

THE GOLDEN DAWN

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AN INVITATION TO FREEDOM

For countless ages a goal of religion has been the salvage of the human soul.

Man has tried by many practices to find the pathway to salvation.

He has held the imperishable hope that someday in some way he would be free.

Man has spoken of the second coming of Christ and of the Judgment Day.

America has kept wide the doorway for this salvation by retaining religious freedom.

And here, after these ages of grief and suffering, through terrible wars and catastrophe, the hope still lives — and with that hope, *accomplishment*.

Man can save his soul. Like the bright cool dawn after a night of prison and of thunder, Man can taste that freedom sought so long.

There are those who will say that only after a lifetime of sacrifice and good doing can the soul be free — that God demands conditions in the freedom and that some have the power of making Mankind slaves.

But these things too have answers. And all we tell you now is that we can be free.

Many can be free in a few days. The souls of some can be saved in hours. Those deeply steeped in materialism can be salvaged in months or years.

As Christ said, the innocent can first be saved. In a little time, in minutes, the child can be saved. But the rich and the mighty, the enslaver and destroyer would lag behind for years — but they too can be saved.

If the Christian in Rome had been given this news, that his salvation was imminent, he would have believed and rejoiced. But this is not Rome and Christ is two thousand years crucified — a long time — a time to forget, to disbelieve. Today perhaps a church or "Man of God" might spit upon Christ himself if he came to call.

What you read here is factually, literally true. The salvation hoped for these past two thousand years is here. You are being told that in this paragraph. And it is true.

It has not come with blares of trumpets or the flare and flash of flame. It has come quietly into your letter box and you aren't at all sure you should believe it.

And the salvation itself is not done by sudden drama or a walk on a gleaming cloud — it is done quietly, in a chair as part of a group of people like yourself.

And you don't have to go to Heaven or to Hell if you don't want to. You can be entirely free to go anywhere. And you can be immortal and yet have your body, your family, your friends.

We are extending to you the precious gift of freedom and immortality — factually, honestly.

You are a spirit. You are your own soul. You are not mortal. You can be free.

The arms of God are open to you.

You are invited without charge to attend group meetings of Scientology and to experience without incurring any obligation the group processing of our church.

Come to 403 East Roosevelt, Phoenix on any Saturday or Sunday at 2:00 p.m., at 4:00 p.m. and at 8:00 p.m.

Whatever your creed or your convictions you are welcome.

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To be well, to be happy, to be free, you have only to come to one or several of our group meetings. It may be you have lived with such an appetite that you will require much more time; however that may be, freedom is yours.

You will have to pay for your freedom, but only as much as you wish, for with that sum in this material world we can make another free.

It may be you will wish to linger and help others to be free. That will require that you study and work.

We embrace all denominations, faiths and colors. We work with the believer and the unbeliever alike. Part of your freedom is your right to belong to any church. Not only do we hold your right to worship to be sacred, we may also insist you do not change your faith or leave the congregation to which you belong.

Scientology is the science of knowing how to know. The mysteries of existence lie, in Scientology, before men's eyes. The doctors of divinity trained in Scientology know how to know and they know, too, how to set you free from pain, from grief, from suffering, from the endless despair of this veil of tears.

We will not mislead you. We have as part of the Code of the Scientologist, "3.) To refuse to accept for processing and to refuse to accept money from any person or group I feel I cannot honestly help." Scientology can free the human soul and deliver the body from pain.

Man can save his soul. We know how. If Man does not want to be saved that is a decision Man must make, each one for himself. You have been invited. You will be accepted. If you do not care to be accepted, that too is your freedom.

Heaven waits.

At least we have shut for some, the yawning jaws of Hell.

WHAT IS SCIENTOLOGY?

Man for all the days of which we have record has sought the answer to the riddle of himself.

In the ages past he has aspired to wisdom upon a thousand paths.

The earliest peoples, the Vedics, the Buddhists, the Taoists and the Christians have all yearned toward the knowingness which would open the doors of the Universe and discover more splendid states.

"Scientology" is a word in the tradition of all such words. It means in English, the same as its counterparts in Hindu, in Sanskrit, in Hebrew and Latin. "Veda," "Tao," "Dhyana," and many other religious words mean exactly what "Scientology" means: the study of Wisdom.

"Scientology" embraces that knowingness necessary to the resolution of problems such as those found in any human situation whether the magnitude of the problem is personal or community in size.

Specifically, in Scientology we carry forward eight thousand years of known religious search into the mystery of life.

The efforts of Dharma, Lo-tzu, Gautama, Moses and Christ has given Man his principle lode stars upon this path.

The wisdom sought was the actuality of Life, the identity of Creator of Life, and the actuality and identity of the human soul. The technology sought by all religious sages in all Man's past was the salvation of the human soul.

Scientology masters various body ills and solves problems of the mind, but this is natural that it would and such is a small use of it.

"Scientology" describes the human soul and frees it by simple technology.

A "Scientologist" is one who knows and practices Scientology on others. A Scientologist is an expert in human affairs. The long-trained Scientologist is an ordained minister. To be a Doctor of Divinity in Scientology one must have studied some thousands of hours or many times as long as doctors in comparable professions.

There are also "lay practitioners" in Scientology as in many churches. These are sometimes trained for a few months and are entrusted with fairly routine matters.

There are Scientologists of many faiths and creeds. To be a Scientologist or to be interested in or use Scientology, it is not necessary to quit a church or faith. On the contrary, one should remain with and assist those of his denomination.

The Church of Scientology seeks no empire in this universe. It is a religious organization containing many creeds and faiths.

There are two categories of religion — the first is religious wisdom. The second is religious practice. The first is composed entirely of teachings, the second is composed of opinions and practices.

Various mutually used writings serve many faiths. So it is with Scientology.

The Church of Scientology operates on its own creed. It is completely independent of the Hubbard Association of Scientologists, International.

Scientology is a wisdom of how to free and heal the human soul.

THE CREED OF THE CHURCH OF SCIENTOLOGY

We of the Church believe:

That all men of whatever race, color or creed were created with equal rights.

That all men have inalienable rights to their own

religious practices and their performance.

That all men have inalienable rights to their own lives.

That all men have inalienable rights to their sanity.

That all men have inalienable rights to their own defense.

That all men have inalienable rights to conceive, choose, assist and support their own organizations, churches and governments.

That all men have inalienable rights to think freely, to talk freely, to write freely their own opinions and to counter or utter or write upon the opinions of others.

That all men have inalienable rights to the creation of their own kind.

That the souls of men have the rights of men.

That the study of the mind and the healing of mentally caused ills should not be alienated from religion or condoned in non-religious fields.

And that no agency less than God has the power to suspend or set aside these rights, overtly or covertly.

And we of the Church believe:

That Man is basically good

That he is seeking to survive

That his survival depends upon himself and upon his fellows and his attainment of brotherhood with the Universe.

And we of the Church believe that the laws of God forbid Man

To destroy his own kind

To destroy the sanity of another

To destroy or enslave another's soul

To destroy or reduce the survival of one's companions or one's group.

And we of the Church believe

That the spirit can be saved and

That the spirit alone may save or heal the body.

THE CHURCH OF SCIENTOLOGY

The Church of Scientology is completely non-sectarian, non-denominational. Membership in the Church does not imply anything beyond a belief in its creed and a willingness to help others to attain a higher awareness of Life and to be better people.

Creeeds and faiths of all kinds exist and continue in the membership of the Church of Scientology.

The Holy Book of the Church includes the Great Teachings which have been given to Man down the ages.

The Church of Scientology exists as a vanguard and rallying point for all religions to restore to the world faith which has been breaking before the onslaught of sensuousness and materialism.

The Church exists to give Man hope in the face of a world made ugly by the threat of destruction and war.

The Church of Scientology is a non-profit corporation duly incorporated under the laws of the States of Arizona, New Jersey and California.

Its business office in Phoenix is located at 806 North Third Street, ALpine 2-4420. Its meeting place in Phoenix is 403 East Roosevelt.

THE GOALS OF THE CHURCH

The Church of Scientology, in giving you this information about Scientology, is conducting a quiet and unobtrusive program of help in this area.

This program is a public service. The Church expects no vast rewards and fully comprehends that the freedom it extends will not always be received in a friendly spirit.

It understands that in freeing men, in healing them, it acts contrary to many organizations.

The Church does not exhort or propagandize. It does not talk. It acts.

It is neither rich nor ambitious. It only seeks to serve.

WHAT A GROUP SESSION IS LIKE

Scientology is very simple. In receiving the benefits of it one does not need to know very much about it. One does not have to pray or confess or give up his secrets or make any exhibition of himself.

One attending a group session is met at the door by a receptionist who has a small book or card. Each person is requested to write his own name and address in the book or on the card and return it to the receptionist.

The visitor to the group session is then led to a chair and is seated there.

He will find the room modest and quiet. A small stand at the front of the room, the chairs, the side table are the only furnishings. There is no altar, no pictures.

Around him he will discover others as much strangers as himself. A few have been here before. They are quiet and pleasant.

When the hour to start arrives, probably a few minutes after the visitor is seated, a Scientologist will stand up at the front of the room.

The Scientologist, the visitor will discover, is a plain person in a business suit with greater or lesser ability to speak publicly.

The Scientologist will then give a very short description of Scientology and what the group is supposed to do. Then he asks everyone to make himself comfortable and to follow the simple directions he gives.

No hypnotism or any other persuasion is used. Scientology is quite sharply opposed to hypnotism.

The visitor will follow the simple steps as will those around him. The visitor may be there from curiosity or to make fun. He does the simple things and soon he begins to feel better. The world is brighter. He feels younger.

He does not see how this could be, for the things the Scientologist says, who is working with the group, are very simple. It is not obvious to the visitor that eight thousand years of knowledge lie back of every brief command.

And then during this session or during some future one on a group or individual level, he *knows*, he has found himself, he is *free*.

USE THESE TO HELP YOUR FRIENDS

Although these exercises are an almost childish simple part of Scientology, use of them can remedy headaches and tiredness in some cases with considerable ease.

These exercises are simple to put into operation. They should be done where a person will not be disturbed by interruptions.

EXERCISE ONE

Look and Act Younger

Sitting somewhere near the center of a room, close your eyes and "contact" the two upper corners of the room behind you. Then, holding those corners, sit still and don't think. Remain interested only in those two corners.

You can do this for two minutes (minimum) or two hours, always with benefit. No matter what happens, simply hold the corners and **don't think**.

You can do this daily. It will make you look and act younger.

EXERCISE TWO

Feel Freer

Pick out two similar objects. Then find as many differences between them as possible.

Now pick out two objects and see where they are in relation to each other and your body.

Use these two steps over and over. You will feel freer and see better.

FIRST AID

If somebody is injured, you can assist in many ways. A burn or bruise or even sprains or breaks heal much more swiftly with Scientology assists.

The most elementary of this First Aid treatment is easily done. For ages Man has known that "laying on of hands" or Mother's kiss was effective therapy. Even gripping, in pain, an injured member, seems to help. But Man neglected the most important part of "laying on of hands." This follows.

Do this exactly and do it with a minimum of talk.

Place your index finger or fingers or palm on the injured member, very lightly, and say to your patient, "Put your attention on my hand." Now change the position of your finger or palm and have the patient do it again.

~~It is best to touch your patient on spots which are further from his head than the injury.~~

Do not talk excessively. But coax him, as you touch, briefly, spot after spot, to put his attention on your finger or fingers or palm.

Change the spot every moment or two. Be calm. Be reassuring.

If your patient experiences pain or trembling as a result, keep on for the therapy is working.

Continue in this fashion for many minutes or half an hour if necessary, until pain or upset is gone.

During this treatment the patient has his eyes closed.

It is not power from your finger which is healing him. It is power he generates by "looking" at your finger down through his body. You are putting him into communication with the injury. His communication with it heals it.

Ordinary injuries, sprains, burns, scalds, broken bones, headaches and colds heal slowly because the patient is avoiding their area with his own energy.

Name and Address Removed
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