief and reality are identical, is a denial of other persons and the world. Only an omnipotent psychopath believes that the world bends to all his desires...

"Sentimental affection can grow into love only through a confrontation with 'negative' feelings. The individual trapped in sugary sweetness must first see his fear of life, his pretension, his potential cruelty and brutality, before love can become a direction.

"When subjective comfort is achieved at the expense of objective truth, personal freedom is severely limited."

"JOYFUL ECSTASY WITHOUT PAINFUL AGONY IS DELIGHTFUL BALONEY: The insights of personal growth have been romanticized and whitewashed. Truly deep awareness requires much courage and a high level of risk-taking. What is uncovered is frequently ugly or disturbing, and often the 'learnings' do not increase 'success' in the 'real world'. The individual frequently discovers that genuine personal awareness increases his sensitivity to social injustice. Real personal growth pushes the individual outward, to an inescapable unity and involvement with humanity."

And finally a comment on the endless 'bridges' offered by so many supposed therapies: "STOP FIXING YOURSELF: When you see yourself as another problem which needs fixing, you lose the wonder and mystery of your Being.

"Healing and flowing have been distorted to fixing and repairing.

"The attitude of constantly correcting, and compulsively improving, makes your search a struggle, and your self an object.

"Individuals standing in their own way, want to learn how to DO life.

"You are not the patient or the doctor. You are life in the process of living.

"Discover how you prevent your life from flowing.

"We have forgotten that the healthy person does not constantly ask himself how well he feels.

"When you are pushing and pulling your self, you can be sure you are out of your center".

SCIENCE

The following definition of science has the distinction of having been approved by 72 Nobel laureates, 17 US State Academies of Science and 7 other scientific organizations. It formed part of a submission to the Supreme Court in a case concerning the teaching of evolution in Louisiana schools. I am obliged to Lawrence Kristiansen for furnishing me with a copy of the document. Anyone who seeks to undertake scientific testing of Scientology should heed this definition:

"Science is devoted to formulating and testing naturalistic explanations for natural phenomena. It is a process for systematically collecting and recording data about the physical world, then categorizing and studying the collected data in an effort to infer the principles of nature that best explain the observed phenomena..."

"The grist for the mill of scientific inquiry is an ever-increasing body of observations that give information about underlying 'facts'. Facts are the properties of natural phenomena. The scientific method involves the rigorous, methodical testing of principles that might present a naturalistic explanation for those facts. To be a legitimate scientific 'hypothesis,' an explanatory principle must be consistent with prior and present observations and must remain subject to continued testing against future observations. An explanatory principle that by its nature cannot be tested is outside the realm of science.

"The process of continuous testing leads scientists to accord a special dignity to those hypotheses that accumulate substantial observational or experimental support. Such hypotheses become known as scientific 'theories'. If a theory successfully explains a large and diverse body of facts, it is an especially 'robust' theory. If it consistently predicts new phenomena that are subsequently observed, it is an especially 'reliable' theory. Even the most robust and reliable theory, however, is tentative. A scientific theory is forever subject to reexamination and - as in the case of Ptolemaic astronomy - may ultimately be rejected after centuries of viability.

"Every scientific discipline embraces a body of facts and one or more theories to explain them ... scientific facts and theories are not interchangeable: An explanatory principle is not to be confused with the data it seeks to explain. This relationship between scientific theory and fact permeates all scientific disciplines; it unifies the enterprise of all scientists, from astronomers to zoologists."

LETTERS

Dear Gary,

Affinity, Reality, Communication and Understanding should be the filters which Scientologists use to monitor their communications.

Time has passed and those who felt a need to blow some charge have, with the help of Reconnection, had their chance in plenty. Let's get back to where we all belong and leave the defamatory crap behind us.

It is the earnest hope of both Erika and myself that the content of Reconnection will increasingly concentrate on the positive.

The technology we use is the worlds most precious gift. Those who have felt it necessary to do so have attempted to defame the man who gave it. They have exercised their self determinism and much good may it do them.

Thank you Ron for certainty that man is good, for Dianetics, Grades and Clear, for OT levels and the other

good work you did.

ARC

John and Erika Lester

Dear Gary,

I would very much like to thaank Ben Roets for his letter published in the last issue of "Reconnection", and tell him of my delight in reading it.

The letter reflects what so many of us think and feel about LRH and his work.

I wish Ben Roets continued success for himself personally and in getting people on and moving across the Bridge, Best Wishes Britta Burtles

Dear Gary,

"Time is the basic aberration", as all we aberrees very well appreciate. I was delighted, therefore, to discover the final 1987 issue of "Reconnection" lying on my doormat some three months into 1988. This tended to reinforce my prejudice concerning the speed of particle flow normally experienced in this particular universe.

The change of location of a particle in space is, of course, the kind of alter-is-ness which brings about a persistence. The fact that I am still receiving new issues of your venerable publication after all this time indicates your own degree of persistence. Nevertheless, I would hate to see it slow down to such a degree as to vanish entirely, perhaps to As-is, or, technically speaking, to disappear up its own cosmic orifice - as we aberrees would say.

Therefore, I hope very much that it is your firm intention to continue to produce "Reconnection" so that I may look forward to receiving and enjoying the 1988 Christmas edition sometime during the late summer of 1989.

Here is twelve quid in good faith.
Best of luck, John

OBITUARY

ALL FRIENDS OF JOAN DE VEUILLE

Joan died in hospital on Feb 6th 1988. She was Clear No. 36, a Briefing Course graduate. When on staff at Fitzroy Street in the late 50's and early 60's she held posts in HCO, HASI.

As HCO Area Secretary she was the senior HCO terminal in the UK. Many old time Scientologists will remember her quiet, efficient presence at the London Congresses when LRH was the principle lecturer. Field auditors and Franchise holders will remember her unfailing patience and help with their problems.

Joan retired about 1968 and went to live with her sister in Somerset.

FLAG ORDER 3879 CANCELLED

Originally dated 19 March 1986
issue in March 1986,
cancelled 18 April 1988

BPI

Execs and staff,
All Orgs

Public Notice Boards
in all Orgs

FO 3879, THE SEA ORG & THE FUTURE,
CANCELLED

Flag Order 3879 of 19 January 1986, entitled THE SEA ORG & THE FUTURE, stated that Pat Broeker and Annie Broeker had been promoted to the rank of "Loyal Officer". In the months that followed after this FO was issued, it was found that they were involved in a serious out-ethics situation. On 17 July 1987, they were confronted with the fact of their out-ethics and they resigned this rank.

Full investigation revealed that the Flag Order 3879, THE SEA ORG AND THE FUTURE, had not in fact been written by or seen by LRH, nor were the contents of the issue based on any advice, request or note from LRH. The Flag Order was fabricated by Pat Broeker.

Therefore, Flag Order 3879, THE SEA ORG & THE FUTURE, is cancelled.

With the cancellation of this FO the rank of "Loyal Officer" is also hereby cancelled, as there is no such Sea Org rank in any source materials.

In a further attempt to boost his status, Broeker had claimed to have worked closely with LRH during several years prior to January 1986. Thorough investigation has since revealed the fact that during the time period Pat Broeker asserted he was "working close to LRH", Broeker was absent for extended periods of time under false pretenses and was in fact almost never at the same location that LRH was.

Additionally, when he was with LRH prior to 1986, he was there only as domestic staff, not in any technical or administrative capacity.

Pat and Annie Broeker are currently under standard justice handling and are being dealt with

Though LRH did not write the FO "THE SEA ORG & THE FUTURE", his estate planning definitely took into account the future of Scientology and the Sea Org and this is being executed as intended. LRH also made plans for the external existence of Scientology technology, which he commented on in Ron's Journal 34, THE FUTURE OF SCIENTOLOGY, and these plans have been activated and are being cared for by the appropriate Church executives.

LRH's intentions with regards what needs to be done in and with Scientology were clearly expressed in his HCOBs, HCOPLs, EDs, taped and advices, including directions for the issuance of previously unreleased materials which are being complied with.

In the tape Ron's Journal 38, TODAY AND TOMORROW: THE PROOF, LRH described the current set-up of International Management and the role of all Scientology staff and public in keeping Scientology working, and if you have any questions concerning Church management structure you should listen to that tape.

The cancellation of FO 3879 does not change or affect any existing org boards, strategies, plans or programs. It removes a lie from the lines.

Capt. David Miscavige
Chairman of the Board,
Religious Technology Centre

RTC:DM:pp

We've seen it all before and we'll see it all again. This FO is latest in a chain of C of S issues going back ten years denying that LRH had written, seen or heard of a statement bearing his name. There were many technical bulletins bearing LRH's name and policies that were later cancelled as not written by him.

One technical bulletin signed by LRH was cancelled by LRH as not written by him and then the cancellation was cancelled by LRH as not written by him. Hang on, even I'm getting lost with that.

Perhaps it's a ploy of the C of Ses to so confuse its members that they can't objectively inspect what is

actually happening. Well, evidently it's working with a few poor lost souls. Commenting on it is confusing enough!

One suggestion for the Church: The monotonous regularity with which you mislead your members with false signatures and issues is bound to be noticed by them sooner or later. You could really confuse them and safeguard membership by printing the truth. That would completely throw them as it would be an entirely unprecedented action.

What value OT 8? The Broekers handed it over to the Church didn't they? Did Pat Broeker dream it up while doing LRH's dishes? Will all "OT 8 completions" be recalled to Flag to do the "new OT 8". When will David Miscavige resign his post to indulge in his real forte - understudying the scriptwriters of third rate TV soap "Neighbours". Too bad Australia is only 12000 miles away.

THE STORY OF KRISHNAMURTI

In the broad current context of exploring and sharing different spiritual approaches, I would like to present herewith a short account on Krishnamurti.

"From the nineteen twenties", says Krishnamurti, "I have been saying that there should be no interpreters of the teachings for they distort the teachings and it becomes a means of exploitation. No interpreters are necessary for each person should observe directly his own activities, not according to any theory or authority. Unfortunately observers have sprung up, a fact for which we are in no way responsible. In recent years several people have asserted that they are my successors and that they have been especially chosen by me to disseminate the teachings. I have said, and I again repeat, that there are no representatives of Krishnamurti personally or of his teachings during or after his lifetime" (1).

Anyway, even just to outline his thought would probably be too difficult a task. What I will do here is to briefly put him in historical perspective, which may also provide a first idea of what he is talking about.

In 1909, as he was playing on a beach with his brother, Krishnamurti, who was then around 12 (his exact birth date isn't known but is estimated to be around 1895) was noticed by Charles Webster Leadbeater, then leading figure of the Theosophical

Society. The magnificence of the young child's "aura", "the most wonderful aura I have ever seen, without a particle of selfishness in it" (2), made him predict that the boy will become one of the greatest spiritual teacher and orator of the future. Shortly after, Leadbeater decided to take him as the future "vehicle" of the coming "Lord Maitreya" (or Christ). Krishnamurti was thus taken care of by the Theosophists and raised with all the necessary teachings and care the height of his future mission required. In fact, the strain of this education and mission apparently laded rather heavily on him. However, chapter 18, "The Turning Point", of Mary Lutyens' book "The Years of Awakening" (a biography written at Krishnamurti's request), describes the experiences Krishnamurti, following various circumstances, began to have:

"There was a man mending the road", explains Krishnamurti, "that man was myself; the pickaxe he held was myself; the very stone which he was breaking up was a part of me; the tender blade of grass was my very being, and the tree beside the man was myself. I almost could feel and think like the roadmender, and I could feel the wind passing through the tree, and the little ant on the blade of grass I could feel. The birds, the dust, and the very noise were a part of me. Just then there was a car passing by at some distance; I was the driver, the engine, and the tyres; as the car went further away from me, I was going away from myself. I was everything, or rather everything was in me, inanimate and animate, the mountain, the worm, and all breathing things" (3).

These were in fact only but the premises of what was to come on the evening of the 20th of August 1922. Krishnamurti was then sitting under a young pepper tree, somewhere in California:

"We sat with eyes fixed upon the tree", narrate his brother who was then on the veranda with two others, "wondering if all was well, for now there was perfect silence, and as we looked I saw suddenly for a moment a great Star shining above the tree, and I knew that Krishna's body was being prepared for the Great One. I leaned across and told Mr Warrington of the Star. The place seemed to be filled with a Great Presence and a great longing came upon me to go on my knees and adore, for I knew that the Great Lord of all our hearts had come Himself; and though we saw Him not, yet all felt the splendour of His presence. The eyes of Rosalind were opened and she saw. Her face changed as I have

seen no face change, for she was blessed enough to see with physical eyes the glories of that night. Her face was transfigured, as she said to us, 'Do you see Him, do you see Him?' [...] And we who could not see saw the Splendours of the night mirrored in her face pale with rapture in the starlight. Never shall I forget the look on her face, for presently I who could not see but who gloried in the presence of our Lord felt that He turned towards us and spoke some words to Rosalind; her face shone with divine ecstasy as she answered, 'I will, I will,' and she spoke the words as if they were a promise given with splendid joy.[...] In the distance we heard divine music softly played, all of us heard though hidden from us were the [Cosmic angels who make the music of the spheres]" (4).

"When I had sat thus for some time", accounts in his turn Krishnamurti, "I felt myself going out of my body [a rather common experience for Theosophists at this time], I saw myself sitting down with the delicate tender leaves of the tree over me. I was facing east. In front of me was my body and over my head I saw the Star, bright and clear. Then I could feel the vibrations of the Lord Buddha; I beheld Lord Maitreya and Master K.H. I was so happy, calm and at peace. I could still see my body and I was hovering near it. There was such profound calmness both in the air and within myself, the calmness of the bottom of a deep unfathomable lake. Like the lake, I felt my physical body, with its mind and emotions, could be ruffled on the surface but nothing, nay nothing, could disturb the calmness of my soul. The Presence of the mighty Beings was with me for some time and then They were gone. I was supremely happy, for I had seen. Nothing could ever be the same. I have drunk at the clear and pure waters at the source of the fountain of life and my thirst was appeased. Never more could I be thirsty, never more could I be in utter darkness. I have seen the Light. I have touched compassion which heals all sorrow and suffering" (5).

From that time, he seems to have undergone regular initiations outside the body, until about 1927 when his "full illumination" was completed. However, problems arose then because big parts of his speeches didn't really match anymore with what people have been expecting:

"When I began to think for myself", says he in one of his 1927's speech, "which has been now for some years past, I found myself in revolt. I was not satis-

fied by any teachings, by any authority. I wanted to find out for myself what the Word-Teacher meant to me and what the Truth was behind the form of the World-Teacher. Before I began to think for myself, before I had the capacity to think for myself, I took it for granted that I, Krishnamurti, was the vehicle of the World-Teacher because many people maintained that it was so. But when I began to think, I wanted to find out what was meant by the World-Teacher, what was meant by the taking of a vehicle by the World-Teacher, and what was meant by His manifestation in the world. [...] It has been a struggle all the time to find the Truth, because I was not satisfied by the authority of another, or the imposition of another, or the enticement of another. I wanted to discover by myself, and naturally, I had to go through sufferings to find out [...] Till I was able to say with certainty, without any undue excitement or exaggeration in order to convince others, that I was one with my Beloved, I never spoke. I talked of vague generalities which everybody wanted. I never said: I am the World-Teacher."

"[...] For sixteen years you have worshipped the picture which has not spoken, which you have interpreted as you pleased, which has inspired you, given you tranquility, given you inspiration in moments of depression. You were able to hold to that picture because that picture did not speak, it was not alive [...] Now that picture is beginning to get alive, and you cannot have anything real, you cannot have anything true, which is not alive. [...] Before, it was easy to say that you expected a World-Teacher and meant very little; but now you are face to face with the problem of that picture coming to life. Whether you are going to worship continually a mere picture, or worship the reality of that picture, must, of course, be left to the individual."

"[...] It is perfectly simple for me to go out into the world and teach. The people of the world are not concerned with whether it is a manifestation, or an indwelling, or a visitation into the tabernacle prepared for many years, or Krishnamurti himself. What they are going to say is: I am suffering. I have my passing pleasures and changing sorrows - have you anything lasting to give? [...] They want to see the living waters that flow under the bridge of human beings, so that they can swim with those waters into the vast ocean. And what you are concerned with all the time is how you are going to inter-

pret. You have not found the Truth for yourselves, you are limited, and yet you are trying to set other people free. How are you going to do it? How are you going to discover what is true, what is false, what is the World-Teacher, what is reality, if you have not cleared the stagnation from the pool so that it will reflect the Truth?" (6)

And in fact, two years latter, Krishnamurti decided to dissolve the organization built around him for the propagation of his teachings. The speech he made for this occasion, the 2nd of August 1929, in front of more than 3000 people and many thousands listening on the radio, deepens his reasons:

"I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organised; nor should any organisation be formed to lead or coerce people along any particular path. [...] If you do, it becomes dead, crystallised; it becomes a creed, a sect, a religion, to be imposed on others. [...] Truth cannot be brought down, rather the individual must make the effort to ascend to it. You cannot bring the mountain-top to the valley... [...] If an organisation be created for this purpose, it becomes a crutch, a weakness, a bondage, and must cripple the individual, and prevent him from growing, from establishing his uniqueness, which lies in the discovery for himself of that absolute, unconditioned Truth. So that is the only reason why I have decided, as I happen to be the Head of the Order, to dissolve it."

"This is no magnificent deed, because I do not want followers, and I mean this. The moment you follow someone you cease to follow Truth. I am not concerned whether you pay attention to what I say or not. I want to do a certain thing in the world and I am going to do it with unwavering concentration. I am concerning myself with only one essential thing: to set man free, I desire to free him from all cages, from all fears, and not to found religions, new sects, nor to establish new theories and new philosophies. [...] A newspaper reporter, who interviewed me, considered it a magnificent act to dissolve an organisation in which there were thousands and thousands of members. To him it was a great act because he said: 'What will you do afterwards, how will you live? You will

have no following, people will no longer listen to you.' If there are only five people who will listen, who will live, who have their faces turned towards eternity, it will be sufficient. Of what use is it to have thousands who do not understand, who are fully embalmed in prejudice, who do not want the new, but would rather translate the new to suit their own sterile, stagnant selves? ... Because I am free, unconditioned, whole, not the part, not the relative, but the whole Truth that is eternal, I desire those, who seek to understand me, to be free, not to follow me, not to make out of me a cage which will become a religion, a sect. Rather should they be free from all fears - from the fear of religion, from the fear of salvation, from the fear of spirituality, from the fear of love, from the fear of death, from the fear of life itself. As an artist paints a picture because he takes delight in that painting, because it is his self-expression, his glory, his well-being, so I do this and not because I want any thing from anyone. You are accustomed to authority, or to the atmosphere of authority which you think will lead you to spirituality. You think and hope that another can, by his extraordinary powers - a miracle - transport you to this realm of eternal freedom which is Happiness. Your whole outlook on life is based on that authority."

"[...] For eighteen years you have been preparing for this event, for the Coming of the World Teacher [...] - and now look what is happening! Consider, reason with yourselves, and discover in what way that belief has made you different - not with the superficial difference of the wearing of a badge, which is trivial, absurd. In what manner has such a belief swept away all unessential things of life? That is the only way to judge: in what way are you freer, greater, more dangerous to every society which is based on the false and the unessential. In what way have the members of this organisation of the Star become different? ... You are all depending for your spirituality on someone else, for your happiness on someone else, for your enlightenment on someone else ... when I say look within yourselves for the enlightenment, for the glory, for the purification, and for the incorruptibility of the self, not one of you is willing to do it. There may be a few, but very, very few. So why have an organisation? ... [...] You use a typewriter to write letters, but you do not put it on an altar and worship it. But that is

what you are doing when organisations become your chief concern. 'How many members are there in it?' That is the first question I am asked by all newspaper reporters. 'How many followers have you? By their number we shall judge whether what you say is true or false'. I do not know how many there are. I am not concerned with that. If there were even one man who had been set free, that were enough ..."

"Again, you have the idea that only certain people hold the key to the Kingdom of Happiness. No one holds it. No one has the authority to hold that key. That key is your own self, and in the development and the purification and in the incorruptibility of that self alone is the Kingdom of Eternity ..."

"You have been accustomed to being told how far you have advanced, what is your spiritual status. How childish! Who but yourself can tell you if you are incorruptible? ... But those who really desire to understand, who are looking to find that which is eternal, without a beginning and without an end, will walk together with greater intensity, will be a danger to everything that is unessential, to unrealities, to shadows. And they will concentrate, they will become the flame, because they understand. Such a body we must create, and that is my purpose. Because of that true friendship - which you do not seem to know - there will be real cooperation on the part of each one. And this not because of authority, not because of salvation, but because you really understand, and hence are capable of living in the eternal. This is a greater thing than all pleasure, than all sacrifice."

"So those are some of the reasons why, after careful consideration for two years, I have made this decision. [...] You can form other organisations and expect someone else. With that I am not concerned, nor with creating new cages, new decorations for those cages. My only concern is to set men absolutely, unconditionally free." (7)

And so went Krishnamurti, alone, in the world. He started to become prominent again in public eyes around 1933, partially as a result of Aldous Huxley's attention. By that time, his approach had changed, he did not have to address himself to a specific spiritual public, but to all. This is the Krishnamurti best known to the world - constantly remolding his basic views into new, but non-technical, words, and carrying them over on every continent.

Since 1974, Krishnamurti also organized in his Brockwood Park's children

school, near Winchester in the UK, annual meetings with various Nobel Prizes, among which David Bohm, Fr. Capra and Karl Pribram; most of whom have promulgated in the advanced physics what has been sometimes referred to as "The Gnose of Princeton", where the universe and consciousness are found to be related.

Krishnamurti died on the 17th of February 1986, at the approximate age of 90 years. Upon learning his death, Prime Minister R. Gandhi said "His death impoverishes our country and the world". His mother, Indira Gandhi, had a profound admiration for Krishnamurti. Pandit Nehru, father of Indira Gandhi declared that Krishnamurti was the greatest philosopher India had given to India. Bernard Shaw said of Krishnamurti "It's the most beautiful human being I ever met". The Queen Elisabeth of Belgium declared that Krishnamurti and Einstein, whom she knew personally, were the most exceptional personalities she had come across.

Due to his peculiar approach, the impact Krishnamurti had on society at large is hard to estimate. But in 1981, when I went to listen to his last talk on the European continent in Amsterdam, The whole "Concert Gebouw" was so filled during the two days speech that video display of the conference room had to be set up all around for various additional groups; and two full pages of the main Dutch newspaper were consecrated to the event. He also published more than 80 books, many of which are to be found in most bookstores around the world.

- (1) Bulletin 37, Krishnamurti Foundation, 1979, p.5
- (2) 'The Years of Awakening', Mary Lutyens, John Murray Publishers Ltd, 1975, p.21
- (3) ibid. p.158
- (4) ibid. p.156
- (5) ibid. p.159
- (6) 'Who Brings the Truth', The Star Publishing Trust, 1928
- (7) M.Lutyens, op.cit., p.272

THOUGHTS OF A SEPTUAGENARIAN SCIENTOLOGIST No 11

One of my correspondents from outside Britain wrote to me asking that I should deal with the subject of why it is that some people, at high AA levels and training, still do not apply the basic principles of Scientology, such as maintaining good ARC, in their everyday lives. This is something that is really a matter of individuality and the amount of free theta that one has when reborn into present lifetime. I was reading a work on esoteric astrology when I came across the following:- "The experiences through

which we have passed in remote ages have been worked into the very fabric of the soul itself and are there contained as an innate faculty, something that is born with the child and that often begins to show itself in the earliest years of life with little or no guidance or tuition from parents or teacher, and which, if not so born, is practically not acquired at all during life". I feel that this has some relevance to this particular subject.

In the occult religions there is the belief that when the spirit reincarnates it brings only part of its memories so that in occult, or esoteric, astrology the Sun refers to the total beingness, or individuality, whilst the Moon is concerned with that part of the total beingness being expressed in the current incarnation and is called the personality. Sometimes the Moon is far stronger than the Sun in its influence and this is very likely to produce a very materialistic outlook with little concern for the deeper, spiritual matters. The personality is also referred to as the Soul. In Scientology this distinction might be expressed in terms of the philosophy as being represented by the Sun and the technology by the Moon.

It was earlier this year that I came across the concept that has, apparently, been around for quite a while although I hadn't heard of it, namely that the Static and the Thetan are not synonymous terms but that the Static creates thetans. This is an advance on the occult view since this particular concept has not been stated in anything that I have read. It is an idea that could explain a lot - and did for me. The theta/MEST theory was something that was very much to the fore in the early days of Scientology but doesn't appear very much in publications these days, especially those that are concerned more with the Great God Tech rather than with the underlying philosophy. Even the Tech Dictionary doesn't say very much about it. Briefly, then for those who are not fully acquainted with it, a thetan comes into contact with the enturbulance of MEST and endeavours to instill some measure of order into it. In the process of doing so he becomes enturbulated himself, to some degree and so retires from MEST to recover from the experience. He then returns and repeats this cycle of action. So, at any time he has part of his life force (theta) enturbulated (entheta) and part that remains unenturbulated. This last is called Free Theta. Since we are all individuals who are totally unique, or so many of us believe, the ratio of free theta to entheta is exceedingly variable. Those in whom the entheta is very predominant are those who are unlikely to come anywhere near Scientology at all.

On this point, LRH said that the goal of those who are below the level of survival on the Tone Scale is the goal to succumb. One would not, therefore, expect such people to come into Scientology. This, however, is not necessarily so. An unfortunate upbringing by well-intentioned but misguided parents can push a thetan down the Tone Scale to a quite low level but if he has a sufficient amount of Free Theta this will take precedence over this low level and the urge to survive will still be there. In coming into Scientology, this person will often make very rapid progress. I am not being theoretical here but speaking of my own experience. As I mentioned in an earlier article, I was a good 1.1 prior to coming into our movement.

Free Theta, then, can be regarded as a measure of the individual's spiritual evolution. If you have had a long or close experience of Scientology you may have become aware that some people get through their levels of processing and training very slowly whilst others do it very quickly. By this I do not mean that they fail to do things properly and fully but, simply, that they become aware of things far more rapidly, or

slowly, than others do. This question of rapid cognition is the subject of the PDC lecture No. 52 which is entitled:- Memory, not human. This is the memory of the thetan himself and occurs, especially where there is a lot of Free Theta. As LRH once said, the more that you know about Scientology, the more you realise that you have always known it.

Entheta is a heavy barrier to this type of memory whilst Free Theta tends to break these barriers down. This, of course, is the action of processing but it is also true that the old patterns of life can still tend to persist so that the basic principles of Scientology can become only theoretical and not put into practice. It can be observed that Free Theta can bring a lot of intuitional knowingness and what are called the Theta perceptics.

It should be realised that the Scientology grades of processing, as we know them today, are mainly "Negative" processing, in the sense that they are designed to make us free from unwanted barriers that are hindering our progress in life. The fact that one makes positive gains depends, to a large extent, upon the sort of being that one is at this phase of earth life in the terms that I have outlined already. LRH said that a cleared Hottentot is still a cleared Hottentot, referring to the type of environment to which a Hottentot is accustomed. One doesn't have to be a Yahoo to be unaware of the higher principles of living, as a practical thing, and it is here that the whole subject matter of this article is concerned.

In the early days there was "creative processing" which worked wonders for those who were able to do it but so many were unable to use it effectively that it had to be dropped in favour of other processes that undercut these basic problems to give rise to the modern techniques. Even though creative processing was mainly used in getting rid of ridding oneself of unwanted conditions by the use of mock-ups, they did so by strengthening the thetan's creative abilities so, really, this was very positive processing. Much information is given in the PDC lectures on the use of these techniques on a totally positive line and here, I feel, there is still scope for their use by completed AA 7's. In some ways it follows the ancient practices of occultism.

I hope that you can see where this is leading us. The ratio of entheta to Free Theta is improved by the reduction of barriers but it does not do all that it could to build up the positive side. It does not, of necessity, produce great self-awareness. Hence we find these great differences in personal behaviour and in the direct application of Scientology principles amongst people of the same training/processing levels. Training includes the teaching of the fundamental theories but it does not follow that the trained person will apply them to his daily living and, unless so applied, they remain nothing more than theories. A theory is as good and as true as it works - for the individual. It does not, necessarily, work for all.

If I may be personal, I will relate a little of my last visit to Saint Hill where I ran into an excellent illustration of this. I had a D of P interview at which the lady who had previously seemed at a high level became covertly hostile and perverted my communication. Then came a female Ethics Officer who appeared never to have heard of ARC and was openly hostile. Both these women were highly trained and at a high OT level. I have, indeed, noticed over the years with experience in both London and Saint Hill Orgs that some of the staff, though not all, were at a very noticeably lower tone level than those with comparable training/processing levels outside the Orgs. Why the Orgs tended to attract and employ this type of person is something for you to ponder, should you care to do so.

I have had only a comparatively short contact with one AAC in this country but there I found the staff to be everything that once could desire. Absolutely lovely people who went out of their way to be helpful in every possible way. The same applies to the auditor to whom I went for the 'L' rundowns and my AA6 and 7. This is not necessarily true of other Independent Orgs since my correspondent was giving his experiences from a country outside of Britain.

To summarise, then, the degree to which an individual is likely to apply the principles of Scientology to everyday living will depend upon the sort of personality that he really is. This leads into another and much deeper subject of the nature of good and evil which appeared as No. 7 of "Thoughts".

If one comes up against once of those lower toned staff members one may decide to remonstrate with him and indicate his failure to practice what he is supposed to be teaching. What happens next? Staff members like this will usually try to protect themselves with Scientology Ethics. They will never admit that they could possibly be wrong. I find it very amusing that whilst LRH made a very clear and emphatic distinction between ethics and morals he labelled Scientology "ethics" and such when, of course they are morals since they are considered to be enforceable whereas ethics are not since they are the individual's own principles of living. In this country the often harsh ethics of the C of S have been set aside by the Independents in favour of understanding and the application of common sense. It was reported to me by this same

correspondent that in other countries there are Independents who are still adhering to the C of S idea of Ethics. This is a thing which the individual Scientologists must deal with. When the C of S tried this sort of compulsion on me I simply walked out and didn't return - which was the best that I could manage at the time as I was in something of a state of shock at the unexpected treatment that I had received. I would probably handle it differently now that I am a completed AA7.

This sort of "ethics" is a clear indication of weakness on the part of any Org which uses it, implying an inability to cope in a more rational way. It is a use of force and as the SF writer, Isaac Asimov, wrote - force is the final refuge of the incompetent. In my article on Thought I wrote that one must NEVER use one's powers of thought to try to overwhelm another into doing what you want him to do EVEN FOR HIS OWN GOOD. Another correspondent said that this should be made into a large notice and prominently displayed in every Scientology Org. Often the intention is good but there is an old saying that the road to Hell is paved with good intentions.

Play your part in keeping Scientology pure - which means keeping it free from being muddled up with good but misguided intentions. Scientology is for the benefit of you, the individual, and not for the Orgs who fail to recognise and realise this. Orgs that keep their comm. line clean will survive, as will individuals who apply the workable principles to daily living.

Leonard M. Dunn

Book Review

Frank A. Gerbode, M.D.
Beyond Psychology

This is an important book. The author is a physician, a psychiatrist, and also trained in philosophy. His work outlines a new subject — metapsychology — embracing the origin, structure, and function of the mind, and the relationship between the person, the mind, and the physical universe. The writer links a theory of personal experience and action with a theory of personal disability. For this purpose, Gerbode discusses in some detail a number of specific procedures that can be applied in a systematic fashion to provide relief from personal pain, stress, and perceived difficulties.

The method described by Gerbode does not seek to impose a particular world-view on clients, unlike those of Freud and Jung. At the same time, it provides more specific directions than is customary in the therapeutic approach followed by Carl Rogers and associated schools. As Gerbode puts it, he has "tried to adhere to experiences that are completely duplicatable from person to person," a system of traumatic incident reduction that has indeed proved widely successful. Gerbode avoids the temptation to which so many great system builders succumbed in the past — he does not try to create a "Gerbodist" world-view, but instead one that is capable of refinements and revision. In order to make his work more easily accessible, the author furnishes an extensive glossary and avoids alike an overly specialized terminology and an excessive use of acronyms.

Gerbode divides his work into three major sections. The first presents a general theory of metapsychology that deals with the individual person and his world, ability, the anatomy of experience, the genesis of personal reality, personal relationships, and associated topics. The second part analyzes basic disabilities and the many forms they take. The third section describes enhancement techniques that can be used to help people. (He deliberately avoids the term "therapy", as he eschews a purely medical model.) The value of the book is enhanced by numerous illustrations, explanatory appendices, and a comprehensive index. It is hoped that this study will attain that wide readership and extensive practical application which it richly deserves.

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