

The Road to Truth

One Mans Journey from a Cult to Torah

by

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ACKNOWLEDGEMENTS

This book is directed to all Jewish souls who are in pain because they are searching for G-d. Approximately, 20 years ago, as a young man, I was extremely alone, disconnected, and in pain. Because of this pain, I became involved in Scientology, a very powerful and dangerous cult. Fortunately, G-d took me out of this cult, and brought me to the Torah. In this book, I will describe my personal experiences with Scientology, describe some of the doctrines of this cult, and compare it to the Torah view.

I want to thank the following people for helping me to get out of the cult and return to Judaism. First of all there is my mother, who never gave up trying to find a way to get me out of the cult. Second, there is Rabbi Shea Hecht, who organized my kidnapping and deprogramming. Third, there are all the unnamed people involved in my kidnapping and deprogramming, including Shlomo, the deprogrammer, numerous Yeshiva students, and countless other who I didn't know about. Fourth, there is Rabbi Dovid Wichnin, of blessed memory, and Rabbi Avrohom Lipskier, Rosh Yeshivas in Yeshiva Tiferes Bachurim in Morristown, NJ, for the patience and kindness during my three years there. Finally, most of all there is Hashem, the holy one, who took me out of my personal Egyptian slavery and brought me to the Torah.

PROLOGUE

In every generation, one must look upon himself as if he personally went out of Egypt
Talmud Pesachim

“Your mothers here”

“What?”

“Your mother’s here outside”

“It can’t be. My mother is in Milwaukee”

“She’s waiting for you outside. Go speak with her”

I was in the elite Sea Org in the Church of Scientology in Los Angeles. My Jewish mother had initially gotten very upset about my involvement in Scientology, but had apparently made peace with it, according to the latest letters I had received. Therefore, I had no suspicions about why she was here, but I was surprised.

“Hello, Ma, what are you doing in Los Angeles?”

Oh, Jonathan, my feet were bothering me, and the doctor said that a warmer climate might help them” said my mother.

It was already May, and even in Milwaukee, it was warming up. I figured she just needed an excuse to see me.

After a short conversation, my mother suggested that we go to a restaurant the next day. I agreed. She gave me the card of the hotel she was staying at, and said she would pick me up in a cab the next day. I agreed to a time the next day. I later called her up and confirmed the time.

She arrived at the appointed time the next day. Instead of a cab, she arrived in a car with a driver. She said that instead of a cab, she had hired this driver to drive us around. My mother never learned to drive until later in life. Even after she got her license, she never

drove. She always took buses or cabs, or my father drove her. The driver introduced himself as Jack. He was a heavysset guy with a cap and a small beard. He said his name was Jack and that he was originally from New York City. My mother engaged me in conversation. I was chewing on a pen and my mother asked me if she could have my pen. I said OK. We drove around for quite awhile, and then I asked, “When are we going to eat?”

My mother said “soon”.

We turned off the main road onto a side street. Across the street was a parked car with its hood up. All of a sudden, there were shouts, and suddenly my mother was gone and two guys got in to the back seat of the car on either side of me. They told me not to move.

For a moment I was confused, wondering what had happened.

Then I realized I had been kidnapped. I started screaming

“You can’t do this to me, it is illegal.”

They told me to lie in the bottom of the seat. They threatened me if I tried anything, so I complied.

After driving for a while, they put a blindfold over my eyes and stopped the car. They warned me not to scream. They brought me into a room in the safehouse. There were iron bars on the windows. I was angry and scared. The deprogramming was about to begin.

PART I THE DESCENT

Chapter 1 Introduction

I had traveled to Portland Oregon to take a job with an engineering firm. I had previously worked for another engineering firm in Detroit Michigan. After being laid off, I decided that I wanted to move to the Pacific Northwest, so I sent resumes to Seattle and Portland. An engineering firm in Portland had offered me a job, so I moved there.

I was the oldest son of a Jewish family in Milwaukee Wisconsin. Both my parents had been born in Milwaukee. My paternal grandfather, Pesach Ottenstein, had come from Poland around 1904 as a boy. My paternal grandmother, Sadie Gerson, was born in New York City, but moved to Milwaukee as a child. Both my grandparents were ardent Zionists. My grandmother was the best friend of Golda Meir as a teenager before she went to Palestine. I have a picture of my grandmother with Golda Meir when my grandmother was around 15. My grandparents married in 1920 and had three children. The oldest is my aunt Aviva, who lives in Jerusalem, followed by Barry, my father, who passed away in 1994, followed by my uncle Daniel, who lives in State College Pennsylvania. My grandfather was a businessman and was well off during the depression when everyone else was poor. He had a business making uniforms for the Milwaukee Police Department. My grandparents kept active in the Zionist movement. After the state of Israel was established 1948, my grandparents decided to move to Israel. They sold everything and moved to Israel in 1950. My father went along and spent a year in a Kibbutz. Israel was a poor country in 1950, and my grandfather was unable to make a living, so after two years he decided to go back to America. He returned to Milwaukee and started a dry cleaner supply business that my father later joined after he got married in 1955. My saba or grandfather was not religious, but he was interested in a Jewish

education for his grandchildren. He even tried to teach me Yiddish. I remember mis-translating a Yiddish sentence as the “The mother cooked the children” instead of “The mother cooked for the children”. He passed away when I was eight years old. My bubbe lived for another 30 years and passed away in 1993. I was very close to my grandmother. My brother Jeremy and I were taken to her house every Sunday when we were children. When I was five years old and about to enter kindergarten, a Jewish day school, Hillel Academy, was established in Milwaukee. Saba decided that I should go to this school and my father had to agree. This was in an era where most non-religious Jews felt it was best to go to a public school. I was one of the first students there. The first year, there was only a kindergarten and first grade. We learned Hebrew studies in the morning, and English studies in the afternoon. The school was Orthodox, but most of the students including me were not from Orthodox families. I went to school with a tzitzis and a yarmulke, but took them off when I came home. My parents had four children. I was the oldest, followed by two more boys and then a girl. All of my siblings went to this day school. My brother Jeremy and I were very close and had similar interests. He now lives in Ramat Beit Shemesh, Israel.

I was a sensitive kid and was picked on by other children. When I was 11, I went to a religious Zionist summer camp in northern Wisconsin called Moshava. Most of the kids were Orthodox kids from Chicago. The other kids picked on me because I got upset so easily. I was very hurt by this and I decided that if this was how Orthodox people treated me, than it was not for me. I graduated from the eighth grade of Hillel Academy, and then went to a public high school. I was always interested in science and math, and when I went to high school this interest intensified. I read a lot of science and science fiction

books and I did experiments with my brother. In high school, I was a nerdy kid, who developed late physically and played chess. I graduated from high school in 1973.

I decided to become an engineer. I lived at home and went to the University of Wisconsin-Milwaukee Engineering School, majoring in mechanical engineering. I poured most of my efforts into school, with few outside interests. I did very well, graduating near the top of my class. I also became treasurer and then president of a student technical society. This was harder for me than studying since I felt awkward in social situations. My only Jewish connection was the local Hillel house where I sometimes went. The University was a commuter school with many older students who had come to get their degrees. One of them was a Jewish student named Daniel Kupersmith who had been in the antiwar movement and had received a suspended sentence for refusing to be drafted. He became one of my best friends and I still keep in touch with him even though I don't live near him. Upon graduating, I was offered a number of jobs, but I decided to go to graduate school at the University of Wisconsin-Madison. I was a research assistant there where I was paid for doing research in solar energy thermal processes. This involved modeling solar energy systems on a computer. I graduated with a Masters degree in mechanical engineering and went to work for a large company in Milwaukee as a research engineer. I was there for a year, and then I was asked to resign. I was never able to understand what they wanted from me since the job was a research position and poorly defined. I decided I wanted to work for an engineering firm outside Milwaukee. I was offered a job with a large architectural engineering firm in Detroit. I went there and worked for a year before being laid off as a result of slow business. This synopsis of my life to that point brings us back to Portland.

Portland and the Pacific Northwest are a beautiful place with snow covered mountains, the Pacific Ocean, forests, rivers, and waterfalls. During the mild winter, which lasts from the middle of September to June, the sky is usually overcast with many days of rain or drizzle. Summers are clear, dry and pleasant. I spent almost every weekend visiting the vast natural beauty of the area. I visited Mt. Rainer, Mt. St. Helens, which had exploded the year before, Olympic National Park, the Pacific coast, the Columbia Gorge, and Seattle.

Chapter 2 The Change

He's a real nowhere man, knows not where he is going to
The Beatles

On the inside, I was lonely and frightened. I had built a psychological wall between myself and others in order to protect myself from being hurt or rejected. However, now the wall was imprisoning me and keeping me from others. One day I was driving down the street and I realized that I had built this wall. I asked myself how was I to break down this wall? The answer was not long in coming. In my office was another young engineer. I indicated that I had some problems communicating with certain people in the office. He suggested that I go to a potluck dinner where people would come and tell about their experience in a communications seminar where one could learn to communicate with oneself and others. I went there to find out about this seminar. This communications class was an encounter group called Sage. This type of group was popular on the west coast during the 70s and 80s. There were people at the potluck dinner who had attended this experience and attempted to explain how great it was and how it changed their life. I really didn't understand much about what they were talking about, but it seemed interesting. The encounter group took place in a motel Thursday night, Friday night and all day Saturday and Sunday. The price was approximately \$300. I decided to think it over. After calls from the coordinator, I finally decided to go. I decided that the only thing I had to lose was a weekend and \$300.

The leader of this seminar was a man named Brandon. He was a tall thin man with black hair and a good presence. There were around fifty people in the group, mostly people in their 20s, a mixture of men and woman, with more women than men. Thursday night, he talked about the Sage philosophy as compared to psychoanalysis or other methods of

dealing with ones psychological problems. I don't remember much of what he said.

However, he did say that in psychoanalysis, the person tries to analyze and understand his problems. This can take years. In the Sage philosophy, the person looks at his problems, and then lets go of them, throwing them away. He doesn't hold on to them.

During one period, we paired up with other people to talk why we were here. I was paired up with one man and one woman. The man was an engineer of Middle Eastern background. He had become engaged to a woman and had become very angry with her and she broke off their engagement. He tried to make up, but she refused. He was very hurt by this rejection. The woman was a young welfare mother with two children by different men. A friend had paid for her to go this seminar since she didn't have any money. She also didn't feel too good about herself.

Friday night people asked questions. Suddenly one man started crying as he explained his problem, a broken love affair. I was stunned. I was not used to seeing a grown man crying. I never saw my father cry and I hadn't cried in years. I thought, if this man is willing to spill his guts, then I too could explain my problem. I said I feel rejected.

Brandon asked the audience how many of them had been rejected. Most of the people in the audience raised their hands. Brandon asked me if I wanted to change. I said yes or otherwise I wouldn't be here. After I tried to explain my problems, he said don't try to analyze it. Other people in the audience also explained their problems.

The next day, Saturday, was a long day. Brandon said he wanted to introduce a friend named Eddie who had come from a long distance away. Brandon left and a few minutes later Brandon came back dressed in jeans and leather jacket. This Eddie character was a person filled with hate. He used foul language and verbally abused people in the

audience. He hit people's buttons saying the negative things that people felt about themselves. My button was that I was afraid of women. He hit that button in me causing tremendous pain and fear. I felt like I had died. The chairs were then re-arranged so that each person faced another. We were told to look in the eyes of the other person. My partner was a woman. Brandon came around and told me to look at the woman opposite me. As I looked at her, I felt tremendous fear rush through me. Then Brandon said to me "Why don't you love yourself Jonathan?" I felt numb and dead. Later, I realized that I hated myself. This was a very important discovery for me. If a person can't love himself, he can't love others. Before, a person can be healed, he has to know that he is sick. For various reasons, I had a tendency to repress the awareness of my emotions. In order to be healed, I had to become aware of my emotions and deal with them. Later Brandon encouraged me to scream at him in order for me to express my repressed emotions. Things finished late Saturday night. We were to come back early Sunday morning. I don't know what happened Sunday morning, but as the day progressed I started feeling this tremendous love in my heart that I had never felt before. Today, I know this was God's love. Even though I hadn't slept much, I was on a tremendous high. At the end of Sunday, we were asked to get up on stage and say whatever we wanted to say. I got up and said I didn't know I hated myself.

The high lasted for about three days. It totally blew my mind. For years afterward I simply called this event "The Change". I became aware of spirituality for the first time in my life. It was like a door opened in my mind. Unfortunately, Sage gave me this tremendous spiritual experience but offered no guidance as to what to do next. In other words, they had no Torah or book of instruction as to how to behave or what to do next. I

was on my own. I kept in touch with the people who had been in the Sage experience. I desperately started searching for answers. I felt I had to change or I would die. One day, I was invited to a party with some of the other people from Sage. Among them was a women named Ruth. I had talked to a few times since the Sage experience. I felt very attracted to her. At the party, I felt a very strong attraction for her but I had at the same time very strong fears of being rejected. In fact, I was paralyzed with fear. I felt I had to do say something to her about how I felt about her. Finally I walked up her and kissed her on the lips. She was very surprised and said ‘I didn’t know you felt that way about me’. I went out with her a few times. She liked me, and tried to help me but she didn’t really didn’t want to get involved since she was going through a divorce from her husband. She eventually left town. I learned a lot from this brief relationship, but it left me with a lot of pain after she left.

Chapter 3 The Search for Truth

I was laid off from my job, but it didn't bother me. I had some money saved, and I lived off savings while searching for answers. I was in a very vulnerable state and desperately needed guidance. A lot of emotions that had been suppressed had come to the surface. I cried almost every night. I remember once going to a movie during this time, "An Officer and a Gentleman" where I identified with the main character played by Richard Gere. He played a young man who had been hurt by rejection in childhood and put a tough façade against the world. He went to a naval officers training school where in the course of training his tough façade was broken. I left the movie, went to my car and cried for fifteen minutes straight.

I continued searching for spiritual answers. However, I had two restrictions. First, I wasn't interested in anything Jewish since "I knew all about Judaism" and had rejected it. Second, I didn't like hearing about anything Christian, especially about J.C., the Christian god. I heard about a spiritual class that was at someones home. I went there, and met Bruce, an electrical engineer at Tektronix, a local company. He gave a lecture and gave out pamphlets, which explained that I was a spiritual being who had come into this world in order to learn. He explained that there are four different personality types each with different spiritual gifts and ways of looking at the world. I was an intuitive, who primarily dealt with the world by hearing and understanding. Other people deal with the world by visualizing things, by knowing, or by feeling. One reason I had problems dealing with other people was because I only looked at the world one way, and didn't understand that other people look at the world from a different perspective. I continued going to meetings of this group for a number of months. One time I participated in a

séance which consisted of three people, Bruce, who directed the séance, a woman who was the receiver, and I. The woman began speaking with another voice and I realized that it was a soul that I had a relationship with in a past life. That soul had not treated me very well in that life and asked me for forgiveness for what he had done. As I forgave this soul, I felt a release of emotions and felt lighter. From this experience I came to belief in the reality of reincarnation and the power of forgiveness. I will discuss more of this in a later chapter. Bruce also told me that my purpose could be summed up in the statement “Being myself is not hard”. Although this group had some answers, I wanted more and I continued searching.

Chapter 4 The Answer

The answer, my friend is blowing in the wind
Bob Dylan

I was in a restaurant and I picked up a brochure offering a free personality test. This test is one of the major ways which people are brought into Scientology. The brochure had 200 multiple choice personal questions, which I answered, dropped in the mailbox and forgot about. A few days later someone called me and asked me if I wanted the results of my free personality test. I went down to their office and they told me that the results indicated that I was very unhappy. I told them I already knew that. They suggested I take a course on communication. It was inexpensive and sounded interesting so I took it. The communications course involved reading and understanding the Scientology definition of communication and lots of drills called TRs. These TR drills were done with a partner and involved learning to be there and communicate without being distracted. There were many drills, each drill at a different level. The lowest drill involved just sitting there opposite another person with ones eyes closed. In the next higher drill one sat opposite another person with the eyes open. It was not easy to sit at stare at another person for half an hour or more. The next drill was called bullbating where one would sit there and his partner would try to get him to react. The partner would make faces, or use foul language, or whatever to make you react. Each time a button was found that made one react, it would be repeated until the button was flattened and one no longer reacted. The next drill involved communicating a statement from a book to the partner. The last drill involved asking a question and repeating it until one got an answer that one acknowledged. Again, the partner would try to distract you during the drill. These drills were actually a lot of fun sometimes and taught me how not to get

upset at people. The real purpose of the drills was for people to get some confidence that Scientology worked so that they could be sold more advanced and expensive services. I was also sold Dianetics, the Modern Science of Mental Health by L. Ron Hubbard. This is the basic book that explains how the mind works according to Scientology philosophy. It has been translated into many languages including Hebrew. L. Ron Hubbard, a science fiction writer and a brilliant and charismatic promoter, wrote it in 1950. He was also a paranoid and delusional individual who constantly lied and betrayed people. He was the founder of Scientology and his writings are considered the final word or source. The Dianetics book has two basic concepts that I will explain. The first concept is that life is an energy force whose primary directive or dynamic is survival. This overall dynamic is divided into four dynamics. The first dynamic is survival of self, the second dynamic is survival through sex and children, the third dynamic is survival of the group, and the fourth dynamic is survival of mankind. This philosophy can be summed up as a variation of Darwin's theory of the survival of the fittest. Later Scientology added four more dynamics. The fifth dynamic is the survival of all life. The sixth dynamic is the survival of Matter, Energy, Space, and Time, abbreviated as MEST. The seventh dynamic is the survival of spiritual beings. The eighth dynamic is the survival as a Supreme Being or God. It is important to note that while Scientology postulates a Supreme Being, it says nothing about it. It does not say whether G-d is involved with the world, created the world, or has a purpose for it. This philosophy is similar to the point of view of many eastern religions, where G-d is depersonalized and considered just an energy force. This concept has been used in popular culture, such as the Force in the Movie "Star Wars". The second concept explained in the book was the

concept of the reactive mind. Normally a person uses his intelligence in order to survive. Intelligence is defined as the ability to observe differences. However, it is obvious that people do irrational and even destructive things to themselves and others. L. Ron Hubbard used the concept of the reactive mind to explain this behavior. The reactive mind, he said, stores all information associated with pain and unconsciousness. This pain can be physical or emotional. This is called an engram. When a stimulus from the environment occurs, the reactive mind associates this stimulus with the information stored in the engram and reacts automatically in a stimulus response basis. For example, if a person is hurt emotionally or physically by his mother as a child, then when he grows up and gets married, he will react in a reactive way with his wife based on the contents of the engram. This is because the engram equates his wife with his mother. L. Ron Hubbard also claimed that he through the process of auditing, the engrams could be erased, and a person cleared of the irrational behaviors of the reactive mind could be produced. This theory is simplistic but was attractive to me for a number of reasons. First, it offered an engineering approach to the mind. Second, it offered a practical approach to emotional pain and suffering which I knew I had. Third, and most important, after having some auditing, I was convinced that it worked. Auditing involves having a trained auditor ask the subject, called the pre-clear, to recall an incident repeatedly until all the pain is erased and the subject feels better. This is done with the pre-clear holding two metal cans connected to a device called an E-meter, which is basically a galvanometer. This device measures changes in the electrical resistance of the pre-clear due to emotional upsets. The auditor uses this information to determine if the pre-clear is cleared of the incident. It operates on the same principal as the lie detector. The goal of

auditing an individual is a state called clear where a person is supposed to be clear of all engrams or irrationality on the first dynamic of survival. Originally this was the highest state that an individual could achieve in Scientology. Later on, higher levels of auditing were introduced to make the individual an operating thetan or OT. A thetan is the Scientology word for the soul, from the Greek word theta. An operating thetan is supposed to be a being more at cause over the higher dynamics of survival. There are various levels of OT and the highest level at the time I was there was OT VIII. One important level is OT III, or the “Wall of Fire”. L. Ron Hubbard made up a space opera story about a catastrophe that happened to all beings on earth about 75 million years ago. This he claimed was the major reason why the people on earth were so messed up. He claimed that he found a way to audit through this catastrophe and clear it. He also claimed that if one is not ready for this level, he could get sick or die just hearing about it. Therefore, it was kept secret. The mystery associated with this level caused a lot of curiosity from members. This mystery was brilliantly promoted by the organization to bring in more money. Various auditing steps are required to achieve the various OT levels. The goal is supposed to be total freedom. The various steps of auditing to reach higher levels are called the bridge. The cost for all this auditing to go up the bridge can amount to hundreds of thousands of dollars. The real goal of Scientology is not to free people but to enslave people or at least get their money.

During my classes in Scientology, I was often asked to see the registrar, who was a woman named Louise. The purpose of the registrar in Scientology is basically to sell auditing. Scientology teaches that in order to get someone involved in Scientology, you have to find the persons ruin. A ruin is something the person believes is ruining his life.

It does not matter what the ruin is as long as the person believes it is ruining his life. Of course this is something the person tends to hide, even from himself, because it is his weak point. A person will put up many defenses to protect himself from disclosure of this weakness. Once Scientology finds a persons ruin, it can control him or destroy him. This is what Scientology or any power hungry individual organization attempts to do to an individual. For example, in George Orwell's classic book 1984, the party used Winston's terror of rats to destroy him. The registrar had good rapport, gave me a lot of attention, love and sympathy to get my trust. I was frightened but at the same time wanted help. I told her my story and revealed my problem of fear of women. At one point, to be sure that she had my ruin, she pushed by buttons on it, causing me to fall to the floor crying. Once they get you, Scientology uses extremely hard sell techniques to get money from you. I was sold various services, including life repair auditing. In order to pay for these services, which amounted to thousands of dollars, I sold some stock that I had gotten from my grandmother. I also had to sell my car, a two year old Toyota Tercel. I bought an old Volkswagon bug instead to provide transportation. The life repair auditing was interesting and removed some painful childhood experiences. I was now committed to Scientology as the road to truth and salvation.

Chapter 5 L. Ron Hubbard

Truth is a relative commodity

L. Ron Hubbard

L. Ron Hubbard, or Ron as he was affectionately called, was the founder, leader and source of Scientology. He was a very charismatic individual who spoke and wrote in a very convincing manner. He was also a science fiction writer. I never met him, but I listened to his tapes and read his books. It was heavily encouraged for members to write to him. His picture is everywhere in Scientology organizations. After people finished a course, people would give their wins, and say how much they loved Ron for giving them Scientology Tech. Scientology Tech is the specific techniques developed by L. Ron Hubbard for auditing. Any attempts by individuals to change Scientology Tech or to use in without permission of the Church were called squirreling and was heavily punished. In his official biography, it was stated that he had studied nuclear physics, had traveled extensively in China learning about eastern religions, had been injured during World War II, and had worked himself back to complete health. In other writings, he also considered himself a reincarnation of Buddha. L. Ron's basic life philosophy was taken from a book he read by Alexander Crowley at a young age and can be summed up as "Do Thy Will". He totally believed that his will was supreme. All tyrants of history believed that their will was supreme. In other words, they felt that they were a g-d. Most started out using trickery and craftiness to bring followers to their cause and when in power enforced their will with brutality. As I finish this book, another tyrant, Saddam Hussein has just fallen. L. Ron Hubbard died in 1986 when I was still in Scientology. In January, all staff in Los Angeles was brought to the Palladium Theater in Hollywood. An announcement was made that L. Ron Hubbard in his research in the upper levels of O.T had found that the

body was a hindrance to further research and he found it necessary to discard it. It was emphasized that L. Ron Hubbard was still around and we could still communicate with him. This sounded very impressive to us.

In the tape called “The Road to Truth”, which I listened to over and over, he talked about truth. He stated that truth is a relative commodity, and that there is really no absolute truth. However, there is something called a workable truth. For example, rotating a magnet through a copper coil will generate electricity. This is a workable truth. If you know what you are doing, you can do all sorts of useful things with electricity such as lighting a lamp, or turning a motor, making toast etc. In other words, Scientology is true because it works. This is equivalent to saying that might makes right because it works. At the end of the tape he adds.” In the final analysis, there is truth to be found, and there is a road to truth. You have that in you, and everytime you look at another person you see in him too.” In other words, everyone has a relative truth, but there is no absolute truth. As far as Scientology is concerned, the only absolute truth is what L. Ron Hubbard writes. When I listened to that tape, I was already so brainwashed into believing everything that L Ron Hubbard said, that I didn’t ask questions about this.

Chapter 6 The False Road to Truth

L Ron Hubbard defined Scientology as the study of knowledge or knowing how to know.

It evolved from Dianetics, which was the original philosophy espoused in the book

Dianetics, the Modern Science of Mental Health written by L. Ron Hubbard in 1950.

Scientology has a whole philosophy that is programmed or brainwashed into its members

by a very diabolical method. In order to program someone, you have to keep him from

thinking and asking questions. There are a number of ways to do this after the person is

emotionally committed to Scientology. One method is to keep the person so occupied

and busy that he can't think. Another method is to keep repeating the same information

over and over. These methods are used to some extent in Scientology, but the main

method they use is something called Study Tech. In Study Tech, the person is taught that

the only reason that a person has a misunderstanding is because he went past a word he

did not understand. At first glance, this seems reasonable, because if a person does not

understand French, he won't be able to understand someone speaking in French.

However, even if a person understands all the words someone is speaking, he may not

understand the concept, especially if the concept is complicated. In a normal classroom,

if the student feels he doesn't understand something the teacher says, he can ask

questions until he understands it. I had been a good student and always asked questions of

the teacher when I didn't understand something. In Scientology courses there are no

teachers, only supervisors. For each course, a person is given a checksheet which lists

certain pages of a book by L. Ron Hubbard that a person had to read, and exercises that

the person had to do. Some of the exercises included using modeling clay to demonstrate

a concept. As each exercise is completed, it is checked off. If a person has a problem

understanding a concept or doing an exercise or has a question, the course supervisor will help the student find any misunderstood words, and clear them by having him look up the words in the dictionary, and having him use the words in a sentence. All definitions of the word have to be cleared including the Scientology definitions. If his native language was not English, he would also have to look up words in a dictionary of his native language. There are also Scientology dictionaries that the student uses to look up Scientology words. There are a lot of Scientology words, including English words that are redefined. The process of looking up words all the time introverts the person, and keeps him from asking questions. In other words, it brainwashes him and causes him to accept whatever subject he studies without question. A number of times, I observed incidents occurring that didn't make sense according to Scientology philosophy. However, because, no questions were allowed, I simply ignored these inconsistencies and forgot about them.

Another important topic in Scientology is the subject of ethics. The dictionary defines ethics as the discipline studying what is good and bad or the study of moral behavior. Morals and ethics ultimately come from the Creator. In Scientology, ethics is defined as the greatest good for the greatest number of survival dynamics. There are a number of problems with this definition. Scientology defines its goal as "A world without insanity, without criminals, and without war, where the able can prosper, where honest beings can have rights, and man is free to rise to greater heights". This sounds very nice.

Scientology believes that since it has only has the only workable technology to cure insanity and aberration, it considers itself the most ethical organization on the planet. Since there is no absolute standard of right and wrong behavior, any institution or

individual that disagrees with it or attacks it is evil or suppressive and must be attacked or destroyed. In other words, Scientology is a paranoid institution, just like its founder, L. Ron Hubbard.

Chapter 7 The Billion Year Contract

We are mankind's only hope
L. Ron Hubbard

After selling my car and other assets to get services from Scientology, I had to face the fact that I was broke. I was also unemployed. I attempted to obtain an engineering job, but was unsuccessful. I then went through a series of sales jobs, but did not make much money. Large sums of money are needed to obtain services to go up the bridge, and Scientology is not a charitable organization like a regular Church. It gives no charity and does not help anyone who does not pay them. It is basically a business using hard sell techniques. Once a person is sold on Scientology, it uses extreme pressure to get money from the individual. If they don't have money, it pressures them to get money from relatives or borrow and go into heavy debt. The Scientology business operates on the principle of pay now, get services later, the opposite of a regular business. A person will mortgage his home, and then give the money to Scientology. This money will be on account with the organization and can be used for Scientology books, tapes, auditing and training. If he wants a refund on unused money on account, he may get it if he is persistent, but he is no longer welcome in the organization. There is another way for an individual to obtain Scientology courses and auditing. He can become a local staff member. He signs a contract for a couple of years. He does receive Scientology courses and auditing, but in return he works long hours for very little pay. He may have a spouse who works a regular job to pay the rent, or he may have to take a second job. If he breaks his contract, he has to pay a freeloader debt for the services he received before he can get further services.

Finally there is another way to obtain auditing and training as well as further the goals of Scientology. This is to sign a billion year contract and join the Sea Organization. Yes, a billion year contract. Scientology, like many other religions, including Judaism believes in reincarnation or the transmigration of souls. Scientology considers the soul or thetan to be the person, with the body just a piece of meat with no importance. The thetan is trapped into being in endless series of bodies life after life. There was no escape from this endless cycle of birth and death until L. Ron Hubbard came along and discovered Scientology, the only way to total freedom. Many of these concepts L. Ron Hubbard borrowed from Eastern Religions. In his writings, L. Ron Hubbard considered himself a reincarnation of Buddha. The point of this discussion is that Scientology considers physical life of little value. All money and effort should be given to Scientology to go up the bridge and clear the planet. Someone who dies “has dropped his body” and will simply come back with another body.

L. Ron Hubbard formed the Sea Organization many years ago, because of problems with various governments. He gathered a group of Scientology members, bought some ships and sailed around the world, getting into trouble whenever they landed. Eventually, Scientology purchased buildings in Clearwater Florida, and the Sea Organization became a land based organization, although with the flavor of a maritime organization. Sea Organization members sign a billion year contract, receive training and auditing, room and board, and approximately \$20 a week. In return, they work long hours, seven days a week with a break Saturday evening, all for the goal of clearing the planet. If a Sea Org member decides to leave, they have to pay a freeloader debt for all training and auditing they received during their Sea org service, before they can be a Scientology member in

good standing and receive Scientology services again. There are major Scientology Churches and Sea Org members in Los Angeles, Clearwater Florida, England, Europe, South Africa, and Australia. Many major cities in the United States and Europe have Scientology Churches and Missions staffed by regular staff members.

When I was in the Portland Church, various Sea Organization members would come on missions from Los Angeles and recruit people for the Sea Org. Eventually, one of them convinced me to join. I wasn't making any money, which meant I wasn't buying Scientology services and going up the bridge. I had been listening to tapes and reading books by L. Ron Hubbard. So I signed the billion year contract and went down to Los Angeles.

Chapter 8 Escape and Return

The main Scientology organizations in Los Angeles are housed in the old Cedars-Sinai Hospital complex on Sunset Boulevard that the Church had bought a number of years before. The building is painted blue and has a Scientology cross on top. Sea Org training was done in the Estates Project Force. The program consisted of study and physical labor in a semi-military atmosphere with a lineup every morning. The day was very long. We studied Scientology ethics, the purpose of the Sea Org and the duties and responsibilities of the Sea Org member. The main purpose of the Sea Org is stated as “Get ethics in on the planet”. This simply means the survival of Scientology. Anything that was perceived against this purpose was evil or suppressive, since Scientology has the only road to Total Freedom. In addition to Scientology members, the Sea Org recruited non-Scientology people called wogs. These were usually young people with little education who didn’t know what to do with their lives. Many of them didn’t work out and simply left.

After I completed the estates project force, I suddenly felt a strong desire to leave. In hindsight, some of the ideas I had learned probably didn’t make sense and my soul reacted against these ideas. People who leave the Sea Org usually just run away or blow. There are no physical barriers to leaving, only psychological one. Someone who leaves Scientology is considered psychotic. I was frightened and scared. I took a few of my things and left. I had almost no money. I called up my mother collect and asked her to send me money so I could go back to Portland. She wired me the money to a Western Union office in Beverly Hills. I also called up a Scientology staff member in Portland. I told her I just wanted to leave the Sea Org, not Scientology. She told me to go back and route out of the Sea Org officially, which I did. I was told I had a freeloader debt of a

couple of thousand dollars for the courses I had received in the Sea Org. This meant that I couldn't get any Scientology services until I paid off this debt. I was also considered psychotic for wanting to leave. I got on a bus and went back to Portland.

When I got to Portland, I moved in with a friend and I started looking for jobs. At that time I was very depressed and anxious. This was probably due to the fact that I was labeled psychotic. As a Scientologist, I could not analyze Scientology doctrine, but had to accept it without question. Therefore, I considered myself psychotic based on being labeled so, which caused me to feel horrible, especially when I would wake up in the morning. I went through a series of job, finally doing a lot of telemarketing sales. One job I remember I had was to call people to make appointments for them to look at a health club. However, I didn't make much money. Finally, I heard about a telemarketing job selling people long distance phone service. At that time, long distance phone services from companies other than AT&T were new. This long distance company could offer long distance rates at a significant discount over AT&T. It was a relatively easy sell, and I started making quite a bit of money. I paid off my freeloader debt so I became a member in good standing. I also paid a significant sum of money to the Church, some of it borrowed from Staff members to obtain services.

I started getting some auditing. In one auditing session, I was asked repeatedly to touch certain objects. After an hour or two of doing this, I suddenly had this sudden realization about my hand. I was screaming, "This is my hand", repeatedly. I was looking at my hand totally different from before. I had a very big win or emotional high. This emotional high is the cheese or bait in Scientology. Auditing done well is addictive. It gives the subject, called the pre-clear, a big win and the desire for more auditing, which is

just what the Church wants. Auditors are heavily trained to deliver this service. Bad auditing, which consists of not completing a process, or stimulating something in the mind of the pre-clear that is not cleared, can actually make the pre-clear sick, which also happened to me. It also makes the pre-clear not want further auditing. Therefore, if this situation happens to a pre-clear, he is red tagged, and repairs to the auditing are made immediately. Scientology auditing is not voodoo, but is a series of carefully developed techniques to produce wins or highs in the pre-clear.

Another Sea Org member came to the Portland Org. He was a nice fellow, very calm and likeable, unlike some members of the Sea Org, who seemed to be very arrogant. He was from the American Saint Hill Organization (ASHO) in Los Angeles, which was the organization that did auditor training. I was interested in going to the Sea Org, but I was also wary because of my previous experience. I received a call at work from a man named Lester, who was a recruiter for ASHO in Los Angeles. He found out the original purpose why I had gone into the Sea Org and rekindled my purpose. This removed my fear of failure and I decided to return to the Sea Org. They wanted me to come as soon as possible. There is tremendous emphasis in Scientology organization on statistics. Every job has a statistic and there is tremendous pressure on staff members to raise their statistic. Down statistics mean the member or the organization is out ethics. According to Scientology, down statistics meant that there is a suppressive person causing problems. This could lead to a witch-hunt to find a suppressive person and have him declared. One of the staff members needed me to get my auditing services completed in order to get in order to be up statistic for the week and she was livid with this recruiter for stealing me. There was an extreme fight between the staff member in Portland and the

recruiter in Los Angeles. I was pulled in both directions by their fight. Finally, I decided to go to Los Angeles.

Chapter 9 The Protest

I went down to Los Angeles again, and again completed the Sea Org Program on the Estates Project Force. This time, I was determined to get it right. I made sure to clear all my words. In other words, I made sure to accept everything I was taught and brainwash myself.

After the completion of this course, an event happened that affected the entire Los Angeles Org. Julie Christofferson-Tichebourne was a young woman who became involved with Scientology in Portland Oregon. They had promised her they could improve her eyesight and raise her intelligence. She gave them a significant amount of money that she was going to use for college. Later she became dissatisfied with the Church and asked for her money back. Eventually she sued the Church. In May of 1985, the judge awarded her a judgement of 39 million dollars. The Church was very upset, and the management decided to send as many Scientologists as possible to Portland in order to protest the judgement. I was one of the staff members sent. Someone rented a car and a number of staff and public including myself drove together the one thousand miles up to Portland. John Travolta came in his private plane and the protest received a lot of media coverage, especially in Portland. Eventually, the judge declared the judgement a mistrial for technical reasons. This was considered a great victory for Scientology. Since I knew Portland, having lived there for four years, I transported people around in the rented car. Many Scientologists were staying at people's homes and I would pick them up and take them downtown or wherever they needed to go. One day, I was asked to rush a group of French people to the airport. They indicated they were going to stop in New York, to get support from some big rabbi. One aspect of Scientology's public relations campaign was

to get support from other mainstream religions. Some ministers were taken in by Scientology claims of persecution and supported the Church's claims in the name of freedom of religion. When I got to the airport, the passengers got off. I went into the terminal and there was a bearded man there who introduced himself. He was Rabbi Wilhelm, the new Chabad Shaliach or emissary to Portland. I didn't stay long and left, but after I got out of Scientology I met him in Crown Heights Brooklyn. Scientology never did get any support from Lubavitch. After a month in Portland, we were sent back to Los Angeles.

Chapter 10 The Sea Org

The purpose of the Sea Org is to get ethics in on the planet
L. Ron Hubbard

I returned to Los Angeles and because I had experience in telephone sales, I was put in the call-in unit. The call-in unit called up Scientologists who had money on account and tried to get them to come to Los Angeles for services. We also tried to sell them Scientology books and tapes, for which we got a personal commission.

There are a lot of Jewish people in Scientology. I would estimate that 20% of the hard core Scientologists are Jewish. In my org in Los Angeles there were a number of New York Jews who had been in Scientology for years, who were married and had children. There was also one Israeli woman there who was married. Of course, these were Jews who had very little connection with their religion.

The woman in charge of the call-in unit was a young woman named Tracy. She was a young woman whose father had been a Christian minister. She was divorced and had two small children. She was also crazy. I do not use this term lightly. Her children were some of the most pathetic looking children I have ever seen. For some reason, she started harassing me. She persecuted me day after day. I tried to fight back but I couldn't escape her tongue-lashings. People used to make jokes that we were like a married couple that fought all the time. I felt absolutely terrified of her. Eventually, they transferred me out the call-in unit to a different unit. Later, she left the Sea Org with her two children. The effect of her abuse affected me for years afterward.

While I was in the call-in unit, Tracy had me pick up public out of town members who arrived at the airport. Although, I didn't have a car, she still expected me to do the job.

One motto in Scientology is “The true test of a thetan is his ability to make things go right.” In other words, there are no excuses for not getting the job done. Therefore, I became very good at getting public members to lend me their cars to do this job. During this time a friend of mine from Milwaukee named Terry who lived in Los Angeles contacted me. I went with him to see a movie. Unknown to me, my mother had asked him to check up on me. I tried to get him interested in Scientology, but to no avail. During this time, my mother called me and told me that Scientology was not good. I became angry with her and asked her who gave her this information. I took this information to the ethics officer. In Scientology, this is called being PTS or a potential trouble source. The procedure for this kind of problem is to handle or disconnect. This means that I would try to communicate with her to reduce her antagonism. If this didn’t work after a number of attempts, I would be told to disconnect and not communicate with her. I was told to write a letter to my mother explaining that I loved her, but this was my life and I felt that Scientology was good for me. Fortunately, she replied with a letter that was much more positive, and the situation was considered handled.

Chapter 11 Kidnapped

One who saves one person is as if he saved the entire world,
Talmud Sanhedrin

In Milwaukee, my mother at first didn't know anything about Scientology, but she didn't like that it was a Church. She then read an article in Hadassah magazine about how dangerous Scientology really was. She started making phone calls to various organizations around the country to find out more about it and to see what could be done. When my father started complaining about the huge phone bills, she started writing letters instead. She paid an expert on cults in Madison Wisconsin for advice. He told her that she couldn't get me out, but he recommended communicating with me. So my mother had everybody in the family write letters to me. She talked to another woman who told her not to be antagonistic to me because I was her son. This turned out to be very good advice because it made possible my escape. She also went to a meeting of a group of people who had children in cults. One woman told her it was good that she was Jewish because there were Jewish organizations that would help her. She called Rabbi Samuels at the Chabad House in Milwaukee and asked him for advice. He told her to call a rabbi in Los Angeles who would investigate things. My mother somehow expected him to go into the organization and take me out. She called him back and he said he couldn't really do anything. She then called back Rabbi Samuels and told him what happened. He said never mind, there is a book that just came out called Confessions of a Jewish Cultbuster by Rabbi Shea Hecht and that she should call him in New York. My mother called him, but he didn't think she was serious about getting her son out of the cult. Rabbi Samuels then talked to him and convinced him otherwise. After many delays,

everything was arranged and the kidnapping occurred in May of 1986. My mother returned to Milwaukee after the kidnapping since they felt it would be better if she was not around during the deprogramming. I was angry with my mother because she had set me up to be kidnapped.

I was brought into a room in the safehouse that had bars on the window. I would spend the next twelve days in this room. There would be people with me day and night. At the beginning they were harsh with me. I had to ask permission to sleep, to eat, and to go to the bathroom. I would try to assert my freedom by trying to leave, but of course they would stop me. They also scared me by telling me I would be there for three to six months if I didn't cooperate with them. The main deprogrammer was a man named Shlomo, an American psychologist who lived in Israel. I knew that he was an enemy of Scientology and therefore my enemy. There were also a number of Yeshiva students, who would talk to me. Shlomo asked me about my life and how I got into Scientology. I told them the story of my life, how I got into Scientology, and my experiences with auditing. I also told him about my experience with Tracy. He somehow was able to empathize with me on this and feel my pain and remarked "What an awful woman". This was his first connection with me. My main defense of Scientology was that it worked. Shlomo laughed and remarked that it sure worked for the top people in Scientology who raked in all that money. When I wasn't talking to Shlomo, various Yeshiva students would talk to me about any subject I was willing to discuss. This was important because one of the reasons I got involved in Scientology was that I was lonely and the Portland Scientology staff were very friendly and supportive to me. Most Scientology staff members are very sincere and caring individuals who do care, but are also brainwashed

by the organization. Some doubts about Scientology, that had been repressed, started to surface.

Next, the heavy artillery was brought in. Shlomo had gotten a copy of the secret OTIII auditing, the mysterious ‘Wall of Fire’ that was so heavily promoted by Scientology. He started reading from it. I freaked out, trying to close my ears to what he was saying, afraid that I would get sick or die. Of course, nothing happened. After this I begin to realize that Scientology was a fraud and I had made a mistake.

After this they started showing me some videos. One film was about brainwashing, which I don’t remember much about. Another film they showed me was called “Ticket to Heaven”. It was a Hollywood film made in 1980 about a Jewish man named David from Toronto who gets involved in a cult in California. His family goes to California, kidnaps him, and gets him deprogrammed. It was a typical Hollywood film, with lots of action and a dramatic kidnapping scene. I was also shown another film called Operation Thunderbolt, which was about the Israeli rescue of Jews from Entebbe in Uganda in 1976. Arab terrorists had hijacked a Paris bound Air France flight from Tel Aviv after a stop in Athens. The plane was flown first to Tripoli and after refueling went to Entebbe in Uganda. There, the ruling leader, Idi Amin welcomed the terrorists. There were many Jews on the plane and they were separated from the non-Jews who were released. The terrorists tried to bargain with Israel for release of terrorists imprisoned in Israel in exchange for release of the hostages. The Israeli government bargained with terrorists to buy time to implement a dramatic rescue operation. On July 4, 1976, Israeli commandos landed at Entebbe, killed the terrorists, and rescued the hostages. This was a miraculous operation. Unfortunately a few hostages were killed, as was one of the commanders

Yonaton Netanyahu, the brother of Benjamin Netanyahu, the former Prime Minister of Israel. My Hebrew name is also Yonaton. This film was shown to bring me some Jewish pride. The second Shabbos I was there, they made a traditional Shabbos with kiddush and challah. During Shabbos, I asked Shlomo if there was somebody who used to be in Scientology who I could talk to. He said he would make a phone call after Shabbos to get me someone. On Sunday, a man by the name of Dan arrived. Dan had been in and out of Scientology for a quite a few years. He was originally from New York, but had lived in Los Angeles for many years. Somehow, he came to New York, and ended up in the Chabad Yeshiva in Morristown NJ. They have a program there for baal teshuvos, or returnees to Judaism. He was the man sent to Los Angeles to see me. He also brought some Scientology books with him, particularly dictionaries. He went over some of the Scientology words and I saw how devious and false Scientology was. Many words really meant the opposite of they said, just like the book 1984 by George Orwell.. On Monday my mother returned to Los Angeles where we had a tearful reunion. I thanked my mother for what she had done.

Shea told me later that they had one fright the first night of the deprogramming. In Los Angeles, when there is a crime, they often send a helicopter in addition to a car. All of sudden, they saw a helicopter flying around with a searchlight shining on the ground nearby. They thought that the police were searching for them. Shea told everybody to get out and run for it. It turned out that a diplomat's house nearby had been burglarized and the police were searching for the culprit.

Part II The Ascent

The journey of a thousand miles begins with a single step
Unknown source

Chapter 1 Morristown

On Monday night, Shea Hecht, Dan, my mother, and I took a Peoples Express flight from Los Angeles to Newark. We were picked up at the airport by a smiling young man with a long beard and taken to Morristown. I wondered why he smiled so much. My intention was to stay six weeks or less. I ended up staying for three years. I was given a bed in a dorm room with two other students. One was an older man named Hersh, and the other was a young man from Argentina named Avigdor.

That weekend was the Jewish Holiday of Shavous, the holiday that celebrates the giving of the Torah. The day before Shavous, everyone including myself went to Crown Heights in Brooklyn, the headquarters of the Lubavitch movement. We went through the Holland Tunnel to Manhattan, through Chinatown on Canal Street, across the Manhattan Bridge, down Flatbush Avenue to Grand Army Plaza, and then down Eastern Parkway to Kingston Ave. It looked very strange to me.

I had been in Brooklyn in 1980. My brother Jeremy lived on the Upper West Side of Manhattan at the time. I was living in the Detroit area and I went to visit him around Thanksgiving. He suggested that I visit the Borough Park section of Brooklyn. I asked why and he told me that it was a Jewish area. I took the subway there and got a big shock when I got off the train. Everywhere there were Jewish men with yarmulkes and beards. I wondered to myself if this is like Israel. In Milwaukee, a Jewish neighborhood means that there is one Jew on the block. Little did I realize that in the future, I would also live in Jewish neighborhood like this with a yarmulke and a beard. My brother had moved to

Israel in 1982. In 1983, he met his wife in Israel, and they got married in Seattle, where she was from. I attended the wedding in Seattle. I was already involved in Scientology at that time. They went back to Israel, had a child, and came back to the United States in 1984. When I came to Morristown, he was working as a software engineer in Binghamton New York. Later he moved to Elizabeth New Jersey. After I got married, he moved back to Israel. He had been religious since college and my observation of his life influenced me significantly since we had been close as children. I used to visit him and his family regularly when I was in the Yeshiva.

In Morristown, I faced the immense personal task of rebuilding my life. I could not just return to my regular life as if nothing had happened. As a cult member, I was not motivated by money. I had a higher spiritual purpose. This purpose had turned out to be false. I needed to investigate things for myself and decide on a new purpose. In that sense, I was like any returnee to Judaism or Baal Teshuva, who rejected his previous life, and decides to change to a new life with a different purpose. However, this attempt to change was made more difficult by my physical, emotional and mental state. I was physically exhausted because of problems sleeping. I had a lot of nightmares and I would wake up screaming, "Let go of me, let go of me". This went on for a number of years, gradually lessening as time passed. However, it still occurred occasionally as late as four years later, when I first got married. During the first six months, I was also sick every Shabbos with a bad headache or other bodily pains. This problem also gradually diminished. My emotional state was also poor because of all I had been through in Scientology and the deprogramming. I also had the original emotional problems to deal with that got me into Scientology in the first place. My mental state was also poor

because my brainwashing of study tech had left me with a lot of false data and reduced my ability to ask questions.

The main teachers at the Yeshiva were Rabbi Avrohom Lipskier, his brother Yosef Yitschak (Fitzy) Lipskier of blessed memory, Rabbi Dovid Wichnin of blessed memory, and Rabbi Greenburg. I am indebted to all of them for what I learned, but especially Rabbi Lipskier and Rabbi Wichnin. I was once very depressed and I went to see Rabbi Avrohom Lipskier to talk about my past. He gave example of a wrecked and dirty house, which someone wants to fix up. One way is to clean up the entire house first and then bring in fine furniture. Another way is to start bringing in fine furniture right away. Chassidus tells you to begin doing Mitzvos right away as you clean up your mess. A Mitzvah is usually translated as a commandment. It really refers to an act that connects you to the Creator. In other words, he was saying to emphasize the positive, connect yourself to G-d, rather than worrying so much about your sins. The process of correcting your sins is called Teshuva. This is usually translated as repentance, but it really means return to G-d. It is a something that needs to be done at appropriate times such as Yom Kippur. However, overly worrying about your sins is counterproductive. This advice helped me in my quest to go forward.

Rabbi Dovid Wichnin was my mashpia or guide during most of my time in the Yeshiva. He had this terrific sense of humor and could toss off jokes with a totally deadpan expression. He was a tremendous scholar and was always smiling. Unfortunately, his life was cut short at a relatively young age by cancer. I regret that I did not ask for his advice more often. He attended a lot of weddings of students who got married including mine. After he passed away, I paid a shiva call to his widow in Monsey. She asked me

who I was and I told her. She said to me “My husband attended your wedding”. I thought to myself, how many weddings did he attend, yet she still remembered mine. Yosef Yitschak (Fitzy)Lipskier taught me Gemara (The Talmud) with such enthusiasm and had such a practical view of life. Unfortunately, his life too was later cut short by an auto accident.

We studied Sundays through Thursdays. On Fridays, we did Mivtzoim or outreach. This is an innovation in all Chabad Yeshivas where students visit non-religious Jews to give them Jewish literature, put Tefillin on the men, and to talk about anything they might be interested. Usually, there was a fixed route, where one visited the same people every week. We had a van and students would be dropped off in various locations in New Jersey to do their route. Usually two students worked together. After finishing their route, we would be picked up at a pre-arranged time. Sometimes, we would continue on to Crown Heights for Shabbos and other times we would return to Morristown for Shabbos.

Chapter 2 Study

In Morristown, we learned the Chumash, the Mishneh, the Gemora, and Halacha like in many other baal teshuva yeshivas. We also learned Chassidus including the basic work of Chabad Chassidus, called the Tanya. The entirety of Jewish learning is called the Torah. This is divided into two parts, the written Torah and the Oral Torah. The Written Torah or Chumash is the five books of Moses, a portion of which is read every Shabbos in the synagogue. It has been translated into many languages, and the gentiles have used it as the basis of their own religion. The Mishneh and the Gemora, or Talmud is called the Oral Torah since it was not originally written down. Unlike the Written Torah, the Oral Torah needs to be taught or communicated from one generation to another. It is almost impossible to learn by oneself. I did very well in College, but I had never studied anything as difficult as the Talmud. It is written in Aramaic in a question and answer format. In addition to studying with a teacher, students reviewed the Talmud with a partner. Studying the Talmud helped me get my mind working again, which gotten rusty while I was in Scientology.

In Judaism, one is encouraged to ask questions, even to question G-d himself. Many of the great figures in the Torah did just that. Abraham challenged God to spare Sodom, even though it was an evil place, for a few righteous people that might exist there. Moses challenged G-d to spare the Jewish people, even though that they had worshipped a golden calf. One of the complaints that the Torah Sages bring against Noach was that he didn't plead to G-d to spare the destruction of the world. He was righteous himself, but he couldn't save anybody else but his family. Chassidus considers such a person by the

derogatory name “A Tzadik in peltz”. This translates to a righteous person with a fur coat. He warms himself, but the world is unaffected by his behavior.

The Oral Torah also explains the Written Torah and gives specific details on how to do the commandments or Mitzvos. For example, it says in the Written Torah that one should put on Tefillin on ones head and arm, but nowhere in the Written Torah does it explain the details. The details of Tefillin construction and use are explained in the Oral Torah. The relationship between the Written Torah and the Oral Torah can be explained by the example of my own profession, engineering. In engineering school, I learned a lot of basic engineering science. The theory is very broad and not necessarily very specific. When I started working, I learned from a mentor or my peers the actual specific details of how to take these theories and apply them to a specific job. In other words, the Oral Torah is needed in order to apply the principles of the Written Torah to the actual performance of Mitzvos. Halachos are the actual codified Jewish laws of life as learnt by the rabbis from the Talmud. Both the Written and Oral Torah are called the revealed Torah since it was always known to everybody who was willing to learn. Chassidus is called the inner Torah, or the hidden Torah since it was hidden for many years, and only known to a very few. It includes many concepts from the Kabbala. Chassidus was the movement founded by the Baal Shem Tov before his death in 1760. It emphasized serving G-d with ones heart through prayer and joy. It attracted the masses of Eastern European Jews, who were not able to learn. It also attracted some scholars including Rabbi Shneur Zalman of Liadi, the founder of Chabad Chassidus. The basic Chabad Philosophy was written in a book by Schneur Zalman called the Tanya that I will discuss

in chapter 5. The basic principle of Chabad Chassidus is that the love of G-d can be stimulated through the faculties of the mind.

Chapter 3 The Lubavitcher Rebbe

God made one thing opposite the other
The Tanya

During many evenings, Rabbi Avrohom Lipskier read and translated the talks of the Lubavitcher Rebbe, which dealt with various topics in the Torah. The Rebbe was the man that everything revolved around in Lubavitch. This was something I had a big problem with. I had just left a cult where everything revolved around one man, and now I was entering another group that also seemed to revolve around one man. I quickly realized that Judaism was not a cult, because G-d was in charge. However, I had doubts about Lubavitch. I remember someone asking me what will happen when the Rebbe passes away. I replied that they don't think about that, because that can't conceive of being without him.

The Rebbe, Menachem Mendel Schneerson was born in 1902 in Czarist Russia. He was a relative of the previous Lubavitcher Rebbe, and also became his son-in-law. He was a genius, who knew the entire Torah, Talmud, and Kabbala. He also could understand and speak a number of languages, although he preferred to speak in Yiddish. He studied at the University of Berlin until the Nazis came to power and then studied engineering at the Sorbonne in Paris. He came to the United State in 1941 after escaping the Nazis. In 1950, the previous Rebbe passed away in New York, and he reluctantly assumed the position of Rebbe in 1951. He established a worldwide organization of shulichim or emissaries, so that today there is a hardly a Jewish community in the world that does not have a shaliach. The basic goal of all these shulichim is to bring G-dliness into the world by spreading Torah and Mitzvos, in order to bring the Messiah. The Rebbe was a charismatic individual who was wise, strong, wise, and really cared about people. In

other words he was the antithesis of L. Ron Hubbard, who appeared to be like this, but really was a fraud. The Rebbe had a major stroke in 1992 and passed away in 1994. During his later years, the Rebbe passed out dollars for Tzedakah on Sundays. Tzedakah is usually translated as charity, but it really means righteousness. In Judaism, it is not just nice to give poor people money, it is a Mitzvah. People would keep the dollar the Rebbe gave them and give another dollar to Tzedakah. I have a whole stack of dollar bills that I got from the Rebbe. Giving out money is something a cult leader would never do. Cult leaders only take money from their followers.

I respected the Rebbe highly, read many of his translated writings, went to gatherings or farbrengens where he spoke, and received dollars from him. However, because of my experiences, I never had the same connection with him that some other people had. It still hurt when he passed away as my own father had passed away only a few weeks earlier. However, in Judaism, G-d is the Source of all wisdom, and even the greatest man, Moses, was only an emissary of the Creator. Attributing everything to one man, the Rebbe, instead of G-d, is in my opinion an error. This error led some people in Lubavitch to make a mistake. The basic problem I feel is psychological, that some people can't accept that the Rebbe passed away. The other problem was that the Rebbe left no successor. The fact that the Rebbe left no successor, is an indication, I feel, that we have outgrown this need of a Rebbe and that we should connect to the Creator directly.

Chapter 4 Evolution and the Meaning of Life

In addition to my religious studies, I read some secular books dealing with the mind. One of the most important was Mans Search for Meaning by Victor Frankl. Dr. Frankl was a Jewish psychiatrist from Vienna who was in various death camps, including Auschwitz during the war. He observed the behavior of individuals in the camps. Conditions in the camps were terrible with little food, and without a strong will to live, many people simply died. People did not have to run into an electrified fence to die, although some did.

People who had lost the will to live and had decided to die, lay in their bunks, smoked a cigarette, and in a few days they would die. He gave an example of a man who became convinced that the war would end on a certain date. As the date approached with no end of the war in sight, he started to weaken and died on that date. People needed a reason or meaning in their life in order to go on. For Dr. Frankl, it was a book he wanted to write. For other people, it was the hope that they would see their loved ones again. People who have lost the will to live in ordinary conditions may continue to live for quite a few years afterward, but they are the living dead. People who are very sick, but have a strong will to live may continue to live for a much longer time than the doctors would forecast. I remember a place where I worked in Portland, where the owner told me about an older man he knew and worked with. The doctors' felt that with his condition he should be dead, but he still lived because of a strong will.

As a young man, I believed that G-d had created the world and then essentially abandoned it. This philosophy is called Deism. I felt that there was some kind of order in the Universe and by understanding the world, I could deal with it. The physical and biological sciences understand a lot about the physical world, to the extent that man can

manipulate the world to an incredible extent. However, science has little to say about how one deals with oneself and others. I finally realized this because of my social failures and I had to change. Unfortunately, because I was desperately searching for a philosophy to understand myself and solve my problems, I ended up getting sucked into Scientology. This introduction brings us to the subject of evolution. The theory of evolution is strongly believed in the secular world and is therefore a barrier to the Torah. The theory of evolution basically states that life occurred by accident and that life evolved through the mechanism of the survival of the fittest over billions of years. In other words, there is no creator and life has no ultimate purpose other than survival and that which man makes of it. The idea that survival is the sole purpose of existence is also the philosophy of Scientology, as explained earlier. The idea of life happening by accident is in many ways opposite of our experiences with reality. Every building that we see has an architect, every machine that is built has a designer. How can we say that the world, which is much more complicated than any building or machine occurred by accident? Why has this theory become so popular, especially among the intellectual elites? Simple, uneducated people do not believe in this stuff. The reason some people latch onto this outmoded theory is basically for psychological reasons caused by emotional desires. Certain people want to believe that life has no meaning or purpose so that they can do whatever they want without any moral restraints. One philosopher admitted when he was older that he wanted life to have no meaning because he wanted sexual freedom. This lack of morals or purposes results in a hedonistic philosophy. Every person becomes his own g-d able to do whatever he wants. Scientology is one result of this view. Communism is another. When Jews reject the Torah and G-d, they become attracted to these types of

philosophies because they need a purpose or reason to live. Ultimately all these alternative philosophies have failed. The Torah is a time-tested philosophy that has been around for thousands of years. It has outlived its enemies. It does not depend upon a man or even an idea but on the Eternal G-d. This is why false religions have borrowed many of the ideas of the Torah, twisting them for their own purposes.

I looked into some books that criticized the theory of evolution. I found that there are a lot of holes in the theory, and insufficient evidence from fossils to prove that the theory is scientifically true. Another problem between the Torah and Science is the age of the Earth. The Torah states that the Earth is 5,763 years old and scientists say it is millions of years old. Scientists date the age of objects by radioactive carbon dating. All life contains carbon. Carbon also has a rare isotope called carbon 14, which is radioactive. It has a half-life of approximately 5,000 years. This means that half of the radioactive carbon will be gone after 5,000 years and half of the remainder after another 5,000 years. During its life, a plant takes in carbon dioxide and converts it into sugars. It will have the same percentage of carbon 14 as the atmosphere around it. When it dies, the carbon 14 in the plant begins to decay. From the percentage of carbon 14 in the dead plant compared to the present percentage of carbon 14 in the atmosphere, one can calculate the age of the dead plant. The Rebbe addresses this problem in a letter. He explains that in scientific experiments, we can interpolate from data or we can extrapolate from data. If we draw a line between two data points, we can interpolate information between the two points. The closer the two data points are, the better the accuracy of the data point in between. In extrapolation, the line between the two data points is extended outside the range of the two data points. The further we extrapolate beyond the known range of data, the less

reliable is the extrapolation. In radioactive dating, we are assuming that the conditions in the atmosphere thousands of years ago were the same as today and the percentage of carbon 14 in the atmosphere then was the same as it is today. We are also assuming that the half-life remains constant. These assumptions become less and less reliable as we go further back in time. This discussion doesn't necessarily disprove the scientific age of the earth, but it does indicate that the age of the earth is not necessarily a scientifically proven fact.

Chapter 5 The Tanya

Love your Neighbor as Yourself- Rabbi Akiva said this is an important principle in Torah
Leviticus

If Dianetics is the basic book of Scientology, then the Tanya is the basic book of Chabad Philosophy. However, Dianetics was the creation of one man, L. Ron Hubbard with no references to other sources. The Tanya was authored by the first Rebbe of Chabad, Schnuer Zalman of Liadi and had many references to sources in the Torah, Talmud, and Kabbalah. In fact the author considered himself merely a compiler, even though there was much that was new. The first part of the book, called the Tanya, is a spiritual and psychological study of the Jewish psyche. The Jewish psyche consists of an animal soul and a godly soul. The goal of the animal soul is to have physical pleasures and to survive. In Scientology, the only goal is survival, while in the Jewish psyche, this is only one aspect of the soul. The goal of the godly soul is to be connected to G-d. These contrary goals of the two souls result in constant struggle. The animal soul is a mixture of good and evil personality traits. The evil characteristics of the animal soul are called the yetzer hara, or the evil inclination. Training, education, and experiences as a child affect the animal soul. Good education, training, and experiences can strengthen good characteristics, while bad education, training, and experiences can strengthen evil characteristics. However, a person always has free choice whether to do good or evil, despite all considerations. Obviously, a person a person who had a poor background is judged more leniently who than one who had a good background, but this only refers to punishment and reward.

The thirty-second chapter in Tanya, which means heart in Hebrew, discusses the great principal in Torah “Love Your Neighbor as Yourself”. I knew this was a very important

chapter, and I went over it numerous times, even reading and translating it for others. It basically discusses how a person can reach the level of “Loving Your Neighbor as Yourself.” A person should look at his body and animal soul as low and disgusting, and realize that the main thing is his soul. Bodies are separate, but souls are connected since they all come from the same source, the creator. When one loves his soul, then one can love other souls. However, when one considers the physical body the main thing, then ones love of another is only temporary. I knew that had a big problem loving myself, and that this problem needed to be solved. Most people do not reach this level because they associate themselves with their bodies. It is very difficult to break away from the domination of the body and its insistence that everything is related to survival. For example, we ask someone what he does for a living, not what he is living for. Also, physical pleasures tempt the soul away from G-d. The Tanya generally discourages many fasts and mortifications of the body for most people of the current generations because it will only weaken them, and make them unable to serve G-d with joy. However, a moderate amount of this is suggested.

Another book in the Tanya that I studied is called “The Gate of Unity and Faith”. It helped me to deal with my view that G-d had abandoned the world. It explains that when G-d created the world, he created it out of nothing. The words that G-d spoke at the beginning of the Torah created the world, and are continuing to create the world, and if G-d would stop speaking for even a moment, the world would cease to exist. This is different than how a man creates something. For example, a silversmith cannot create a menorah out of nothing, but only changes the shape and form of the silver. Second, if a silversmith creates a menorah, the menorah will continue to exist after the silversmith

leaves or dies. This is not so with G-d. Therefore, G-d is continually involved with creation every moment and has not abandoned man. This was a powerful book, which would take me many years to integrate into my soul.

When I was being deprogrammed, I asked people what Judaism thinks about reincarnation, since this I was something I came to believe even before Scientology. I was told that there was a lot of information about this in Chassidus and Kabbalah. However, the Torah and Talmud do not discuss this subject, called gilgulim in Hebrew. There is however, one prayer in the siddur, or Jewish prayer book that does mention it. In the first paragraph of the prayer before one goes to bed, the person forgives anyone who had sinned against him in any way, intentionally or not, in this incarnation or another. This is a very powerful prayer and testifies to the fact re-incarnation exists, and that forgiveness is very powerful. In Judaism, as opposed to Scientology, or eastern religions, physical life has absolute value and the body is considered holy because it is only by doing mitzvahs or commandments in the physical world is a person able to rectify himself and the world. Therefore, the body of a person who dies is taken care of with honor according to a specific ritual and then buried as soon as possible. I remember when I was in the Yeshiva in Morristown, we were brought to a cemetery to help bury a Jew who had no family. A soul comes into this world in order to rectify the fallen sparks that occurred due to the sin of Adam and Eve who ate from the tree of knowledge of good and evil. Since a fundamental of Judaism is that a person has free will, he can also choose to do evil, and lower himself. Therefore, he may have to come back a number of times in order to correct sins he may have created in another gilgul. In Judaism, good or ethical behavior is doing what God wants, and not what appears to be rational from a

survival perspective. This is a brief explanation of the Jewish view of reincarnation, which is explained at length in the Kabbalah.

Chapter 6 Accepting the Yoke

Whoever takes upon himself the yoke of Torah – The yoke of government and the yoke of worldly cares are removed from him

Ethics of the Fathers

During the time I was in the Yeshiva, I woke up remembering a dream. In the dream, I see a woman who appears to be very ugly, so I run away from her. Later, the woman appears again, and I pause to look at her. Then the ugly face crumbles and I see a beautiful woman. I immediately understood the meaning this dream. The woman represents Judaism. The first time I saw her, all I saw was restrictions and other negative characteristics. The second time I saw her, I looked below the surface and saw the beauty. Unfortunately, a lot of Jews see Judaism as ugly based on certain limited experiences and they run away from it. If they would look below the surface, they would see the beauty as I have.

I was in Morristown for a couple of years and I came to a conscious decision. I realized that the Jewish religion stands or falls on whether the Revelation of the Torah on Mount Sinai occurred. However, the Revelation of the Torah on Mount Sinai was witnessed by millions of people. It was therefore impossible to fake. If one person tells you that they saw a pink elephant, you'd think he's crazy. If two people tell you they saw a pink elephant, you might pause for a moment before you tell them that they are crazy. If dozens of people of people tell you they saw a pink elephant, you might try to investigate it for yourself. If millions of people tell you they saw a pink elephant, you wouldn't need to check it because you know that so many people couldn't put together a conspiracy of lies. The same is true of the Torah. Another proof that God revealed the Torah is in the Torah itself. If Moshe was trying to put one over on the Jewish people, why would he write about his sins. He would try to portray himself as perfect without sin as other

religions have done in their holy books. If Hashem gave the Torah, then I would have to accept and obey its laws. This is called accepting the Yoke of the Torah and Mitzvos. Many people study Torah, but may have trouble accepting the Torah because it involves changing their lifestyle. Changing ones lifestyle is never easy, and needs to be done slowly. However, accepting the principal of the Yoke is necessary for any change. I consciously accepted the Yoke of Torah and Mitzvos at this time. In Scientology, I was never conscious of the fact that I had accepted the Yoke of Scientology, because I was emotionally sucked into it. I was never able to examine the doctrines of Scientology rationally while I was in it. Only after I left it was I able to rationally analyze it.

Chapter 7 Teshuva, The Real Road to Truth

One hour of repentance and good deeds in this world is better than all the life of the World to Come
Ethics of the Fathers

I now come to the subject of Teshuva, probably the most important subject I will discuss because it is the real road to truth. G-d is the Absolute Truth and there is nothing besides him. This means that everything that we see, and everything that happens to us comes from G-d and we cannot attribute this to anybody but him. This is why it is important to forgive someone who hurt you, because nobody can hurt another, except with the permission of the Creator. Someone may ask “what about someone who murders another person”. The person who murdered another committed a sin and will be judged for it. However, the fact that the other person was killed was because G-d had ordained it. If one person didn't kill the man, then the murder would happen by some other person. The Torah represents G-d's wisdom that he revealed to the Jewish people on Mount Sinai so that they could connect to him. However, because of our sins, the Jewish people distanced themselves from him. The process of Teshuvah allows us to rectify our sins and return to connect to him. The basic Teshuvah process is simple. First, admit your sin, second ask for forgiveness from G-d, and third resolve not to repeat the sin. This involves taking responsibility for your actions. If you sinned against another person, you also have to ask that person for forgiveness. This is simple, but not easy. For example, in the first sin Adam ate from the tree of Knowledge of good and evil. When he was asked by G-d what he had done, he blamed it on his wife. She in turn blamed it on the serpent. Admitting your sin means taking responsibility for your actions and correcting them when you make a mistake. Blaming someone else is denying that you have free will given by G-d. Another method of denial is blaming oneself or beating oneself up. This

was one of my problems. Everytime something bad happened I blamed myself. This is just as bad as blaming someone else, because it also denies the possibility of Teshuva. If I feel I am no good, then how can I correct myself?

Chapter 8 A Torah View of Scientology and Other Cults

This chapter has been added to discuss the Torah view of cults and how they are against Jewish beliefs and values. The Rambam (Maimonides) discusses in his commentary on the tenth tractate of Mishnah Sanhedrin, Thirteen Principles of the Jewish Faith. These are listed below;

1. I believe with complete faith that the Creator, blessed be His name, is the Creator and Guide of all the created beings, and that he alone has made, does make, and will make all things.
2. I believe with complete faith that the Creator, blessed be His name, is One and Alone; there is no oneness in any way like Him; and that he alone is our G-d – was, is, and will be.
3. I believe with complete faith that the Creator, blessed be His name, is incorporeal, that he is free from all anthropomorphic properties; and that he has no likeness at all.
4. I believe with complete faith that the Creator, blessed be his name, is the first and the last.
5. I believe with complete faith that the Creator, blessed be His name, is the only one to whom it is proper to pray, and that it is inappropriate to pray to anyone else.
6. I believe with complete faith that all the words of the Prophets are true.
7. I believe with complete faith that prophecy of Moses our teacher, peace unto him, was true; and that he was the father of the prophets, both of those who preceded and of those who followed him.

8. I believe with complete faith that the whole Torah which we now possess was given to Moses, our teacher, peace unto him.
9. I believe with complete faith, that this Torah will not be changed, and that there will be no other Torah given by the Creator, blessed be His name.
10. I complete with complete faith that the Creator, blessed be His name, knows all the deeds and thoughts of human beings, as it is said “It is He who fashions the hearts of them all, He who perceives all their actions.” (Psalms 33:15)
11. I believe with complete faith that the Creator, blessed be His name, rewards those who observe His commandments, and punish those who transgress His commandments.
12. I believe with complete faith in the coming of Mashiach, and although he may tarry, nevertheless, I wait every day for him to come.
13. I believe with complete faith there will be resurrection of the dead at the time when it will be the will of the Creator, blessed be His name and exalted be His remembrance forever and ever.

I will now discuss how Scientology denies these thirteen principles;

1. Scientology does not believe in a Creator who guides all created beings. There is an eighth Dynamic, which is survival as a Supreme Being. However, the nature of this Supreme Being is not explained, nor does it have any practical effect, because nothing about it is discussed. Scientology philosophy believes that persons are spiritual beings that became trapped in bodies. The purpose of Scientology is to free the person to become a g-d-like being who can create his own life. On a real basis, the real god in Scientology was L.

Ron Hubbard. He was in fact called “Source” and his writings were the law in Scientology.

2. Scientology does not believe in one indivisible G-d. Each person is his own G-d.
3. Same as 2 above.
4. Same as 2 above.
5. Scientology encourages people to praise L. Ron Hubbard, the founder of Scientology and attributes all successes to following his directions, and all failures to not following his directions.
6. Scientology only believes in one prophet, L. Ron Hubbard, who discovered all of Scientology principles and procedures.
7. Same as 6
8. Same as 6
9. Scientology believes that the principles and technique discovered by L. Ron Hubbard are the final word and should not be changed. The written and taped words of L. Ron Hubbard is their Torah.
10. L. Ron Hubbard, the founder of Scientology, realized the importance of knowing peoples deeds and thoughts for power and control of people. Therefore, Scientology keeps very careful record of all auditing, which can be used against them if they cause trouble. In addition, all new persons wanting to enter Scientology, as well as persons suspected of wrongdoing, are security checked to see if they are spies for enemy organizations, such as the government and the press, or even if they have negative views of L. Ron

Hubbard or Scientology. Questions are asked while the person is on a lie detector type of device called an E-meter.

11. Scientology rewards those persons who follow its policies and procedures, and punishes those who do not follow its policies and procedures. Failure, such as an organization not making money, is considered to be the result of not following its policies and procedures. Success is considered to be the result of the opposite behavior.
12. Scientology does not believe in Mashiach. L. Ron Hubbard alludes to himself as the reincarnation of Buddha, who brought wisdom to mankind.
13. Scientology does not believe in a resurrection of the dead. The body is just a piece of meat to be discarded when the person reaches a high enough spiritual level.

A similar type of analysis could be done on other cults such as the Moonies, and other cults that deify the founder as some kind of G-d. In addition, all other religions deny parts of these principals, and while they may not be cults, these other religions are not appropriate for Jews, whose only allegiance should be to the G-d of Israel.

Chapter 9 Epilogue

After, three years in Morristown, I finally left in the summer of 1989. I was able to find a job in a small engineering firm in New York and start rebuilding my career. A year later, I married and started a family. I mentioned earlier that I learned that one should be positive and not dwell over the past. However, sins of the past eventually need to be dealt by doing Teshuvah. I had problems from the past that needed to be looked at. This is a subject for a later book.

Appendix A Scientology Glossary

Auditing	Scientology techniques to remove engrams that are considered to be the source of all irrationality
Bridge	The specific Scientology auditing levels required to produce total freedom
Clear	One who is clear of irrationality on the First Dynamic of Survival, survival for self
Dianetics	The original science of mind as written by L Ron Hubbard in his book, <u>Dianetics, the Modern Science of Mental Health</u> . The predecessor of Scientology
E-meter	Electronic galvanometer used in Scientology auditing to measure changes in electrical resistance of the pre-clear. Emotions can change the resistance of the pre-clear. It basically operates on the same principle as the lie detector.
Engram	A moment of pain and unconsciousness that is stored in the mind
Ethics	Defined in Scientology as the greatest good for the greatest number of dynamics. However, mostly used to justify the survival of Scientology
MEST	Matter, Energy, Space, and Time, the components of the physical universe.
Org	Organization
OT	Operating Thetan. These are levels above clear that make the soul more at cause over the universe.

OTIII	The auditing level of the operating thetan that removes the supposed disastrous incident that occurred to beings on earth 75 million years ago.
Pre-clear	The subject of the auditing process
PTS	Potential Trouble Source. Anyone connected to a suppressive person. Anyone who could possibly cause trouble to Scientology. Anyone who is sick is also considered PTS
Reactive Mind	The mind that contains all engrams that have accumulated by the mind and acts by stimulus and response.
Ruin	Something that a person thinks is ruining his life. The discovery of the persons ruin is the primary way that a person is pulled into Scientology.
Scientology	The religion that Hubbard invented after Dianetics. Means the study of knowledge or knowing how to know.
Sea Org	The Sea Organization was originally organized by L. Ron Hubbard on ships to promote the expansion and survival of Scientology. It is now primarily a land based organized. Members sign a symbolic billion-year contract.
Security Check	A procedure where someone is connected to an E-meter and asked a series of questions to determine if he has negative thoughts or intentions regarding Scientology or L. Ron Hubbard.
Source	L. Ron Hubbard, the source of all Scientology knowledge.
Suppressive Person	Anyone who attacks Scientology

Study Tech	The technique that L. Ron Hubbard invented to brainwash members and keep them from asking questions. It introverts the person by requiring him to look up every single word he does not understand. In other words, it makes him stupid.
Survival	The basic purpose of existence according to Scientology. It is divided into eight dynamics
Thetan	The soul or the being itself
TR	Training Routines used in Communications Courses
Wog	Derogatory term for an ordinary person who is not in Scientology. It means worthy oriental gentleman

Appendix B Jewish Glossary

All words are Hebrew except where otherwise indicated

Baal Shem Tov	The founder of Chassidus. Died in 1760 C.E. It literally means Master of the Good Name
Baal Teshuvah	Usually refers to one who returns to Judaism. Also any Jew who repents for his sins.
Bubbe	(yiddish) Grandmother
Chabad	Acronym for chochmah binah and daat, usually translated as wisdom, understanding, and knowledge. Chabad philosophy shows how the faculties of the mind can bring one to love of G-d.
Chassidus	The Jewish movement founded by the Baal Shem Tov which emphasized serving G-d with joy.
Farbrengen	(yiddish) Chassidic gathering, usually with a Rebbe.
Gilgulim	Reincarnation, the transmigration of a soul from one life to another
Hashem	Refers to the ineffable name of G-d in the Torah that is not pronounced. It literally means “The Name”.
Kabbala	Mystical Judaism. The primary work is the Zohar. It literally means received.
Lubavitch	Village in Belarus where the Chabad rebbes lived for over a 100 years
Mashiach	A descendent of King David, who will bring peace to the world and rebuild the Temple in Jerusalem. In literally means the anointed one.

Mitzvah	Usually translated as commandment. It literally means connection
Rebbe	A Chassidic leader. A rebbe is much more than just a rabbi. His purpose is to connect his followers to G-d
Saba	Grandfather
Shabbos	The seventh day of rest as prescribed in the Torah
Shaliach	Emissary. It refers to the emissaries that Lubavitch has sent all over the world to promote authentic Judaism
Shema	The basic creed of the Jew that is said twice each day. “Hear O Israel, the Lord is our G-d, the Lord is One.” It is followed by three paragraphs
Shiva	Jewish mourning period for someone who has died. It lasts seven days
Siddur	Jewish prayer book
Talmud	The oral Torah as redacted approximately 1500 years ago. There are two versions, The Babylonian Talmud and the Jerusalem Talmud.
Tanya	The basic work of Chassidus by Schneur Zalman of Liadi. It literally means it has been taught
Teshuva	Usually translated as repentance. It literally means return to G-d
Torah	The five books of Moses. Also the entire subject of Jewish learning
Tzadik	Righteous man
Tzedakah	Usually translated as charity. It literally means righteousness.

Tzitzis	A square garment with a hole in the middle with tassels on each of the four corners that is worn by all orthodox males under the shirt.. The third paragraph of the shema requires its use.
Yarmulka	(Yiddish) Skull cap worn by orthodox males. In Hebrew it is called a kippah
Yetzer Hara	The evil inclination. The aspect of the animal soul that tries to turn a person away from G-d.

