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A smaller than usual Recon this time. I thought I should publish now as there were a couple of news items that would otherwise stale date. There is a small item on Aikido by Graham Christian in this issue. I hope to write an article myself on the subject in a future Recon.

In the next Recon I will be devoting a lot of space to Avatar. For those of you who have not heard of Avatar, you will have to read the next Recon. Anyone who would like to write an article on Avatar, please do. My only criteria will be that I will not publish anything which is a personal attack on Harry Palmer.

Well today is 15 December, so if I get my finger out and get this Recon to you before the 25th, "Happy Christmas", if I don't then "Happy New Year" (or Easter).

Gary

ATTACK TALKS !



The most important event since the last Reconnection, and for me one of the most important events in all of history, was the birth of my daughter Elisabeth Rosalind on September 9th. She emerged very quickly - Noella and I arrived at the hospital just after 9pm and she was out in the world at 10.31. She is sweet-tempered and beautiful.

SPAIN

Towards the end of November, Spanish police raided Scientology organizations (including Narcos) in Madrid, Barcelona, Valencia, Alicante, Seville, Jerez, Bilbao, Burgos and Ondaroa. The raids coincided with an 'event' at the Hotel Melia Castilla in Madrid. 69 people were arrested, including President Heber Jentzsch. Several were immediately released and some of the foreigners have been deported.

The raids came after a nine-month investigation, including phone-taps, headed by Judge Jose Maria Vazquez Honrubia, who described Scientology as "a multi-national organization whose sole aim is making quick money under the guise of doing good". The Judge said that the Narconon clinics were dirty, run by untrained staff and functioned as little more than recruiting centres for Scientology. According to the Judge the charges may include extortion, fraud, coercion, forgery of public documents, tax evasion, illegal association, failure to meet social security payments, and placing restrictions upon individuals' freedom. The police are also investigating allegations that teenagers have been kidnapped by the Scientologists.

Scientology spokesman John Fox told the press "clearly Spain has not shaken off its fascist past and I am outraged that the new Democracy should fall back into totalitarian methods of suppression". Heber Jentzsch probably did not increase his popularity by talking of a return to the Spanish inquisition. Scientologists are given to exaggeration, and Heber probably wouldn't know a sanbenito if he saw one. His statement is probably hyperbole, unless he is actually put on the rack before being ignominiously deported as an undesirable alien.

HEARTBREAK HOTEL

The Daily Mail of November 21st reported that Elvis Presley's daughter (and heiress), Lisa, "is said to have left her husband after five weeks of marriage". 20-year old Lisa, who is pregnant, allegedly "could not stand the spartan life in a Church of Scientology compound". Which is strange, as she has been a Sea Org member for some time, so should be used to the spartan life by now.

THE INSTITUTE

We were pleased to see Sarge Gerbode and Gerry French in November. The Institute for Research into Metapsychology still prospers. This year the Institute has been working with Vietnam veterans suffering from 'Post Traumatic Stress' ('PTS' - an interesting coincidence). In a brief visit to Palo Alto in the Spring I met one of these veterans. He had been suffering from intrusive thoughts which led him to uncontrollable outbursts of violence. This had continued since his tour of duty in Vietnam in the early 70s. We spent about an hour together (having been inveigled into stuffing an issue of the Institute's Journal). Having spent seven months in a Veterans hospital (where he was still resident at the time of our meeting), he left no doubt that the 'orthodox' approach had failed him. It was also apparent that the Institute's Traumatic Incident Reduction had changed his life markedly. They are expanding upon their success in this line.

On another topic, if Sarge and Gerry come your way, find guitars for them both. I was the fortunate audience to an impromptu recital ranging from Elizabethan music (Sarge also plays the lute) to 'Summertime' and selected songs from 'My Fair Lady'. They could both have made a living on the concert stage.

BARE-FACED MESSIAH

Russell Miller's excellent account of the life and times of L. Ron Hubbard was released in paperback in the UK in October. The original cover photograph, to which the Scientologists claimed copyright during their abortive attempt to prevent publication here, has been replaced with a lurid airbrush painting of a caped commodore surrounded by sirens. If you haven't read the book (shame on you) you can no longer claim that the cost is prohibitive.

US residents are less fortunate. Despite a Decision in New York in his publisher's favor, Miller's book is still under temporary injunction pending appeal. The Decision was unusually long - 86 pages not counting appendices - and highly detailed, largely because of the controversy surrounding the Appeal Decision in the recent Salinger case (where the author of 'Catcher in the Rye' successfully sued to prevent the publication of material from his private letters in a biography). Miller's publisher claimed 'Fair Use' of the quotations in the book, and the suit was solely for copyright infringement. In none of the litigation against Miller (in England, Canada, Australia and the US) have the Scientologists claimed inaccuracy in Bare-Faced Messiah. As the New York Judge put it: "Hubbard's followers might well wish to prevent public dissemination of some of Hubbard's utterances". He added, "The record contains substantial indication that plaintiff's primary interest is to destroy a book that is hostile to the Hubbard image. Hubbard's executor [Norman Starkey] testified to the effect that he would never license the Hubbard copyrights for use in a book that was critical of Hubbard." The Judge summed up with these words: "I have no difficulty concluding that this is one of those special circumstances in which the interests of free speech

overwhelmingly exceed the plaintiff's interest in an injunction. As a practical matter, an injunction would kill this informative book ... The injury to freedom of speech would be significant. The public would be deprived of an interesting and valuable historical study ... I conclude, notwithstanding some small degree of infringement, that a permanent injunction should be denied."

TIME MUST HAVE A STOP

Delving as ever into the obscure - what would you say to a novel by the author of 'Brave New World', 'Island' and those several other books recommended by the Commodore (sorry, Admiral) at various times? The novel is called 'Time Must Have a Stop', and was published in 1945 (13 years after 'Brave New World', and 15 before 'Island', if I remember aright). I first read 'Time Must Have a Stop' in 1974, since then I have read it again four times over, which is exceptional in the extreme. Reading a book once is as much as I can usually manage.

Of course, the book has long been out of print, or I wouldn't be reviewing it. The central character is an articulate but tongue-tied teenager whose great misfortune is an angelic countenance. He wishes desperately to take his place among the idle aesthetes, but suffers under a socialist father (beautifully characterized by Huxley, down to the last scrubbed white-enamel detail). The boy, Sebastian Barnack, visits his uncle in Florence, encountering sex, religion and fascism in a series of very fell swoops. The twist which underlies the novel is Huxley's reason for writing it - a fascination with the Tibetan Book of the Dead. For anyone interested in Huxley's move from cynicism to hope, this book marks a turning point. It is precisely and humourously written, with some of the finest drawings of character I have ever read.

Having carried the story, and made many elegant points, Huxley gives an interesting assessment of the post-war world (and remember, the book was published in 1945). For example:

"In politics we have so firm a faith in the manifestly unknowable future that we are prepared to sacrifice millions of lives to an opium smoker's dream of Utopia or world dominion of perpetual security. But where natural resources are concerned, we sacrifice a pretty accurately predictable future to present greed. We know, for example, that if we abuse the soil it will lose its fertility; that if we massacre the forests our children will lack timber and see their uplands eroded, their valleys swept by floods. Nevertheless, we continue to abuse the soil and massacre the forests. In a word, we immolate the present to the future in those complex human affairs where foresight is impossible; but in the relatively simple affairs of nature, where we know quite well what is likely to happen, we immolate the future to the present."

And, turning to metaphysics: "because knowledge, the genuine knowledge beyond mere theory and book learning, was always a transforming participation in that which was known, it could never be communicated - not even to one's own self when in a state of ignorance. The best one could hope to do by means of words was to remind oneself of what one once had unitively understood and, in others, to invoke the wish and create some of the conditions for a similar understanding."

A fine and fascinating work. Order it from your library today.

FIVE YEARS

I sometimes wonder if David Bowie's song about there only being five years left was a joke at the expense of the two Scientologists in his band. It was released at about the time that Hubbard reissued his 1967 prediction that there were only five years left (the 1967 issue was simply re-dated 1972). Well, putting those five years aside, we can now celebrate five years of Reconnection, making it the oldest surviving organ of the Independent field. Maybe Gary should embarrass me by reprinting my fervent early articles to show what a back-slider I am.

The next five years will be taken up with Avatar

if it continues at the pace it has established since its inception in February 1987. Among ex-Scientologists delivering Avatar are Ingo Swann, Mark Jones, Jack Horner, Merrill Mayo, Virginia Downsborough, Amos Jessup, Frankie Freedman and Mary Maren. Irene Mumford, the originator of Dianasis, has recently attacked Avatar, and been supported by Otto Roos. Sarge Gerbode, having done Avatar, has expressed caution. Gary claims that he is going to take up the matter in the next Reconnection, so if you have anything revealing to say about Avatar please write it down and send it to him.

Notes on Standards

The word "standard" cannot be defined or applied without the use of comparison. A standard becomes a standard only after a comparison of views, procedures, or results, depending on what the activity is. When a standard has been reached and agreed upon it brings order into confusion as it is a stable datum to work with. Almost everything that is produced in our societies have order brought into them by the setting of standards. Even the illicit, black market drug trade has standards in the quality and quantitative measures of drugs sold.

When a client comes along for counselling he does so because he is to some degree or other in a state of confusion in one or more areas of his life. He is looking for new or improved stable data in the areas that he has been operating on, as these have empirically not worked.

So called standard procedures may have already been applied and produced no result or only partial result.

Invalidation of all the standard procedures applied would probably be incorrect and may worsen the condition due to deletion of stable datums. Yet changes need to be made that might include a criticism of the validity, workability, or more often, appropriateness of the standard procedures used.

Failure to achieve standards has sometimes been explained away by failures to apply the technology the stable datums in a subject. While the quality of application and the teaching of it is obviously important it would be wholly inappropriate to chastise an well trained 18th century physician for a failure to cure a patient of smallpox.

Once standards have been established however they can become subject of the worst side of conservatism. As a standard is a stable datum actively resolving confusion then "don't change it" is the natural answer from those who would otherwise be confused. An insistence that a standard is perfect prevents observation and subsequent improvement to a higher or better standard.

Prior to 1971 the standard monetary system in the UK was pounds, shillings and pence with a basic unit of Twelve. Twelve pence to the shilling, Twenty shillings to the pound. This was changed, in face of considerable resistance to the decimal system. A system easier to use, aligned with other countries, and easier to teach. Some confusion was generated as the change took place but I think everyone will now agree the decimal standard is a better one.

Successful sciences and systems are expected to develop. Such development might involve questioning even its very basic tenets. Recently a couple of scientists have questioned the "fact" that no particle can move faster than the speed of light and set up an experiment to prove it. While the results themselves were questionable the point is even basic ideas, beliefs or facts must not,

and should not, be free from scrutiny.

Questioning of a subjects basic tennets can be overdone to the point of invalidating an entire subject which then because it falls into disuse cannot develop at all. Observation of phenomena necessarily precedes a solution to it and there maybe an elapse of a considerable amount of time between the two. In the medical and pharmaceutical professions efforts to close the gap in one instance gave us Thalidomide babies. NASAs efforts to reduce time resulted in seven deaths and their programme put back several years.

Contained in the definition of the word standard is the word adequate. The technology we are using today in the field of the mind is adequate only in certain areas and is inadequate in others. Certain organisations such as Institute for Research in Metapsychology are going for more adequate technology and research into areas where technology is inadequate.

Some other organisations who depend on, or depended on, the dogma and doctrines of one person have either settled for their existing standards and insisted upon keeping them as they are, or have rapidly produced new standards, new solutions a solution hungry public. (ironically both of these groups are organisationally similar, insular and authoritarian.)

The creation of confusion by compulsively changing basic standards is clearly counter productive. Refusal to improve standards results in stagnation. Rapidly invented untested authoritative ideas laid in on people by insular groups eventually have to be undone.

There is a balanced view. Progress can be made which is innovative yet sound. Existing standards can be validated or improved with a minimum of confusion. This work is being carried out and is not asserted to be above criticism, unlike some other organised mental technologies I could mention.

Decimilization did not kill us and proved to be a good thing. Sound and productive changes can and are being made giving us better standards. Let us preve and enhance bona fide technology without being blinkered or too conservative. Let us not produce spiritual Thalidamides with reckless untested procedures which exploit our spiritual goals.

Steve Bisbey.

This 'personality test' was frightening

I WOULD like to express utter disgust at the way I was manipulated by an organisation which calls itself the Sunderland Dianetics Society.

While walking in Fawcett Street one afternoon I was approached by a young man. I was naturally suspicious when he asked me to help him with questionnaires. He said to me: "Would you like a free personality test." I was quite taken aback, but thought it worth finding out what he had to offer.

I followed him up several flights of stairs which eventually led to a couple of offices, where one or two young people were seated filling in papers. A young man then told me how to complete the questionnaire and I proceeded to answer the 200 questions in front of me.

When I had finished the person invigilating began to "mark" my paper. I was then taken into another room where a woman was holding some type of graph,

supposedly depicting my very own personality.

The lady in question then informed me that I was virtually clinically depressed and severely unstable; she told me that I would either be a drug addict or an alcoholic in the near future, and she went so far as to assure me I would commit suicide before the age of 30 (I am now 20!).

However, she reckoned she could prolong my life indefinitely if I could somehow manage to part with £154 to pay for my 12 hours of "therapy" to overcome my inner "twisted" self, and enter into a state of permanent well-being.

The whole interrogation lasted about one hour, in which time I was asked personal financial questions and

asked to part with whatever cash I had on me as downpayment on a paper-back to the cost of £3.50.

I left the premises in a blinding rage simply because I felt what had appeared to be an innocent questionnaire had turned out to be quite a frightening experience.

I feel that many young people could be conned and that those on the brink of any form of depression may just be pushed over the edge when confronted by organisations such as this.

The answers I gave were truthful and I am quite sure I am a stable and happy young person who was sadly made to feel like a complete freak by these people.

An irate young person
Sunderland

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ADVANCED AIKIDO

What is it

Aikido is a martial art which was introduced by a Japanese man named Ueshiba. In the '30s he was Japan's top swordsman but he wanted to discover the truth about "himself" and set out to discover it through what he knew, Martial Arts. This ended with a great realization and the putting together of AIKIDO.

Aikido means AI = Harmony
KI = Theta or theta flow
DO = The way

How do you, or can you, being a spiritual being with a body harmonize with life and living and all it throws at you? This was the problem - practising Aikido was his answer. It worked for him, it is working for others, it will work for you.

The emphasis is on validation of self; no validation for physical universe, strength (physical), unharmonious thoughts, etc. Based on the fact that all beings are basically good, the intention is harmony - active harmony - not a weird idea.

To put it into perspective in Scientology terms, it is a process - a doingness not a thinkingness - using a partner to practice on. In Aikido the partner "lends" you his/her body, you perform a movement and practice it until YOU did it, not a machine, not using FORCE, not using tricks, but by being yourself, now, in present time, respecting your partner in present time, moving in harmony, with control (tone 40), and not with the intention or fight or make wrong, or competition, but with the intention of love and protection.

Yes - affinity in action. And protection?

Yes - obviously someone attacking you is about to commit an overt which is against their basic nature, so you are practising protecting them from themselves, so you see the

responsibility needed.

Well, that is a basic outline of the subject. Many wins are made in Aikido, but it is there for you, it is there for use. It is not a replacement for Scientology. Those of us who have done it whilst also having auditing know that it is an alignment with all the basics of Scientology - there is no clash. We are the most avid supporters of Ron's works; in fact we are in FULL agreement with them - we offer our assistance.

Graham Christian

"Almost everything I have studied and observed has been evaluated otherwise somewhere" LRH, Tech volume I p.374

"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". Cyril Vosper, 'The Mindbenders' p.21

THOUGHTS OF A SEPTUAGERARIAN SCIENTOLOGIST NO. 12

Since I have started writing these articles I have found that when I have thought that I have been stating the obvious that some of my readers have often found that this represents a new point of view for them and have, in fact, shown considerable appreciation of this. So I am going to state what has seemed quite obvious to me in regard to the subject of helping others. I should also like to mention that whilst we may accept things as being true we do not always put them into practice. I know that I often fail in this respect.

It is widely felt that to give help to others is something very desirable. L.R.H. had what I consider to be a very valuable aim and which I endeavour to put into practice, namely, that a being is as valuable as he can serve others. But what about that often quoted idea that if you want to make a man your enemy then help him? It would appear, therefore, that rendering service to others is not always such a straightforward matter as we would like it to be.

There are, naturally, two distinct parts in regard to help, the first being the helper and the second being the person to be helped. It is necessary to take into account each of them when considering this subject. Failures in help can arise from either of these two terminals whilst successful help really needs both of them in co-operation in order to be fully effective. Once thing that is not always recognised is that one cannot help a person who, for whatever reason, does not want to receive help, or perhaps, not the sort of help that is being offered.

A lot depends upon the tone level of the two terminals. A person who is really stuck in apathy cannot possibly respond to any sort of survival help since the only goal that is left to him is that of succumbing. Whether or not one should help a person to succumb is an interesting point of ethics which you might care to ponder. A person may work towards the shedding of his body for various reasons, good or bad. Here one enters into the vexed question of suicide and euthenasia. Should a person be given help to achieve either of these aims? One person who is at a low tone level may wish to end his physical existence in order to escape from a problem or from the consequence of his actions. This is often termed "the easy way out" which it is not. A person leaving his body with problems will usually take them with him but, death can sometimes key out the part of the bank that is producing these problems. On the other hand we can have a high toned person with a body which through age or accident is in such bad shape

that he wishes to drop it and take on a new one in order for him to achieve survival goals that he is prevented from doing with his present body. Since it is the help aspect that we are considering here we have to look at the ethical aspect of whether or not one should render the help desired. Since ethics is a purely personal matter then the decision must also be a personal one, especially if it means that one acts in a way which is contrary to the laws of the land or to the current moral situation.

There are people who are of no help to others, according to the other terminal involved. There are those who refuse to give help on various grounds. The attempt to help which does not succeed - failed help - is known to be a very abberative condition but, perhaps, this also applies to a person who fails to receive the help he thinks he should receive. Sometimes a person will be justified in refusing to help another in the way which that other expects because to do so could damage that person in spite of his expressed desires. Consider, for example, the alcoholic or drug addict who desperately seeks financial assistance to enable him to buy the drink or narcotics that he considers that he needs. Pandering to him will help to enslave him still further. This can also be the case when a refusal of help occurs because it is doing something for person which he should be doing for himself. Take the case of a person who is careless and irresponsible with money. To give more money to him does not help him to manage his affairs better. It is said somewhere, I cannot remember the source, that if a fool persists in his folly he will attain to wisdom.

A quite different situation is where help is obviously needed but the person who could give it is "too busy" or too self-centered to be willing to give up the time. There is a case that I know of where a mother fails to encourage and help her children to be creative, although she herself is constantly engaged in creative activities, because she hasn't the time to help them, or says they would make too much mess. That she does not have a very satisfactory marriage may be a contributing factor since her creative activities are an escape from the marital situation.

Looking at the refusal to help from the point of view of the opposite terminal, we find the example of the Senior Citizen who is in a very bad financial state and is in need of the State help that is available to him to cover the necessities of life but who has the false pride that leads to him refusing the Public Assistance that is his right. Then, too, we have the willing but low toned helper of the 1.1 variety who tries to help others by forcing their tone level below his own so that he can help them by bringing them up to his level. It is hardly surprising when such help is refused. We also have the person who is stuck in a go-it-alone consideration where there is the compulsive feeling that he must not be helped by others but must do it himself. I used to be like this at one time but have learnt greater wisdom since those early days. It is a fact that this attitude can be a result of a GPM which enforces aloneness, but it can and does enforce other things too. There is a vast difference between this and the taking of personal responsibility. I could add here that in the old days of the '50s L.R.H. expressed the idea that P.C.s should take responsibility for their own cases. It was my doing this in NOTs that brought me out of the C. of S. and into the Independent field.

An offer of help will be refused by some if it is of an unorthodox nature. I have experienced this in regard to such things as Scientology and spiritual healing. It was frequently said in the early days of our movement that those who were most in need of it would never come near it. From this we can begin to see that to help another the help must be of a nature that the other person is willing and able to accept. Here the question of the other person's acceptance level has to be considered and this level is often incredibly low.

Now I would like to consider the subject of enforced help. There are the "do-gooders" who insist on helping others "for their own good". There is the quip that it took three Scouts to

help an old lady across the road - mainly because she did not want to go. Help that is given without being requested is a form of enforced help and when this is given without sufficient knowledge this can be fatal. When I was a speaker on the Spiritualist platform I gave a revised version of the story of the Good Samaritan who took away the victim who had fallen among thieves and been injured. This killed him because the Samaritan did not know enough about the injuries to recognise the treatment that was needed and that he shouldn't have been moved until competent help was available.

Looking at the other terminal, a person can enforce help from another person by using emotional blackmail. This is very liable to produce as much resentment as that which arises when unwanted help is forced on another person. This often results in unwilling help being given to the person who is quite capable of acting without such help but is too lazy to do things for himself or who is using this ploy to gain constant attention. Help is given rather than be subjected to an emotional outburst. Somewhat similar is the evaluative help which takes the form, or something of the nature of, "you really ought (ought not) to.....". This may well be for the recipient's benefit but this sort of approach can often cause ordering against the well-intended and, maybe, valuable advice. I have found that the form "have you ever considered that.....might help you?" works better and leaves the other person with the full freedom to consider the matter without pressure. An answer of something like "yes, I know that I ought to but I don't seem able to" can open the door for the person to request that help be given.

Help given or offered by children can present difficulties. Johnny wants to do up his buttons but mother has to get to the shops before they close and does them up for him. Resentment! Mary wants to help by wiping up for mother but she drops and breaks too much crockery so her help is refused. More resentment! Good communication is obviously desirable but children, and adults alike, are not always willing to listen to reason. There are plenty of examples of this.

There are many who are in desperate need of help but are too diffident to ask for it even though they have been told that help will be given willingly whenever it is wanted. Another point is that if an offer of help is accepted then it must be the help that the person really needs and not what the helper thinks he should have. A starving person, for example, needs food and not religious tracts. Too much help can be as bad as too little so that one should give help in moderation and not overwhelm the other person with too much at once. The manner of helping is, of course, important. One must never render help in such a way that it humiliates the other person or gives him feelings of inferiority, invalidation or inadequacy. This is particularly liable to happen when a very competent person has been rendered incompetent in some way - perhaps by a devastating loss or by an incapacitating injury or illness. "I never thought I'd be reduced to this" is a typical outcry of this sort of situation. This particularly, is the type of situation which, if mis-handled, leads to resentment and the making of an enemy.

If a person offers a low-toned level of help to a survival person it will be gently and politely turned down but if you really want to see an explosion of resentment try offering survival help to a thoroughly non-survival person.

There is a very interesting ethical point in regard to what is known as the Law of Cause and Effect. That which a man sows shall he reap. Whether this occurs at the dictates of others such as the Lords of Karma, who are a part of the beliefs of Eastern religions, or whether the person draws the needed conditions to himself is beside the point but it could be that in helping a person, apparently in dire need, one might be preventing him from experiencing that which he needs in order to feel the effects for himself which he has caused others to feel. Is preventing him from having this experience helpful or not?

The best and most valuable sort of help is that which enables another to help himself. I know of a case of a man who retired and whose wife was a keen gardener. They moved and he wanted to try growing some vegetables. He got so far and then asked his wife to teach him what he should do next. Instead of doing this she took the job out of his hands, did it all herself, and then told everyone that he hadn't the persistence to continue. There are circumstances when immediate help has to be given to us providing food, for example, when a famine occurs but one of the greatest relief organisations, Oxfam, is as much concerned with teaching people how to make the best of their land and providing services which will tend to prevent further famines.

What I have offered here are just a few things to consider but it should be realised that there are always exceptions to any general principles since we are dealing with beings who are highly individualistic and what may work well with, perhaps, the majority of people will entirely fail with the rest. Here I have dealt only with helping others but self help is equally important and that I want to deal with in another article soon.

BULLSHIT or, ECOLOGICALLY UNSOUND TALKING

I believe that an environment of ecologically sound conversation is required in order to progress on the road to OT.

This article is brought to you as part of my campaign to improve the rigour of speech in MY (the author's) universe. (You may consider this selfish of me, but YOUR universes only exist in MY universe. In other words, take me away and YOU cease to exist. Frightening, eh?)

Having been trained on the data series, I looked at ways of improving conversation by listening to conversations full of outpoints. The word that leapt to mind to describe these sorts of conversations was BULLSHIT.

There is a wide variety of Bullshit to be found in nature, and our team in Sussex have been hard at work collecting and classifying the many genres and species. They have so far made two specific distinctions of bullshit: a) it is a lie because it is a postulate that invalidates or negates a previous postulate; b) the Bullshit is intended to make the originator look good in the eyes of others and/or himself.

Here follows some examples of commonly heard Bullshit phrases to ponder on and spot in others, and heaven forbid, in yourself. If you are VERY very brave, you will even twin up with a close friend for mutual coaching, and alert one another whenever one's twin emits any Bullshit. Note that the assertions made below are NOT "true", they are heuristic assumptions (ie if they work for you then they count as true.)

"I WAS LATE FOR MY APPOINTMENT WITH YOU
BECAUSE THERE WAS A TRAFFIC HOLD-UP ON
THE M25"

Given the frequency with which there are hold-ups on the M25, anyone who drives without allowing for such hold-ups doesn't care that much whether he arrives on time or not.

So the truth of the above statement is that "I set off in time on the assumption that there would be no hold ups. But knowing full well that there probably would be hold-ups, I was in fact

taking a gamble in arriving on time. Therefore arriving on time wasn't that important to me - I'd rather have the excitement of the gamble. Therefore YOU aren't that important to me.

"YOU ARE TRYING TO MAKE ME WRONG"

A classic serfac used by auditors and educated pcs. Many people dub in the assumption that it's ok to assert one's rightness if one is oneself correct, as if serfacs had anything to do with who is REALLY right or wrong. THERE IS NO SUCH THING AS REALLY RIGHT OR WRONG. Right and wrong are inventions. We, human beings, invented them. In any argument-drama which appear those well known characters Right and Wrong, a game is being played with the intention by each player to look good, to look right, to not look like a pratt.

A lot of relationships are almost wholly concerned with looking good and looking right. (It's not just enough to be right, one has to be SEEN to be right.) This is a pathetic way to live one's life, yet I would expect most Reconnection readers including myself spend vast amounts of time playing this game. It might even be that one cannot get away from the urge to look good and one just has to learn to live with it.

Ask yourself what reputation do you have amongst your friends and associates. For example, "he's a nice guy"; "he's pretty smart"; "he's a berk".) Now ask yourself to what extent you are willing to let that reputation go. The road to full OT (I promise you) involves the willingness to forsake one's reputation, one's image.

I know this is awful news, but that's the way it is.

"THERE HAS TO BE GIVE AND TAKE ON BOTH SIDES"

No, No, No. There does not have to be any give and take by anybody. "Give and take" was a concept invented by some human being a long time ago who has now been forgotten. It does not exist except as words coming out of someone's mouth. These words are often reiterated by other human beings to denote that they have met a barrier in a communication with others and they are too lazy to do anything about it.

"I HAVE DONE MY BIT; NOW IT'S UP TO THEM TO DO THEIR BIT"

Same as above. Note that "us" and "them" is an arbitrary. "Us" only exists in MY universe. "Them" only exists in MY universe. If you take MY universe away, us and them will not exist. They won't even exist in anybody else's universe because without MY universe everybody else's universe doesn't exist either.

"YOU CAN ONLY GO SO FAR"

Another trite phrase used to justify a failure to persist on a given course. (Usually because one cannot confront the amount of concentration/awareness needed to come up with that communication that would handle the barrier/stop/breakdown which has cut across the course.)

"THINGS NEVER SEEM TO GO RIGHT FOR ME"

On the contrary, things are going perfectly exactly right for you. You have created this drama of whatever aspect of your life not going right in order to manipulate your friends' family into believing that YOU were doing y best and were just the unfortunate victim of circumstances. Here is the news - there is no such thing as circumstances that you didn't create in the first place. So we could define Circumstances to be Those Things that one postulated which looked as though one hadn't postulated them.

I would be very grateful if readers will send me their own examples.

Victor Lyons Dec 88

FRI

FÖRENINGEN RÄDDA INDIVIDEN
Långholmsgatan 17 11733 Stockholm
Postgiro 4852055-5 Tel. 08-684713

Dear friends,

Enclosed please find copy of a letter from the Swedish Law Firm of Lars Olof Carlén. I think the letter is self-explanatory and we ask you kindly to support us in this very important matter. If you know of any persons, who have claims on or who have been damaged by the Church of Scientology in the USA, please ask them to allow you to give their names and addresses to the Swedish Firm as soon as possible.

FRI is a Swedish association formed 1984 by relatives to persons, who are mental prisoners in destructive cults such as Scientology Church, ISKCON, Unification Church, Ananda Marga, Children of God. For the moment we have 320 members and we co-operate with around 60 ex-members of cults. We have been in contact with similar associations since a couple of years in Germany, Denmark, France, Spain and Norway and we are members of Free Minds in the U.S.A. Unfortunately our limited resources do not allow us to produce any documents in English or German introducing ourselves and our work in Sweden.

Yours sincerely,

Harriet Svenhard
President

ADVOKATFIRMAN LARS OLOF CARLÉN

Advokat Lars Olof Carlén
Biträdande jurister:
Clifford Molenda, Hans Bredberg

The Law Firm of Lars Olof Carlén, has, since the beginning of 1980, represented a great number of ex members of the Church of Scientology in law suits against the Church of Scientology regarding claim for repayment (refund). For the time being, we are investigating whether it is possible to bring an action for damages in the U.S.A against the mother-church.

We should be grateful if the Föreningen Fri could ask their members and sister-organizations in Europe whether the members are willing to take part in a legal action for damages in the U.S.A.

Legal actions will probably be taken by the turn of the year (1988/1989).

After having recieved letter of interest, we will get in personal touch with each member or his representative.

Yours faithfully,

Lars Olof Carlén

Clifford Molenda