

# We Are the Free People

BY L. RON HUBBARD

We are the Free People.  
We have grown up.  
Grown up to Freedom  
Not senility.

We are the Free People.  
The Scientologist  
Has left  
Behind the claws  
And barriers  
Of miscontrol.

We are the Free People.  
Grown from out  
The mud and jungle rot  
Of fear,  
Our unchained minds can reach  
Afar and grasp  
The idea of ultimate Freedom.

We are the Free People  
In whom the whims  
Of "I'm supposed to"  
Has no rule,  
On whom the scientist  
Can blunt  
His weighty arguments  
To prove  
We are not Free.

Be glad, they said  
Before we came,  
That you are mad, insane,  
For *there* is genius,  
So they said.  
You cannot change.  
Our brand on you is fixed

Your brain is all you are  
And fixed like clockwork  
In a robot head.  
So think, they said,  
As we have said,  
To think  
For thought is our own  
Chain and  
Your ideas nil.

Die, they said,  
And live no more  
And become dispossessed  
So we can own.  
Fall down, they said,  
And worship clay  
Or maybe space,  
But of course wrath  
And sing  
Lugubrious songs  
To fear or maybe  
International cults that  
Specialize in slaves.

Believe, they said,  
That Man is just a slimy  
Thing  
Well meant  
To die  
Beneath the pounding of  
Their bombs,  
The mightiest God  
They knew.

The flesh, they said,  
is All and you  
Are but a decay

Of yourself.  
And so they barriered  
All men.

The witch and the pot  
The test tube and the scope  
The cell and the club  
The textbook and the lies  
Control!  
Control them or we die!  
Beat them or they win!  
Starve them or we shrink.  
We are afraid, afraid,  
Afraid!  
They said, in that old age  
We killed.

Freedom becks  
And we,  
Now laughing at their lies,  
Went free.

Scientology  
The  
Road  
Sign  
Out.

We are the Free People.  
We LIVE!  
We're Free!

*Sui Juris*  
From *Ability* magazine,  
November 1957

Reply: waar

I think that all Free People will appreciate this article.

# Spiritual Bypassing

DAVID TRESEMER, PHD

A common syndrome in those who pursue spiritual ideals has earned the term spiritual bypassing. It's well worth understanding, as the symptoms of this syndrome can include violence to self and other. Violence? How is it possible that violence can come from someone who seeks to rise to the effulgent light and choirs of angels of spirit realms? To approach this, I will use anthroposophic psychology.

The human being can be modeled as having three parts: body, soul, and spirit. Definitions differ between philosophies, so we will use anthroposophy, which I find the most helpful. Body is the amazing material physical body energized by vital forces. In anthroposophy the energizing part is termed the vital body or etheric body. Together these two comprise the living functioning body.

What is spirit? Spirit thrives in the immense ocean of cosmic powers in the Sun, light itself, the galaxy, and beyond. From the realm of spirit, one can feel destiny streaming, destiny for oneself and for the world. When one experiences moments of being in the spirit, one feels bliss, increased

awareness, streaming light, freedom, cessation of time, expansion of space, angelic singing, and much more! In the realm of spirit, almost everything one reads about in the New Age press and in those beautiful airbrushed pictures is true, yes, true! When one is in spirit, one leaves the body behind; one returns to what feels like one's true home—in the stars, and beyond the stars! Exclamation points point to the infinite glories!

Soul moderates and conjoins body and spirit. Soul is the organ wherein we learn from this sojourn on Earth. Learning requires challenge, difficulty, failure, grit, honesty, and triumph. Instead of breathlessly basking in spirit's light, soul is interested in probing the darkness to learn from what's there. Instead of spirit's freedom, soul probes difficulty; instead of spirit's expansion without limit, soul probes the constraints of time and space. Soul learns through relationships. Interactions with other people become the playground in which soul thrives, playground in the sense of what I recall from public school recess time; the best and the worst happened on the playgrounds.

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“SPIRITUAL BECOMES THE EXCUSE FOR NOT ACTING RESPONSIBLY IN RELATION TO OTHERS.”



The term spiritual bypassing was introduced by the psychologist John Welwood (and used in the Anthroposophic Psychology program in the USA) to describe a phenomenon rampant amongst spiritual teachings: the desire to skip over the work of the soul and bask in spirit-bliss. Spiritual bypassing is thus a confusing label, because it really means “by passing the interpersonal work of the soul realm in order to lift the sensing body into the resplendent bliss of spirit.” Spiritual is the goal. The rest of life is rejected as unreal or illusory or dirty or not part of the divine plan.... Spiritual becomes the excuse for not acting responsibly in relation to others.

The rough and tumble school of soul teaches a true palpable love. The realm of spirit love might be experienced as gloriously full of light, yet impersonal. Soul helps the energy of spirit find form; soul informs. One can see in spiritual organizations those who speak of high lightning-bright ideals but don't know how to have a warm conversation. You learn that in the school of soul.

We see spiritual bypassing modeled in the parable of the Good Samaritan. On the dangerous road between Jerusalem and Jericho, winding along the twisting steep sides of the dry riverbed, a man has been robbed and beaten, and lies unconscious at the side of the road. People pass by—indeed, highly religious people, highly awarded for their spiritual practices. In fear (make no mistake, the fear is justified, as that section of road is known as “The Bloody”) they cross to the other side of the road and walk swiftly by. Then one person stops to help. In the tale, there's an extra twist: the one who stops comes from Samaria, an ethnic group demeaned as being of less spiritual attainment. Those who orient to spirit are shown to be passing by the victim in need. The one who helps is doing the work of the soul realm—bloody, dirty, inconvenient, dangerous, and relational.

The parable illustrates two of what in psychology are called ego defenses that operate here:

compartmentalization and intellectualization, both long words, and both worth understanding, as we will visit further below.

To grasp the operation of defenses, another framework from anthroposophic psychology is helpful. The soul has three patterns of energy available in its toolkit: thinking, feeling, and willing. Often misunderstood, or glossed over too quickly, these different functions have to be mastered by the soul. Otherwise, they will take over.

Streaming from thinking are the names, labels, and pictures of experiences. Streaming from willing are the two powers of attraction and repulsion, what Rudolf Steiner also called love and hate. Feeling mediates between thinking and willing. Impulses of attraction and repulsion stream forth from willing, are grabbed by thinking, and labeled by thinking. The soul works hard to grab those impulses from willing and put them into containers of mental pictures, concepts, memories, or, using Robert Monroe's helpful term, thought-balls. Raw hate, unfettered, untamed, undirected (and also raw love) can be disorienting and destructive really getting one into trouble. Therefore one contains them, working diligently every moment to make sure nothing makes trouble in the psyche or in the world.

Everyone has favorite thought-balls to which they send raw hate and love. Compartmentalization means one has, more than usual, assigned the energy of raw love or raw hate to one of those catch-all thought-balls. Prejudice of all kinds, racism, sexism, and scapegoating indicate raw hatred sent to a compartment (often barely contained and sometimes leaking). Idolizations, fetishes, fads, and addictions indicate raw love enchained, yet sometimes sparking out here and there.

When the soul is active, one is forever refining these thought-balls, transforming and redirecting the energy of repulsion and attraction, dissolving outmoded containers from the past, engaging in



active interactions with other people, whom are experienced not as objects, but as real. In the realm of soul, one keeps things moving and changing. Other people are the teachers, especially the difficult ones. For the Samaritan, the wounded man externalizes his own sense of woundedness and permits him to exercise healing for another and for himself.

Sex can conjure both strong attractions and strong desires to dominate. In a person too intent on the spiritual and neglecting of soul, love-hate energies can issue like an unchecked avalanche from the mountain of will-force. Then a great hurt can occur, one that will need to be revisited someday. We can call this karma, basically a postponement of a learning opportunity.

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“ A PHENOMENON RAMPANT AMONGST SPIRITUAL TEACHINGS: THE DESIRE TO SKIP OVER THE WORK OF THE SOUL AND BASK IN SPIRIT-BLISS.

When the soul is stunted (because, for example, one is bypassing it) the energies of repulsion and attraction can get out of control. Raw love can lead to hitting on others; raw hate can lead to hitting others.

A few years ago, a friend of a friend, a policeman in Chicago, heard my description of verbal abuse I was receiving from a neighbor. I thought he might say, sticks and stones will break your bones, but words will never hurt you. Instead, he said that verbal abuse is as strong as physical abuse. They are both violent. They both have impacts. They both indicate hate that is raw, wild, untamed. Violence can occur physically, verbally, and energetically (when everyone feels the energy though can't point to anything that has happened).

Thus we see in spiritual communities and schools the occurrence of violence, verbal and physical, compartmentalized. Intellectualization means that reasons are given for the behavior, including this is for your own good. Another defense, dissociation, means that the whole nasty excursion into the soul realm—where raw hate lashed out in violence—is quickly forgotten, to the degree that one can say, “I didn't do that. I would never hurt you. That wasn't me.”

When spirit looms as the shining goal demanding all your attention, the dramas of soul growth can seem petty, dirty, sensual—meaning in the sensory realms of musky smells and lurid colors—and therefore unspiritual and unnecessary. Yet that's where the growth of the individual takes



place, what will be offered up at the end of a life to the development of one's individuality going into the future.

The parable of the Good Samaritan can be worked further. How can the highly developed spiritual people who fearfully scuttle past find their humanity? How can help be given to the one unnamed person in that parable, namely, the perpetra-

tor's own use of ego defenses: actually hearing compartmentalizations or intellectualizations. Perhaps there are blanks in recollections, where chunks of time are missing, indicating dissociation. Note these signs; there is help—through relationship with another, sometimes a professional such as a counselor or psychologist. Sometimes a human versed in the realm of soul who can embrace

“A MAN HAS BEEN ROBBED AND BEATEN, AND LIES UNCONSCIOUS AT THE SIDE OF THE ROAD. PEOPLE PASS BY—INDEED, HIGHLY RELIGIOUS PEOPLE, HIGHLY AWARDED FOR THEIR SPIRITUAL PRACTICES.

tor (the robber, the violent one)? When evaluating a dream, one must try on all the parts represented in the story. The spiritual human needs an honest appraisal of all that is moving through.

In one's own behavior, one might find an outbreak of anger, a deed that seemed to come from nowhere, a verbal torrent. Perhaps one notices bruises in loved ones from one's own behavior, either physical or a wincing when one enters the room or brings up a particular topic. The energetic bruises and defensive reactions in others are more difficult to see. Perhaps one notices one's

another's foibles and tragedies, a human who can accompany another's wholeness and help dissolve the compartments, dissolve the intellectual reasons, reknit the dissociated parts. Body, soul, and spirit are meant to interweave and dynamically co-operate, supporting each other's development. Avoiding soul growth is missing the opportunities to one's own true spiritual development. Don't take the bypass; it's the longer route. ■

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