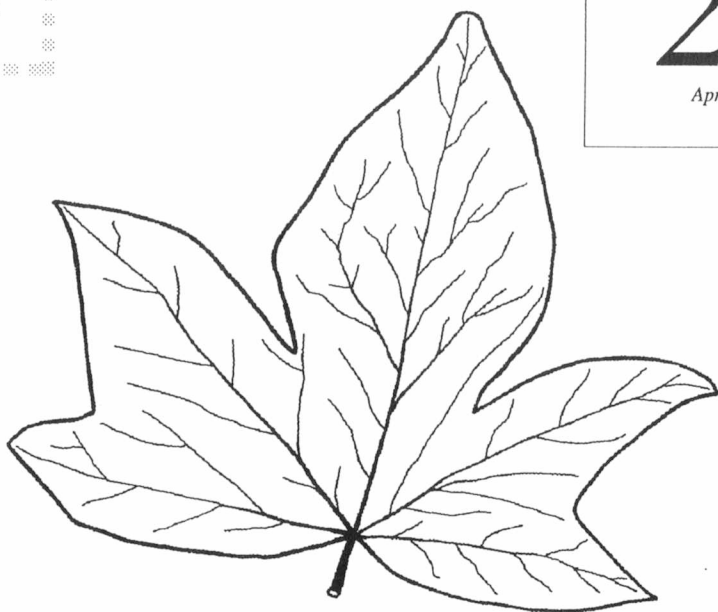


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Ivy

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International Viewpoints is independent of
any group or organization.

Magazine's aim:

In 1934 the book *Scientologie* by A. Nordenholz was published. In the middle of the twentieth century the subject of Scientology was greatly expanded as a philosophy and technology by L. Ron Hubbard and a big band of helpers. This band coalesced into the Church of Scientology, which became a little secretive, restrictive, expensive and slightly destructive. From 1982 on, many left or were thrown out of that church, and continue to use and develop the philosophy and technology.

It is this large subject that *International Viewpoints* deals with, and it is our aim to promote communication within this field. We are independent of any group (sect). □

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An Ode to Existence

*What do we understand as true?
Our perceptions are clouded,
We deal only with what we see,
feel and touch, Such Limitations!
These truths are merely superficial,
They only aid our physical existence.*

*Our physical existence is simply an experience,
we adopt our physical universe
through each life to keep us occupied.
We create problems for entertainment,
to test ourselves and our physical constraints.
only a game!*

*We must look to the sublime,
There we find ourselves, our depths,
We needn't look too far,
We need only to look at ourselves.
We are now, no time, the wretched invention!
Nothing physical, we just are.*

*As we appreciate ourselves and our own existence,
We understand more of each other,
and ourselves.
There in we find beauty, light and
what we call real truth.
Real Beauty!*

Simon Hawkins 24/8/94.

THE ODE on the previous page is the creation of 16 year old Simon Hawkins of Perth West Australia and is a classic example of the fact that a being's knowingness bears no relationship to body age and conventional education.

Simon has never written anything like this before, but as he explains it, he just felt an urge to do so. Apparently some of the concepts became words in phonetic form only and he had to research to check both meaning and correct spelling.

What is of particular interest is that Simon was born into a family where past lives and the spirituality of man are the accepted norm and he has had the benefit of some basic processing

in recent years. He has an interesting family lineage; both his mother and father were members of the C. O. S. as were his grandparents on his mother's side. Additionally, both his great grandparents on his grandfather's side were also members of the Church, though both are now deceased. An interesting sideline is that about twenty of Simon's immediate and other relatives were at one time all members of the C. O. S. or have had the benefit of processing outside that organization, so the old adage, "Birds of a feather flock together" is very appropriate in his case.

John Mace, for Simon's grandfather, Eddie Mace.

□

What, No Book One Clears?

by Ulrich, Germany

I WOULD LIKE to thank Otto Roos for his blazing words (in IVy 20) on the subject of responsibility, and for his stalwart defense of all the hard-working, tech-abiding auditors around the world.

Yet there is one statement in his article which I feel warrants further attention: "The Book I Clear has never been produced by anyone, including LRH!"

Reading this line I felt alarmed, because it would mean that a 45-year old promise still hasn't been fulfilled and that it doesn't even seem possible to predict when and how it actually is going to be fulfilled one day.

As well I felt puzzled. Because at the place where I work, Book I Clears *are* being made

routinely. Takes a lot of work and a lot of time and involvement, admittedly, but they are indeed being made. So I quite naively assumed that this was happening all over the place.

To make quite sure, I grabbed Book I and went through all index references on "Clear" and compared what I read with what's being done by the people I work with, and it seemed alright. But perhaps I'm not getting the full picture. Perhaps I'm missing out on some references outside *DMSMH*. So I would ask Otto Roos to put a list of criteria together, or at least a list of references of such criteria, and publish it in IVy.

And then we should wait and see what happens. I can't seem to believe that no Book I Clears are being made. So hopefully, IVy gets flooded with good news from the world over.

□

Censorship

There is practically no censorship in IVy. Up to now two articles have been rejected because of gross impoliteness which the authors were not willing to tone down. And a few articles have had to be taken out

for lack of space and have got lost (temporally) in moving to the next issue. Only with free comm can sound judgments be made. If you disagree with something, or have data, please let us know.

We thus publish all viewpoints of things the editor considers related to scientology or its offshoots. Some of them he doesn't like! But you, the readers, are the only judges!

□

Another Look at Basics — #2

Basics

Understanding¹ and Logic 10

By Frank Gordon, USA

WHILE DEVELOPING scientology, Hubbard isolated many key factors, and formed them into concise concepts and exercises.

In IVy 3, p.5, I asked "How did he do it? What habits of thought and approach lay in back of his enormous output of discoveries and techniques?"

I now realize that the answer is partly revealed in the Logics. In IVy 20, p.3, we've examined the importance of Logic 8. Now let's look at:

Logic 10: The value of a datum is established by the amount of alignment (relationship) it imparts to other data.

For example, Ron selected confront² as a key datum or concept with which to align other data, and drilled it in TR-0³ to improve our ability to calmly help others face up to their difficulties.

Comparable drills

There are other fields with comparable drills, such as a police academy or medical school. In each, an ability to confront is primary. The police cadet must be ready, willing, and able to face violence without flinching; and the medical student must remain composed while repairing sometimes gory injuries.

Reports from others:

Others can aid our understanding of confront. E.g., Wilhelm Reich⁴ reports what can happen when encouraged to simply be there. He observes that:

"The patients come .. full of problems .. these problems are directly visible in .. the emotional expression of their bodies. If one lets the patient talk at random, one will find that the talking leads away from the problems, that it obscures them in one way or another. One has to ask the patient not to talk for a while .. as soon as the patient ceases to talk, the bodily expression of emotion becomes clearly manifest. While the patient, during his talking, seemed to smile in a friendly manner, now, in silence, the smile turns into an empty grin the mask-like character of which will soon become obvious even to the patient. While the patient, talking, seemed to talk about his life with restrained seriousness, now, in silence, an expression of, say, repressed anger will appear in chin and neck." p.361-2.

Here, Reich recognizes the talk as a non-confront. By asking the person not to talk, Reich behaves like a TR-0 coach. He then goes in a different direction. But reports like these can broaden our view of this key concept. □

- 1 Understanding is composed of affinity, reality, and communication. It's an action. I.e., an attraction to a given reality (set of agreements) leads to a communication and involvement with it. Also, the result of aligning phenomena (data) with a key datum. For example, Pasteur's discovery of microbes aligned a large variety of data, as did Hubbard's engram.
- 2 Confront n.: An action of being able to face. The ability to be there comfortably and perceive. Confront itself is a result and an end product. It itself isn't a doingness, it's an ability. v. to face without flinching or avoiding.
- 3 TR-0: A training routine developed by LRH to enable one person to comfortably confront another person, while helping him to become more self- and pan-determined.
- 4 Reich, William, *Character Analysis*, Farrar Straus & Giroux, NY 1970

On the Fence

By Eric Townsend, England¹

A YEAR OR TWO ago a new term was evolved and has subsequently been used by both the Independents and the CofS. This is the expression "On the Fence". This is applied to people who cannot or will not make up their minds whether they are in the Church or Independent camp.

Individuals who are not taking any services at this time may feel resentful about being labelled in this way. More likely, if these people are on any fence at all, it concerns whether to take any further services or not.

Most of us stumbled into Scientology in what would appear to be chance circumstances. Whether that was the case or not, we were then carried along by the momentum of the CofS. While we were aware of the excesses and stupidities of the Church, we were prepared to support them as long as the apparent good exceeded the apparent bad. The events of 1982 convinced many that the Church had finally gone beyond a point where they could continue to support it, the prices only being the final excuse.

A decision

As more and more people found it was possible to say "No" to Registrars, they found that they had the problem of how to be at cause now that they were no longer "reg-driven". It became so much easier then to suspend activity and wait to see if Scientology was proved to be valid in the eyes of others. After all Scientology processing was always hard work and consumed a lot of time and money. Most people, especially ex-staff members, had suppressed other aspects of their lives while committed to the Church and now found there were other interests they wanted to pursue.

Some brave souls have actually come to the conclusion that there is nothing more for them in the subject and have cut themselves off from Scientology. At least these people have confronted the issue and made a decision. Rather more have stayed in an extended state of passing judgment on whether Scientology is valid or valuable, a process which for some is running into years.

In this judgment process one would like ideally to find some external recognition or verification of the subject. But public opinion and the press are no more sympathetic than they were in the days of Church monopoly. What is more, some "celebrities" among the Independents have now distanced themselves from the subject amid some publicity. Are they not also people of high integrity?

We won't find much help outside and yet the last place we are willing to look for verification of the workability of the technology is inside ourselves. Scientology only claims to be able to help an individual to find him- or herself. Isn't that the only criterion on which the subject must be judged?

In a recent issue of *Reconnection*², Steve Bisbey described the gains we make in causativeness and freedom as brought about by the removal of charge that we have picked up along the track. If we accept the idea that processing allows us to see the barriers we have erected ourselves, by removing the charge that holds them in place, then we can see the significance of the End Phenomena requirement "Ability Regained".

How much gain?

Mainstream Scientology processing does not give us new abilities, nor does it claim to do so.

1 This series first appeared in *The Edinburgh Journal* in 1985. Ed.

2 Recent to time of article. Ed.

By the removal of barriers, one by one, it helps us to regain abilities we once had but then lost. Thus we don't gain new abilities from auditing and processing, we regain abilities.

Could this be the reason we recognize bigger changes in others than they see in themselves? Is this perhaps why we so easily tend to self-invalidate the gains we have made from processing over the years? We may feel that we did not get that much from processing because we didn't really get anything new. What we got we already had, we just regained the use of it!

It requires great effort to get back to feeling a negative state. If you have a toothache your thoughts are dominated by what it would be like not to have it. Once you have got rid of it, try to imagine what it was like to have it. It is very hard! It is equally hard to bring back what it was like to have the barriers that used to restrain our freedom and self-determinism.

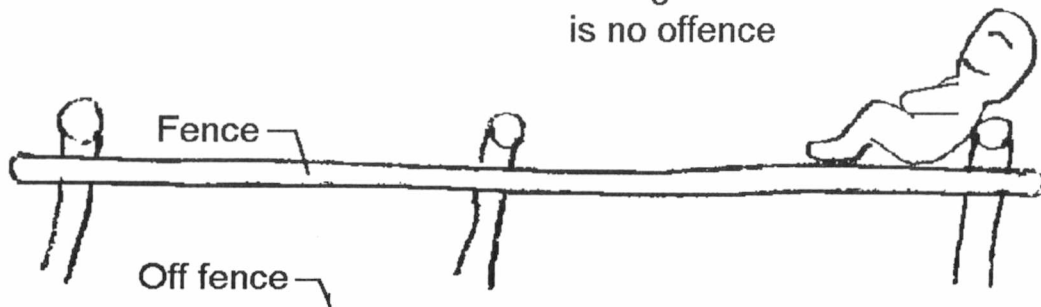
Why should one bother to try? The reason is that it is only by looking back that you can judge the effectiveness (or otherwise) of the technology. The crucial test is what has Scientology achieved for you in the past! If it did

achieve something worthwhile, then there is the possibility it could do so again.

There is another thing one can do in making an assessment of the validity and value of the technology. One can find people who need help and apply whatever bits of technology you know to help them. Not only will you get the satisfaction of seeing them regain a bit of self-determinism, you may also catch a glimpse of yourself as you once were.

No matter what our history with the subject we have been privileged to gain some insights into life and existence from it. However much these may be in contrast to popular wisdom, we do ourselves harm to pretend they didn't happen. We must also abandon the common practice of putting these experiences into a compartment separate from the rest of our lives, marked Scientology. Instead we should try to relate this new data about life to the rest of life as we know it. The insights we gained through Scientology are not part of a different world, or universe as it was usually termed. They do intimately affect the world we live in every day. We owe it to ourselves to bridge the gap so we can use these insights in our daily lives. □

Sitting on the fence
is no offence



Why Grow Old (2)?

By James Moore, England

IN THE LAST IVy Leonard Dunn wrote an excellent article on this subject, and I would like to make some supplementary remarks.

Goals

Of course the primary question is: does one want to live a long life? One may prefer a short one, living every moment to the full (as the saying is). However dropping one body, and picking up a new one does involve a loss of havingness, which one may want to put off as long as possible. I'd suggest that a further step with regard to goals is necessary.

Having decided to live a long life, what sort of things would you like to achieve? This is not a superficial question. A lack of things you are really burning to achieve, and feasible plans to achieve, is likely to result in a rather desultory, and even sick, life. Scn, allied subjects and descendants, have procedures and philosophy for 'handling' (formulating and achieving) goals, including the suppression that can result from disappointed or frustrated goals.

It can happen that a goal fails, gets forgotten, but lies there, nagging. Bringing it out and viewing it again, may bring about a realisation that you don't want it any more. *or* a discovery that barriers that stood in your way are gone, and your abilities and knowledge are now up to the task.

Cycle of actions — reality

There are two cycles of action, the basics of which you find in *Fundamentals of Thought*. If you are not causative, the apparent cycle will run its course, ending in death (body destruction) at an age not under your control. Follow the real cycle, continuously creating. *Fundamentals of Thought* describes the basics of these two cycles. There is a lot more knowledge and understanding to be gained (teach the two cycles regularly to others, getting real life examples, and a new world will open up for you).

Reality also plays a part here — whose reality on age are you accepting or creating? Those around you have a reality, which is somewhat infectious. The society has a reality — in some societies they pay you money for doing nothing after an arbitrary age, with the consideration that you are incapable of fending for yourself. If you want to lean back like a baby in arms and allow others to fend for you, I am afraid it is the latter end of the apparent cycle of action you will be on, not the start end. I gather that children, unless (or until!) suppressed, want to fend for themselves, create their own life.

Memory in old age tends to deteriorate with age — in the western world. In China it does not, apparently because the social reality in China is that there is no deterioration, and the elderly are respected for their wisdom, including memory. (Data from BBC radio programme *Science in Action*)

I believe that the realities of those around us have a far greater influence than we are normally aware of. A gross example is being about to do something, with a group around you brimming with anxiety and the belief that you are going to make a mistake. But there are less obvious ones — many varieties. The society at large has realities on old people (you could also call them prejudices). If you advertise yourself as old these realities will come into play — many subtle ways. So my advice is advertise how young you are. Wear bright clothing. Do not wear beard or moustache (especially if you are a woman) unless you have a body type where this is normal at all ages. Never 'boast' or even mention how old you are. If you are so badly in need of admiration that you have to get it by mentioning your age, get to work and produce something else people can admire you for. Handle archaic joints (rheumatism, gout, etc. — there are alternative handlings). There is no need nowadays to walk like an old person, or have difficulty climbing stairs. In doing so you

beg to be treated as though you were nearing the end, with all that reality implies.

Physical side

The above mostly deals with mental attitudes. However you do also have to continuously create the survival of your body, otherwise it may end on destroy while you mentally and spiritually are at the prime of life, and have not fulfilled actions for ending your havingness and responsibility from your present body.

I would guess that 90% of man's physical problems can be handled nowadays, either by orthodox or alternative methods. Both have their strong and weak points. Use both (and of course running charge off of effected body parts with problems, incident running, or whatever). Be aware that both orthodox and alternative have their failures, so seek further if necessary, but give each practitioner a full chance — some difficulties (psoriasis comes to mind) are rather resistive, but can be handled if you do not chop and change due to impatience. You should be prepared to spend money on the health of your body (i.e. to go outside health or sickness insurances)

Most MEST machines wear out with use. The body, however, deteriorates through lack of use. Use it to keep it alive. Do simple exercises daily that take each (major) muscle group to its full

extremity. I'd recommend *vigorous* exercise at least three times a week. Get the blood circulating fast through the whole body (remember the bit on the Purification Rundown, about doing running so as to get poison cleared out of 'remote' parts of the body). This use will build up all the physical apparatus, including heart and brain. Cheapest is running, cycling and swimming are also pretty cheap. If you are not doing it already, start on a gradient. There are folk in those fields who will help you with the gradient. If you puff and blow after climbing four flights of stairs, I'd say you have not quite made it.

I'd say it could take ten years getting the body into a good state. It is unwise to be fanatical about it. Consider also dropping smoking, if you do it, and changing diet. Remember you can trade in your car (if you have one) for a new one. It is a bit more complicated with your body.

Keep the spirit of youth. If you can't enjoy now and then, the sorts of private games a child has, like carefully avoiding walking on the cracks between the paving stones — that's a bad indicator.

As a scientologists, ex-scientologist, or Expanded scientologist, you have very much to contribute to this slightly less than perfect world. Keep young and continue contributing.



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Balancing — How Far Does it Go?

By Tron Enger, Norway

"BALANCING" or "Personal Integration by Inner Listening" is apparently a new type of therapy. Apparently, because its roots come from the Yin/Yang complex, and that's not really New Age, is it?

I have now been doing Balancing solo for the past 4 years. I haven't been in session for the last 6 months, though. It seems to have become a part of my everyday life. I daily spot things, yawn, and it's gone.

About a year ago something strange happened. I had a very strange and distinct feeling that I'd come to the end of the line. About two years before that, I came to an event that had trapped me for a *very* long time. Incorrect, I had let myself be entrapped. That's Flow 0. It had 18 mill. tons connected to it. Did I feel relieved? Wooooow.

Identities

In the last couple of years I've been auditing a lot of identities connected to me in different ways. They had their own attitudes, emotions, sensations and pains. I guess that sounds familiar. They even had their own ARC-X towards me and other identities. When I balanced them, I usually first found a feeling or attitude inside myself, tried to get that emotion or attitude to manifest as an identity, found its opponent, and repaired their ARC-X, resulting in Understanding. I usually found the Service Facsimile, and a lot of suppressed feelings. That area of life was balanced. And as well, the identities connected with it. I don't know how many identities I've been auditing but there has been a lot.

And then that session about a year ago. I had felt two different identities for the last weeks. They were very special. He was totally effect. Totally. Lay on the floor, naked. Everyone could do anything they wanted. I contacted him for a moment, went into his space, and duplicated it.

Strange. Today I can see what I did. I duplicated him. And if you duplicate something, it vanishes. He vanished. Suddenly I had contact with an enormous identity. Knew everything. Had ARC with everything. Where was he on the Tone Scale? I would guess +400. He was cause as well as he was effect. And on the other hand, he was not.

Soon after I found my very first ARC-X. Unbelievable. I suddenly realised that I had been a part of every dynamic all of the time, but hadn't been aware of it. I cleaned out the justifications, the overts/withholds and exteriorized.

Since that session, things have been very strange. I haven't been exteriorized in a special location in time, rather in a nowhere land. No MEST whatsoever, nothing to relate to other than the mere beingness, and not even that. I guess many of you would call it pure static. And I suppose that's exactly what it is. One final point. I'm glad to be present here in the MEST universe as well. And feel that it's important to say so.

TROM

About half a year ago, I bought TROM. Started on Repair of Importance. That's the very first process in TROM. I ran this one: "Create something important" and "Get someone else to create something important". Found myself yawning and yawning and yawning. When I look back, it's easy to see why, I had got rid of enormous charges the last months and hadn't replaced it with anything else. Well, that's not quite true. I had to go down to the local church to buy Scientology 0-8 since I realised I was in a new game. I needed the Rules of the Game. There it was, everything.

The "Personal Integration by Inner Listening" is a method well worth the time and effort. It was for me.



See next page.

Please Note

THE ARTICLE and the experiences that Tron Enger had using the Balancing technology (previous page) are very interesting and very valid. It should however be noted that this technology does not in its basic purpose address entities or past life experiences. The power of Balancing lies in the fact that it can handle everything from a *present time* viewpoint. Those who dig into past lives or into handling entities do it from their own reality of these manifestations, it is not a must in order to gain more balance in your life using this method. Balancing in my experience can help you create OT-phenomena (see Tron's article) and has recently cured an AIDS case that completely recovered from his

death bed (blue fingertips and nose and in coma) to his present state where he is doing better than ever before in his life. This is the first time a recovery like this has occurred and has been medically documented. I have the medical journal from the hospital, here on my desk. You are very welcome to contact me for more information. An article about this method and a letter from me in English has been posted on Internet (alt.clearing.technology) and can be obtained from me (or from ant@jacome.ping.dk).

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Thoughts Inspired by ...

... Ulrich's "Ethics and Aesthetics in Auditing" (in IVy 20)

By Britta Burtles, England

I ADMIRE ULRICH'S beautiful way of looking at auditing, and I agree with most of what he says in this article. However, the chapter on "Free-style auditing" set me thinking, too.

All auditing processes are derived from the fundamental scientological principles which we call 'the Basics'. Of course every auditor should have a thorough understanding of these basics to 'fully internalize' them and to be 'able to create the application of these philosophical principles in his session from one moment to the next'. This is probably how LRH audited and I have no doubt not only Ulrich but many others do, too.

The bridge + standard tech

Ron started off thinking every person would be as good an auditor as he was. But it didn't turn out that way. From the reports he received and from his own observation he knew that many auditors were not able to audit intuitively correctly and successfully, despite their knowledge of the Basics. So he and his helpers spent

years developing and refining the Bridge and the Standard Tech.

He observed that many auditors needed a structure, not to 'hide behind' as Ulrich warns, but to use as a signpost on the way, to make auditing, which even Ulrich says 'is not easy', as easy and successful as possible even in the hands of an unsophisticated but willing auditor. Free-style auditing — yes, most certainly, but there have to be barriers as well, and these are outlined in the Bridge and Standard Tech.

Ron put together the Basics. He also discovered the anatomy of the mind and how it functions. He found, for instance, that it was 'built' in layers (like an onion). He and his helpers designed the Bridge, combining the Basics and the layers of the reactive mind, so that we all could, step by step, discharge and discard the material of each grade in a logical, ordered and thus aesthetic manner (to use Ulrich's words).

Improved life

The Bridge is a 'prefabricated' structure which parallels the anatomy of the mind. When Standard Tech is correctly applied, it addresses, handles and eradicates the material which becomes available on each grade of the Bridge. From my own experience: When I had finished a grade, I was always totally embroiled in the material of the next one. This happened without fail all the way up the Bridge. Because I trusted Ron's insight and knowledge, via his Bridge and his Standard Tech, he led me to a vastly improved life, better relationships and greater awareness and abilities. And I believe there are millions out there who had their lives similarly enriched by following the road Ron has mapped out for all of us, after having blazed a trail through the jungle of the 'multilayeredness and interwovenness' of the human mind.

Standard Tech requires the auditor to 'put in the rudiments' at the start of a session, as in the presence of 'out ruds' the main material of a grade will not become available for handling, let alone as-is, and the person could even deteriorate.

In session

There are two more vital pieces of the Tech an auditor has to observe in order to avoid what Ulrich calls 'pressing people through a series of prefabricated rundowns and processes'. They are:

1. Is the person interested in handling the area or item? and
2. Does it produce a read on the meter?

Another principal dictum of the Tech demands:

'Audit the pc in front of you'.

This, of course, is of utmost importance to 'do justice to the multilayeredness and interwovenness of the individual case', as Ulrich points out.

And yet, however long it takes to put in the rudiments and to handle what the person is presently concerned about while putting order into his universe, eventually his indicators will be in, his needle will be floating and he will be 'in session'. Then he will be ready for the next

process on the grade or the next grade. This moving through the grades, up the Bridge, is like an orderly progression to 'clean up' a person's case and is thus aesthetics in the making.

Warning

LRH made us aware of the fact that the reactive mind is a self-protecting mechanism. Thus the person being audited will, in accordance with the dictates of his reactive mind and if left to decide, try to avoid confronting certain parts of his case. This way, basic material can be by-passed and left intact to haunt the person another day.

There is a further danger: As the bridge parallels the anatomy of the mind, not completing the lower grade will prevent the higher grade from 'going in' fully. The higher the person goes up the bridge with incomplete lower grades, the more the incompleteness stacks up, resulting in EPs not being reached and ever increasing dissatisfaction.

The Tech tells the auditor to purposefully restimulate the case in the safe environment of the session. The person will be 'in session' and ready to confront the next question on the grade. Whatever comes up will get looked at, handled and as-is. Thus, following the grades of the Bridge is an orderly procedure. It has led thousands to greater certainty and made them progressively more OT on all Dynamics, increasing ARC as well as KRC.

I believe, short of being a genius of the calibre of LRH, it is advisable to use the Bridge like a ladder, and climb up step by step while erasing not only the locks which present themselves in 'present time', but also the deeper layers of the case right down to the basics.

It took 50,000 years of thinking Man to discover the anatomy of the mind and to develop a structure — the Bridge — to turn chaos into order with the help of a workable tool — the Standard Tech. I don't think it would be prudent to dismiss either of them. Even if not complete, they have enormously advanced humankind's development towards higher levels of ethics and aesthetics. □

“To Merge or Not to Merge, ...”

By Britta Burtles, England

THE QUESTION is: Will we all one day merge in a big sea of theta? This is not something we ask ourselves every day. It is purely an 8th Dynamic question; one which takes a 'quantum leap' 'from here to eternity' — to quote a famous title or two. I have heard people say, yes we will merge, and others, no we won't.

Indecision

For a long time I kept switching from one viewpoint to the other and just could not gain certainty. It seemed possible that we would eventually merge into a sea of theta. There was my ever growing feeling of affinity for everything alive, which drew me towards a oneness, and LRH seemed to confirm it by saying that behind a thetan there is theta. And yet, I could not make myself believe in the merging theory. But also, I could not dismiss it. I kept on looking and hoping that one day I would find the answer. And I did.

LRH's theory of apparancy versus actuality in *The Fundamentals of Thought* provided the trigger. It led me to the following picture:

Imagine you are standing between two parallel railway lines. You can follow them with your eyes into the distance. As you look, the two parallel rails seem to approach each other until they appear to meet. Mathematicians say something like, they meet at infinity.

Here was the answer I was looking for: From our present view-point, parallels appear to merge to become one at infinity. Of course we

know with absolute certainty, that they do no such thing ever: Parallels will always be parallel. And yet, although we are not hallucinating, and are very much in PT, we still see that they meet, merge and become one.

I applied this picture to my question of whether or not we will one day merge in a sea of theta, and got this:

Apparency and Actuality

From our present physical universe point of view it appears that we will all merge, but in actuality, I think we can be absolutely certain that everyone will always be a separate, individual being, just as we are certain that parallels will always be parallel.

That is my answer to the question. Shortly after I had this cognition, I happened to pick up LRH's book *Scientology – 8-8008*. In the chapter 'Affinity, Comm. and Reality', under the subheading 'Identity vs. Individuality', I read this: "Thetans are individuals. They do not as they rise up the scale merge with other individualities. They have the power of becoming anything they wish while still retaining their own individuality. They are first and foremost themselves. It is the feeling that one will merge and lose his own individuality that restrains the thetan from attempting to remedy his lot ... When he goes up scale, he becomes more and more an individual capable of creating and maintaining his own universe." □

Clearing the Planet

by Bob Ross, USA

I FEEL THAT I am somewhat of a voice lost in the wilderness, when I harp on the theme, as I do often, of Clearing The Planet.

The common shared purpose that bound the early dianetic groups and scientological groups together, was *clearing the planet*. But, it seems to me as of 1994, that most auditors no longer have that goal, for whatever their individual reasons are, and at the same time, most preclears have given up on the goal of achieving Book One Clear, as Otto Roos states quite convincingly in IVy 20.

I still think that though a Book One clear has not been achieved so far as I know, yet a Book One Clear can be achieved, though not by Book One techniques. I also think that the planet can be cleared, before I drop this body to go off on a project of clearing another planet someplace else, which used to be a day-dream of mine.

It may be that I haven't given up on the goal of "Clearing the Planet" because that goal aligns so well with my personal goal "To make the world a better place to live in." The church of \$cn has apparently totally given up on the goal "To Clear the Planet", though, as it remains in Ron's writings, there are undoubtedly people currently in the church who think that the church still has that goal.

How to clear the planet

I think, myself, that the goal of clearing the planet was given up in favour of a goal to dominate the planet. So, I think, they have allied themselves or been taken over, by those whose goal is to dominate the planet, and all the people on it. The biggest piece of evidence for this is the forbidding price wall which has made clearing a rich man's game, totally out of reach of the average wage earner. Only doctors, dentists, lawyers, and chiropractors, or other professionals can afford present church prices.

Clearing the planet seems like a mighty big task, as it requires that billions of people be audited. Fortunately, we have billions of people available to do the auditing. All that is necessary is to get them to do it. Toward this end, I have been working on developing an auditing procedure simple enough that anyone who learns it can teach others how to do it. I envision an "each one teach one" approach such as produced world wide literacy in a generation. Similarly the tech of auditing and clearing can spread like wildfire, at the grassroots level.

If that seems impossible to you, consider this: I decided in 1963 when I was at Saint Hill (East Grinstead) that if I was ever in charge of training auditors I would make sure that they knew they could achieve results without a meter before entrusting them with a meter.

Learn to listen

A month ago, I decided that if and when I start training auditors again, I would not teach them processes, until they discovered that listening alone, with full attention on the person being listened to, i.e. really listening not just giving the illusion of listening, plus an intention to help, can make possible desirable beneficial changes in people.

Learning to really listen is a matter of breaking bad habits, not of learning anything new that the person did not already know. Toward that end I have created a series of five listening drills to bring about the state of basic listener.

These drills are not coached. Any group of ten or more people possibly even as few as two people can do these drills by following the instructions, as follows: All drills are done in short sessions with a mechanical timer or someone to watch a clock and say when to stop each short session.

Drill One. Mutual confront. Short sessions. and change partners every five minutes.

Drill Two. Listening to a fellow student reading from a book. Purpose is to keep the partner reading by having him feel listened to. Alternate and also change partners frequently. Five minutes, then ten minutes.

Drill Three. Learning to take brief concise notes. Drill Two, followed by a one minute period in which to write down notes. Frequent changes of partners as before. i.e. five minutes sessions, then ten minutes sessions.

Drill Four. Taking notes *while* listening. Reader must feel listened to, despite note taking. Ten minute sessions.

Drill Five. Extended listening: Listening to personal communications while taking brief notes as to what topics were talked about. 15 minutes.

This to be followed by Basic Listening sessions: One hour. The speaker is given a short list of possible topics and may choose a topic from the list or decide upon a topic of his own. The list would contain such items as: "What you would like known about yourself." "What you would like your listener to know about you," or, "What you would like to get off your chest or off your back." Listener writes down the topic on his session record and records brief notes.

In these listen style sessions, the listener *is not intended to be on control or in charge* of the session. The *speaker* is in charge. The listener is only there to be of help, to give moral support, understanding, and possibly to add to the life energy of the speaker. *But*, a listener can indicate how much time he or she has available for listening, can get agreement that he is leaving at that time, and that he will give a five minute warning that he will be leaving in five minutes. The speaker can stop talking when the listener leaves but can continue to think about his topic if he wishes. This gives the speaker time to end off smoothly without upset, knowing that the rest of what needs to be talked about can be talked about in future sessions.

Intention

The intent is to help the speaker be more causative and that is helped by having the speaker control the session. Session control by a listener

is the province of professional listeners and is useful in working with people who feel or act out of control. Even when control is initially vested in the hands of a listener, control is eventually returned back to the speaker with the listener only helping when needed.

Advanced listening sessions

Next in order are Advanced Listening sessions: As in the Basic Listening sessions: The speaker chooses a topic from a prepared list or decides on one of his own and the listener writes down the topic chosen and makes brief notes. There are *no processes*, but listeners are taught useful data which can be used to create applicable questions, data to help a talker when he gets into trouble, or is not making progress. e.g. "Incidents have beginnings, and often an experience will not let go until the beginning is looked at." Any questions used are to be written down on the record of the session.

Pleasure moment co-audit

Then comes the Pleasure Moment co-audit: A specific complex procedure using basic incident running technique and taking up engrams, if and when they show up.

From this point on, professional courses as requested by individuals.

I think the lowest levels can spread like wildfire if promoted in terms of:

Learn how to listen. Make life more enjoyable for others and it will become more enjoyable for yourself.

Eighty percent of wife beaters complained in court that their wives never listened. Ninety percent of divorcees of both sexes complained that their spouses did not listen.

Have fun.

Doc No. 180 v2 Ross Technical Materials 10 Dec. 94 16 Dec. 94 , Copyright ©1994, By B. Robert Ross, All rights reserved.

Fully detailed instructions for drills and co-audits are available from Bob Ross P.O.B. 91849, Pasadena, CA 91109. Write for free catalog. □

Creative Education

By Dr Keith Mumby, England

I have some very momentous news to impart to the Free Zone, especially those who are seeking to deliver the technology using some of LRH's original terminology. Thanks to a brilliant publishing coup, I am now able to offer use of what were supposed to be restricted 'copyright' materials, without let or hindrance from the Church.

This should most certainly secure many individuals against being attacked for using particular familiar terms. As you know, LRH originally wanted the work free and spread widely, not as a mere money spinner for a rich and exclusive clientele. I believe I am now acting sincerely in accordance with his true aims.

The story is an interesting one and is worth explaining!

Muriel Payne

In 1958 a British woman called Muriel Amy Payne wrote a book called *Creative Education*, which was published by William McLellan of Glasgow. In it, she extensively quoted LRH and introduced technical terms like the Know-To-Mystery Scale, Theta, the Tone Scale, Mock up processing, the 8 Dynamics, ARC, OCA graphs before and after, and so on. She taught in underdeveloped countries in the 1950s, bringing a lot of hope for a better educational system that would benefit the youngsters of the cultures she worked with.

She was awarded an OBE by the Queen shortly before her death in 1960.

I have now purchased the world copyright for this book and am willing to make it widely available to anyone who wants access to the materials.

Why is this so valuable? Actually, the book's amazing worth is really encapsulated in just a few words. On page 21, Muriel Payne wrote "*Creative Education* ... owes a great deal to Ron Hubbard who gave his permission, without stint or condition, to use the findings of his research,

wherever they appeared to be useful. 'Align it with your own data.' 'Write what you like.'"

Since this assertion was never sued as a false claim, in law it can be taken that after more than 30 years *it is a fully established fact and condition of the original agreement made between LRH and Muriel Payne*. Her free use of the materials would, naturally, include the right to pass them on to others, such as her heirs and assigns.

I am now her only assign in respect of this work and accordingly, the same right comes down to me, via William McLellan: to use the findings of LRH's research, wherever they appeared to be useful, *Without stint or condition*. You can imagine this covers a great deal of good things that can be done with the research! At the very least it covers what is in the book. For those adventurous and determined souls like myself, it could be argued to cover *all* of his research. Certainly, I believe it covers all of it until the book's publication (1958). Beyond that would be a matter of legal advice.

You can now share in the unlimited use of these materials, by right.

I am willing to license use of this book to anyone who shares our bona fide aims of distributing the tech. Individuals with a license are free to quote, copy and modify the chapters for inclusion in introductory course packs or any other ethical use. The only exception is that no-one may pass on a license to another; each must pay for his or her own licensed copy of the document. The duration of the license is until the copyright expires — i.e. to all practical purposes indefinitely, for a one-off payment.

A Momentous Day

For those of you who like a bit of a yarn, it has taken some considerable effort to track down the owner of the copyright. We finally found him through my friend and medical patient Lillian Collins, widow of William Collins of the

famous publishing house (and an ex-Scio, incidentally.)

Lillian led us across the Scottish moors on a Dickensian day of howling gales and lashing sleet, to an old cottage that was somewhat tumbled down. It turned out to be the sort of place you wipe your feet before *leaving*.

We were greeted at the door by a wild-eyed hunched man of 80, wearing an ancient darned kilt and ill-fitting hose. His wife Agnes had long flowing white hair and they were, well ... a startling couple to say the least. Incidentally, she had been an internationally-renowned concert pianist in her day.

I must say, appearances to the contrary, Willie McLellan had a lively intellect and a great passion for books. He showered me with manuscripts that he wanted me to help him publish

and seemed quite disappointed that I was only interested in the one. He gloated over seeing Muriel's book, like an old friend he hadn't set eyes on for 30 years. Little did he know the power inherent in what he had done all those decades ago in befriending Mrs Payne's manuscript and agreeing to publish it.

So, sitting by the fire, picking cat and dog hairs out of our tea and buns, we transacted a deal which I believe will be enormous service to the alternative field and one of great dismay to the Church and its minions.

The era of freedom is coming! **Licensed copies** of Creative Education may be obtained from Dr Keith Mumby, 23 Edge Lane, Chorlton, Manchester M21 9JH, United Kingdom. Fax (0)61 881 1167. Cost: £100 each. The book is in facsimile format only, bound with a covering licence agreement signed by the copyright holder. ☐



"LAW: BY GIVING A PERSON
A POST OR POSITION
HE IS SOMEWHAT
STRENGTHENED AND
MADE MORE CONFIDENT
IN LIFE."

HEO PL 29 JULY 14:
WHY HATTING?

Oil on Troubled Waters, or, The Spirit of KSW

By Ray Harman, Australia

HARI SELDON SUGGESTS (IVy 18, p.32) that few people apply KSW or grow in KRC, that this is why Tech doesn't seem to work, that new tech is not needed and that nobody has gone OT.

An Outraged Reply

Otto Roos replies, with steam coming out of his ears (IVy 20 p.8), that he and plenty of others do indeed apply KSW, that the Tech does work very well, but new tech IS needed.

Perhaps they are both right, and a few specifics may help to sort this out.

Different Viewpoints

People in the Cof\$ slavishly follow orders and assume that the result is KSW. Alas, the facts as we see them show that the result is no KRC, and all responsibility is shoved up the command lines, and thus no KSW. Maybe Hari once knew this scene, and it is reflected in his article. It is a different scene to the one which Otto knew, which was, as he describes, close to LRH and getting good results.

Today, some Independents follow Cof\$ tech closely while some deviate from it to a greater or lesser degree. I hope that all of us check our effectiveness by noting the results we achieve —

not so much five minutes after session — five months would be a more reliable test!

New Directions

Otto applauds the existing bridge, but also says that new tech for upper levels is needed because LRH was continuing to research this area (so is presumably incomplete). Could Otto please say exactly which of the Independently developed new upper level tech has his seal of approval?

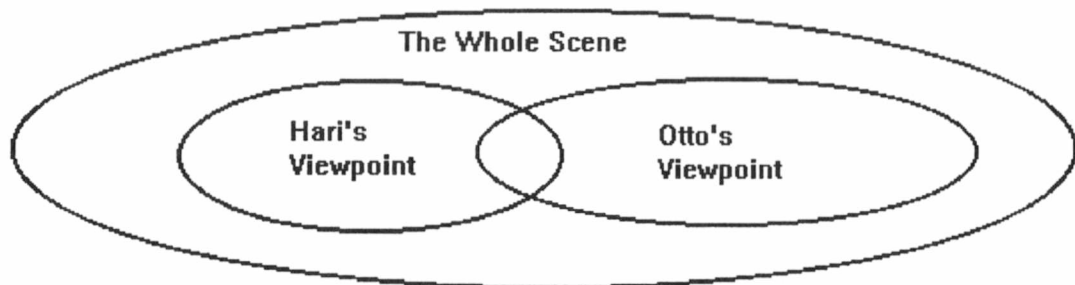
Presumably Hari practices KRC, so why does he use a pseudonym?

Hari's article refers to OT as a precise plateau, at which nobody has yet arrived. My understanding is that absolutes are unobtainable, but that for practical purposes, OT is a gradient where one is OT to the extent that one is knowingly, willingly and ably at cause across the dynamics — therefore we are all OT to a greater or (often) lesser degree, or as Otto says, at a certain level of effective cause.

Would working on the Conversion project (as described in *The Pied Pipers of Heaven*) be an OT game? If enough people do this, will it begin to affect the accepted laws of physics?

Is this starting to happen already?

□



Regular Columns

Classic Comment

by Terry E. Scott, England

Ron, the Author

You've read the hype — now for the facts. It has been said by the Church that, in pre-Dianetics days, L. Ron Hubbard was a terrific fiction writer. Well, he was. That he turned out a prodigious volume of material. He did. And that he was highly rated by his peers and readers. Yes, that's true too.

It is all too easy, especially for those of us who did not read his stuff in the early, early, *early* days, to suppose that his high reputation was as much of a fiction as his pulp novelettes. Well, I did get to read some of his stuff in the mid-1950s, in secondhand copies of arguably the world's best sci-fi magazine, *Astounding Science Fiction*, which were handed around between Scientologists of those days, who were science-fiction addicts too.

Better, and as I indicated an *IVy* or two ago, recently I was able to buy some ancient copies of *Astounding Science Fiction* from a shop in London that sells secondhand sci fi. These, in very fair condition, nevertheless have yellowing pages and need to be treated kindly so that the corners of the pages do not crumble off.

The issue of February 1950 is a pretty good example of just how successful Ron the Author was at the time. Think of it as a proverbial snapshot in time. Here's Ron knocking out thousands and thousands of words, year after year (world wars permitting) and now we grab just one year's, one month, one magazine to see what he was doing, what kind of response he was getting. And I did choose this copy almost at random — because it had the first part of a story that later became published as a novel. It



was only later that I checked and realised just how much mention of L. Ron Hubbard exists in Feb '50 *ASF*.

First, as I said: lead story in the magazine, complete with front cover line, **To the Stars by L. Ron Hubbard**. Then a 172-page Hubbard book, *Triton*, is mentioned very favorably in a book review by someone called Weaver Wright. In the readers' page is a letter applauding an LRH story that appeared in the October '49 issue of *ASF*: *The Automagic Horse*. This story has now been reissued by New Era Publications, and I'm pleased to say that New Era has also brought out an Ole Doc Methusaleh book and should soon launch *Typewriter in the Sky*.

Finally, there are book adverts in this copy of *ASF*. Plenty of Hubbard titles, alongside those by contemporaries such as Isaac Asimov, Murray Leinster, Robert Heinlein, A. E. Van Vogt.

Well, other early issues of *ASF* that I possess show that this "snapshot" is not a freak. LRH really was an author of high reputation, one of the all-time greats in his field. One of the good things that's happening today is the republishing of his fiction work, albeit gradually. □

Regular Column

Kemp's Column

By Ray Kemp, USA

Magic Again

IT HAS BEEN SAID that yesterday's magic is today's Science, and here lies a key to understanding the subject of magic.

Having been involved for many years (lifetimes?), in magic, both stage and otherwise, I can understand people's fascination with the subject. It is of course a fascination born out of mystery, which is why even a stage magician does not reveal his operating basis on his effects.

Notice I said effects, not tricks.

Magic is the near ultimate in creation of an effect, and as we know, the "creation of an effect (any effect), is the highest purpose in the universe." Parenthesis mine.

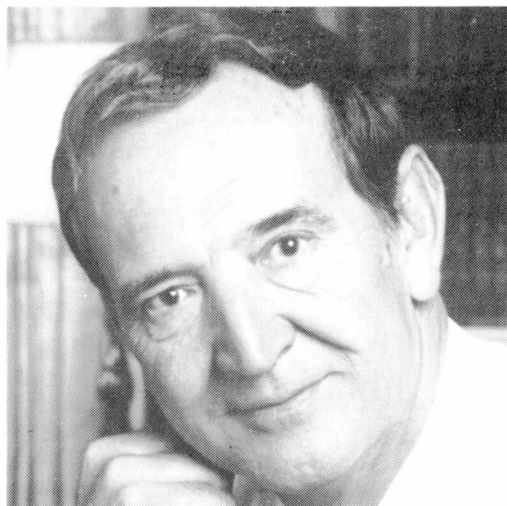
The opposite of mystery is understanding, so to create the unusual effect requires that one maintains a non understanding in order to be the effect of it.

Put another way, operating on the magic track required (s?) an ability to know and not know, at will, and all the time this was self determined, or even pan determined, then all is well. But if we drop to other determinism, then we get a degradation of magic into implant, or as it is called today, brain washing.

How is it done?

Let me give you some examples. Fire walking is to many, a magical effect. "How do they do that?" Well the basic answer is simple. While fire and burning coals are very hot, the ash that covers the coals is not nearly so hot, and it is quite possible to walk over ash covered red hot embers, provided one has the nerve, the practice and the know how to place one's feet flat and keep moving.

Another version of the same is to pass a burning candle, or a rolled up newspaper brand under



one's arm or across the body, leaving horrendous black sooty marks but not getting burned. The secret? Keep the brand moving, and the knowledge that a yellow flame is not nearly as hot as it looks.

Telepathy is a matter of familiarity, or affinity, creating one space in which both terminals are present. After all it actually is impossible to communicate to another by any means if the person receiving the communication does not already know what the other person is communicating, before he uses the means.

Psychic phenomena? Reading another's mind? Well you already know (or should) that most people are surrounded by their own facsimiles and mockups. It is usually easier to read these than to get past them to see the individual.

I remember Ron and I discussing this one day when watching a faith healer on TV. One of his most interesting comments was "If that guy ever found out that he was doing it, not God, he'd quit. He wouldn't be able to take the responsibility."

So too with psychics. I have audited some, and oddly as they come up tone as an individual, their Psychicness turns off. It returns as they continue up tone, but even they no longer refer to it as being "psychic".

Regular Column — Kemp's Column

When Ron saw my effect of floating a silver ball all over the stage, and through a doorway, with me vanishing as I went after it he came up to me and said, "I know how you did that". Surprised, I said, "Oh! How's that?", to which he replied, "You had another thetan in there."

Actually he was 90% correct (and I am not going to fill in the rest of that!!!).

Special areas

On this planet even at this time there are areas where, because of a history (time track) of earlier agreements, there is enough residual 'energy', that people can group together and create "magical effects". Magicians are notoriously untidy outside of their art, and anyway they like a friendly or even special environment in which to perform. I for instance do not like to trisect Pam and move parts of her around except on a stage, where I can control the space in which I operate. (True, I once sawed Pam in half, without a box or any covering, in the City Editors office of a newspaper, but oddly enough the bigger story, when it came out, was that I cut my own hand on the saw!)

One of these areas is Glastonbury in the south of England, and here magicians have been known for centuries to gather and create certain effects. The last one I know of was to assist the evacuation of Dunkirk, during WW2 by holding the weather patterns to create the most unusual flat calm of the Channel, at a time when it should have been stormy.

Manipulate the weather? You say ... Impossible ... Magic ... Mysterious ... How did they do that? Well my response is, have you never laid on the grass and played with the clouds even as a kid? In other words you basically know that you can do it, but do you take responsibility for it?

The Indian Shaman Rain Dance is magic, and most people ignore the fact that the Shaman builds fires and smoke goes up into the atmos-

phere. Of course seeding the clouds with silver iodine is not magic ... that is science.

So what is magic? Ron defined magic as, "The creation of a wondrous effect", to which I would add, "... that is not fully understood by the beholder."

Science is the result of gaining understanding of an effect so that it can be repeated by anyone who follows the exact procedure.

Technology is the rules of the exact procedure that enables a repeated effect (result) each time it is applied.

Conversations

Let us listen in on some conversations:

"There I was with pain from a burn that the Doctor said was a third degree burn, and may need a skin graft, and this person who wasn't even a doctor came up to me, and quietly asked me some questions and kept laying their hand on my injury ... and all the pain went, and a couple of days later I didn't even have a scar."

"I had suffered from XXXX for nearly 20 years. My life was in ruin, we were on the verge of divorce. I had tried to commit suicide twice, then one day this person sat me down and all they did was talk for a couple of hours, and by the next morning my XXXX was gone, and since then my husband and I have been happy, he got a new job, I am now pregnant and ... etc., etc."

"We were desperate. Our home was in foreclosure¹, we had no money for food, and I talked to this person for a couple of hours and I suddenly felt better. When I got home, there was a call that my house had been sold for more than we asked, and next morning in the mail was a check from ..."

Are these not wondrous happenings? What if we substituted the word "Magician" for "The Person"? One could build a reputation that way.

1 Taking away the right of a mortgager to redeem his property. *World Book Dictionary*. That is "we were about to lose our home".

Regular Column — Kemp's Column

In other words we do magic every time we create an effect on a fellow being, or the effect we create spreads out into the universe. It is, factually, magic, even if we call it counselling, and even if we know the scientific procedure that creates a technology that we apply to bring it about.

"Real Magic"

But what of "Real Magic" like levitation, or creation of energy from nothing?

Well, levitation is just about out of the non understood area, with the discovery of a particular little chip that enables gravity to be overcome. Cold Fusion, which was derided a few years ago by the scientific community because they couldn't reproduce the effect, is now being re-examined in the light of the fact that when it was tried before, the scientists had not taken into account such minor details as that the original container was made of a particular Corning-ware¹ that had impurities in it, and the testers were using a container that had no impurities. Mere small details that had been overlooked.

Any good magician could have told them that whether they do Hermetic² Magic or Ceremonial Magic, attention to detail is an imperative.

The Magic Circle has a committee called the "Occult Committee", whose job it was to investigate trickery as applied to psychic phenomena. Their standard was that if the members could reproduce the effect by "trickery", then the effect was not a true psychic phenomenon. I argued this ruling many times, pointing out that just because an effect could be done in a different way, did not prove that the original effect was invalid. Fixed opinions, however, ruled the day, but I still maintain that my statement was correct. Trickery is an opinion based

upon incomplete understanding, just as much as it is a falsification of the stated technique.

Years ago, while serving in the Royal Navy, I used to demonstrate hypnotism. I also used to exteriorise people and send them home to see what was going on, but that is another story.

Anyway, my creation of effects was brought to the attention of the powers that be, and I was ordered to submit to an examination by a team of medical doctors in Ireland for the purpose of finding out if hypnotism was real or fake.

Not to find out if I was real or fake, but to find out whether hypnotism really was possible! Seems ridiculous now, but, nearly 50 years ago this was the discussion: Did hypnotism really exist or was it phoney? My naval records now contain a letter asserting the validity of hypnotism.

The door to the magic track is already open in the "new" field of Quantum Physics, but this time it will carry the respected label of science. But overall is the simplicity that magic is alive and well. Wondrous effects can be produced, in your own universe, or by agreement in other's universes, but remember they are only wondrous to the beholder who doesn't fully understand *how* it happened.

Handbook of the Gods

Many people who have read my book *Handbook of the Gods*,³ have asked me whether the story is true or just fiction. My answer has always been, "if it's true for you, then it is true". Not a unique statement I admit, but appropriate.

Now I will tell you that the locale of the opening of the story is in fact Malta, another zone where magic used to be quite usual. (St. Paul visited there, but he was a relative late comer, even though he was earlier than the Knights

1 ceramic glass used in laboratory and cooking.

2 2a, magical, alchemical (from the Greek god Hermes), World Book Dictionary — ancient wisdom, religion, magic, cult, stemming from Greece/Egypt, a branch of ceremonial magic.

3 Obtainable from Ray Kemp, PO Box 1216, Wildemar, CA, USA or Michael Zippel, Leibnizstrasse 17, D-1000 Berlin 12.

Regular Column — Kemp's Column

Templar. I am talking about the Neolithic period.)

Dissemination Problem

One of the problems about the dissemination of magic, even when it was usual, i.e., on the "Magic Track", was that those who were adept¹ never thought it unusual, nor did they ever think of writing it all down as a set of rules. After all, "Everyone knows that", was still in as much effect as it is today. Then later when the adept went on to other things, other games, the only people who were still impressed, or even absorbed or fascinated by Magic, were the people as I showed earlier, who did not understand it, so they couldn't write it all down anyway.

In other words, Then, as it still is, Magic is passed on individually, adept to student, on a more or less one to one basis.

When crutches or mnemonics were used, as "reminders", they were encoded into such items as the Qabalah, the Tarot, the Book of Y Kim, the Book of the Dead, and so on.

In such places as Tibet, or other out of the way locations, the teaching of magic still goes on in the traditional way, and, as was the case in the Magic Track period, when one was considered ready to enter the Magic Universe, one got invited in.

Ron by the way was not unfamiliar with this attitude and he carried on the tradition. All through his tapes and writings one can find references to magic, but unless you are ready, you probably will pass these references by.

For instance, in one such reference, Ron describes how a Clear, or an OT would win a world championship boxing match. He said, "The guy would simply sit at home that evening and watch it on TV. Why bother to go into the ring and have hell beaten out of his body?" This is a direct reference to 'fun and games' as played during the Magic Track era. When I mentioned

this to a very prominent auditor, his eyes glazed over and he replied, "Sounds very Zen to me".

Listen to the Games Tapes, or better still if you can find it get a hold of the Games Processing tape by Ron. Trouble is, that the tape vanished from a locked box in the London HASI, some 24 hours after he made it!

By the way, magic is not black magic, or satanism or any of the popular descriptions used today, and the word Occult does not mean hidden, or secret. Look it up in a good dictionary, paying special attention to its application to lights (as in navigation lights.)

Magic follows certain well defined laws. They may not be generally understood laws by most people, which is why most people stick to "How do they do that?" and then fill in their own significance.

My stock answer to people who ask me "How did you do that?" is "Very, very well," and that is *the* answer. You do it, and do it well!

Addendum

The remnants of the "Magic Track" are still around today. Mainly in 2 forms of ceremonial magic. Symbolic, (where all the data is wrapped up in symbols which mean little to the uninitiated, but serve as a guide to those who do understand the symbols) and Sympathetic Magic, (where the magician uses items that are representative and are in tune with the actual item or thing that the magician is using.)

There are 2 main areas where this can be found. One is in the rituals of the Christian high church, be that Holy Catholic (known as Roman Catholic), or High Anglican, where items such as the vestments, the symbols on the vestments and the altar, and even the crook that the pope carries, which varies with what he is supposed to be directing at that time.

The other area, apart from the mythology of Mu, Lemuria, and the Atlantis, is the British

1 a thoroughly skilled person, an expert. *World Book Dictionary*.

Regular Column — Kemp's Column

Royal Lineage. Again we must say that the mythology (look up that word) of the British Royal, or Lineage, has long been known to be well connected as far as Magic is concerned. Evidence, or, if you prefer, indicators, such as "The Stone of Scone", the Arthurian Legends, the Crown Jewels, the robes of the Knights of the Garter, and, interestingly, the placement of the various "Palaces", especially Windsor and Caernarvon.

I wondered what effect the fire at Windsor would have, and how it would be handled. Well now we know oil has been discovered under the grounds of Windsor Castle.

Now I am sure this oil must have been there for millions of years, and of course we know that the discovery at this time is probably

coincidence, except that as we know in Quantum Philosophy, there ain't no such thing as coincidence, and the fact that this "discovery" will both help the Royals to re-establish an important base, and will help the treasury to bring in income, is also serendipitous and coincidental.

Of course that the protection and the lineage of a Royalty and Throne is necessary to the continuation of Britain, according to the 'mythology' of those who set up Britain, is beside the point, and it would be too far out to even imply that Magic had any part of it.

Interesting speculation though, if you are prepared to set aside your disbeliefs. □

Fire walking

"I celebrated with a fire walk New Year's Eve. Susan mentioned typing an article that said you are protected by a layer of ash, and you need to walk across at speed. On the Firewalks I attended, people stood still for up to 2 minutes, 3 couples stopped to kiss. Whenever the red glow reduced, they closed the Firewalk to add fresh burning red coals. The reason was that the only time they had seen any burns was when there was a layer of ash, so it didn't look hot, so people didn't respect the fire as hot, and failed to ade-

quately ask the fire's permission to pass. It's anyway a fun start to a no-nonsense joyful year."

The above is an extract of a letter (received via Internet) from Rowland Barklay. Comparing with Ray's article above, it looks like the out point of conflicting data — but no, there is more than one way to walk on fire. Fire walks are held periodically in California, which is where I presume Rowland experienced it. Editor.



HCOPL 29. JULY 71.
WHY HATTING?

Regular Column

New Realities

By Mark Jones, USA

How to Free Ourselves from Negative or Limiting Emotions

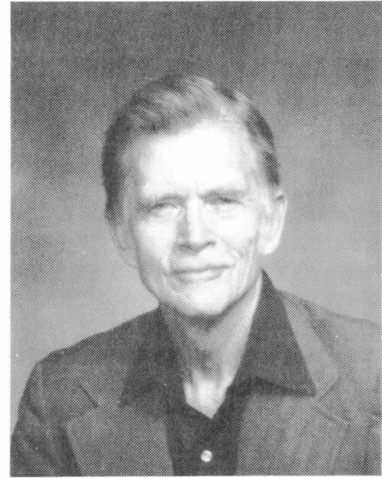
MOST OF US SHARE desires as we interact with others to enjoy our lives and to create useful effects. It's likely that we've devoted countless hours and resources to increase our abilities to fulfil these desires. Yet, we may recognize that we still have a considerable way to go to achieve our aspirations fully, and are open to approaches that may simplify and accelerate our progress to achieving the states we desire.

Life force expressed in feelings

An approach called the Sedona Method offers this possibility. It's simple and easy to apply, either solo or while being guided. It's based on the premise that our life force is expressed in our feelings, and to the degree that we are constraining them, we are suppressing ourselves in various aspects of our lives. By identifying and releasing the emotions which are inhibiting us, we can achieve our aspirations with much greater ease and effectiveness.

While our feelings and emotions are intimately connected with our beliefs and stem from them, they are the primary source of our self expression and interaction with others. They serve as connecting links from our emotional states in other life times to our emotional states in this one. Those which we consider undesirable are often suppressed, but ultimately reappear as our karma or life patterns. These can and often do lead to our creating undesirable physical conditions.

The Sedona method provides a simple and quite valuable form of guidance for identifying and releasing those emotions which are limiting our effectiveness, sense of joy and enthusiasm for life. While running secondaries long enough may produce a somewhat similar effect within a



limited range, it's time consuming, and is far less likely to enable us to find and handle the basic, underlying cause of why we create particular undesired emotions. The Sedona method is much simpler. It's a means to find and eliminate the root cause of why we create our negative or limiting emotions, and often our beliefs as well. Like any useful process, it requires a degree of internal focus, starting in an immediate area where we recognize we have emotional stresses occurring.

The method

At first in applying the Sedona method it can be helpful to be guided until we've gotten a feel for the process. Once an undesired feeling or emotion is spotted, it's helpful to identify where it fits on the emotional tone scale. Then, the person guiding directs, or you tell yourself to "Allow yourself to feel it."

Once you have, let the person guiding know. Then he will ask you, "Could you let it go?" If your answer is "Yes," then he'll ask, "Would you let it go?" If your answer is "Yes," then he'll ask, "When?" If your answer is "Now," then he'll say, "Then let it go."

If you show some hesitation, the person guiding may ask, "Pick up that pencil." When you have, then he'll ask, "Could you let it go?" Then, after getting a positive response, he'll ask, "Would you let it go?" As you release it you'll remind yourself of how easy it is to release something.

Regular Column — New Realities

Next he'll ask, "Is there any of that feeling left?"

If so, he'll ask, "Could you let it go?" and then continue as above until you've released the feeling. At that point you're likely to feel a considerable sense of relief and want to enjoy the feeling of freedom. If not, he'll check with you to see if there is a new feeling to be released, probably fitting higher on the tone scale. If so, he'll follow the procedure of releasing it until you have a feeling of freedom.

What you put your attention you get

We can use this procedure at any time to raise our emotional tone. To go deeper, it's important to take a more basic step on the premise that all negative or limiting feelings stem from one of two 'wants' or sometimes from both. These two are either the feelings of wanting to control, or of wanting approval.

The word 'wanting' in this sense is that of being aware of and focused on not having that which we want. Thus, if we are feeling lonely or isolated, our attention and feelings are focused on this condition. One of the principles of metaphysics is that the conditions on which we focus our attention, often unawares, is what we will tend to create. If it's on the lack of something, we'll be creating the lack. So in this sense, "wanting to control," or "wanting approval," im-

plies being aware of and focusing on the lack of control or approval. Thus, by "wanting control" or "wanting approval," we will be unawares creating those conditions and feelings of lack. Obviously, there are some semantics involved here.

To apply this second part of the procedure, respond to the question, "What want might that feeling be connected with: (1) a wanting to control; or (2) a wanting approval?"

Next, "Is there some more of this wanting to control or wanting approval?" If so, let go of it. Continue until it is all released.

This releases a more basic cause level for creating negative or limiting feelings and emotions. It enables us to perceive our interactions in life and the conditions we are creating. As simple as this may seem, it can be remarkably effective.

The Sedona Institute provides a complete course on a set of eight videos. I can provide an intro cassette tape on this approach for readers who have an interest for the equivalent of \$7.00 U.S. in US\$ or £ sterling. Mark Jones, 3400 Ben Lomond Place #123, Los Angeles, CA 90027

Write to the Sedona Institute. 3400 Ben Lomond Drive #123, LA, CA 90027



If you are reading a **borrowed** copy of *International Viewpoints*, why not give yourself a real treat? Buy yourself a subscription. Write to a distributor listed on the last page — get a regular comm line in from others in the free scientology movement.

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And you can contribute to the theta — write us a positive article with your views

Write to us!

Philosophical Viewpoints

by Todde Salén, Sweden

I Believe in MAGIC

WHAT IS MAGIC? What does the word mean?

The American Heritage Dictionary (which as far as I am concerned is the best dictionary of the English language, because it has a very good Indo-European root words dictionary in its appendix) informs you that the word Magic comes from Indo-European "magh-", which means "ability" (or "knowing how to do"). The individual who "knows how to" has ability and can carry out the necessary cycles of action (rituals) to arrive at the desired effect.

In Swedish the word for "power" is "makt", which stems from Indo-European "magh-" just as the English word "mighty". The name of our group DUGA means "ability" or "KRC". Our purpose thus could be said to teach magic.

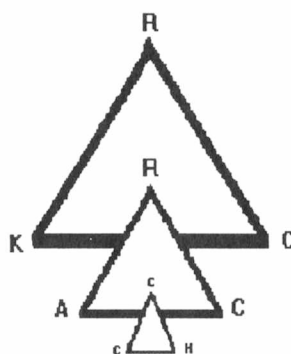
Thus the subject of Magic is essentially KRC. With the Knowledge (know how) of how to Control (i.e. Start-Change-Stop) cycles of action to achieve a certain result you can accept Responsibility for getting the desired product.

That is really all there is to Magic.

For the uninformed (who do not know what cycles of action have to be Started-Changed-Stopped to achieve the desired result) it looks like "Magic". For the responsible magician it is just performance (or professionalism).

Now the real trick in all acts of magic is in the area of responsibility. That responsible beingness is the real magician.

In order to perform any ritual (series of action cycles leading to a desired result) the responsible beingness has to appear at the right place at the right time (i.e. when the time is ripe for performing the series of action cycles..). You could call this "At-the-right-time-and-place appearance" OT. If you do, the subject of OT would be the subject of appearing with the appropriate beingness at the right place in the right time. That is exactly what responsibility is all about and where true KRC starts.



So OT = (magic) beingness at the right time in the right place.

I have had my share of such magic in my life. Today I feel that there are times when my beingness is fitted to the "occasion" and in such time it is my responsibility to "grab the opportunity". If I do, I am OT, if I don't, I have a case.

Gautama Siddhartha (Buddha) appeared with his beingness in a magic way. L. Ron Hubbard did the same. Each and every person who had wins from the technology that Hubbard taught us to use, benefited from the magic of Hubbard's technology. Each and every progress on "the road to truth" depends on the right beingness appearing "in time" for the win.

The aberrations of the society at large around us and the strength of the reactive mind cannot be beaten by human mind logic or 1st dynamics organised into 3rd dynamics. The only way free beings can win against the enttheta of reactivity is by using the KRC of magicians (OTs).

If you want to join the ranks of such magicians you need to start working on learning to apply the technology to yourself and others. If your beingness already is aimed at these OT goals there will not be any real struggle, as magic will assist you. As far as I can see, all other roads to success in this game are closed.

I believe in magic.



Letter to the Editor

Another Puzzled Reader

I WAS MOST interested in Ulrich's letter in IVy 20 and a little puzzled that it was so much at odds with his tolerant and very understanding article which preceded it. At times I felt that I was reading one of my own articles. I just wish that he could apply this attitude to "other practices" which he regards as "hollow syllables, no mass, no reality". Would not the same apply to scientology by one who knows nothing about it? If he had read and actually studied some of these then they would no longer be a mystery to him. LRH said "Don't think, LOOK!" I have studied TROM very fully so that I am aware of its power and value. I do not pass judgement on other practices of which I have no direct knowledge.

He asks what is wrong with auditing? He means what is wrong with using the processes of scientology I presume. The answer is really very simple even though it is often ignored by practitioners who use orthodox scientology. Apart from the processes that have been made public, by virtue of having been published in books, these processes are the copyright material of the C of S, according to them, and to use them without current permission by the church, which includes paying the annual fee of membership is illegal¹. To challenge this could lead to expensive litigation.

The current ignoring of the rights included in copyright, especially since the use of materials put on to the Internet organisation, has caused Terry Scott in a recent comment to point out that this is actually stealing from the owner of the copyright. Ulrich mentions the OT levels but he should remember that the NOTS material was obtained by the Free/Independent movement by deception and theft. Is this really ethical? One independent scientologist that I know of even went to the extent of selling pirated copies of the LRH lectures. The usually

fairly tolerant British C of S had to threaten legal action against this. So where is the difference in principle?

Aldous Huxley in his book "Ends and means" confutes the idea that ends justify the means and points out that the means determine the ends. This is the basis of the natural law of Cause and Effect.

There are other and legal ways of running cases that are as good as, if not better than, the copyright processes of scientology. I do hope that Ulrich has not fallen into the trap of regarding scientology as "the only way". LRH heavily condemned this before he himself fell into that trap, to the detriment of his church. In those early days he said that scientology is not the ultimate but in the course of time will be replaced by something better. This, in fact, is taking place and other, legal, methods have been found.

There never is "the only way" and no way is totally right for everyone. As Ulrich pointed out in his article, we are dealing with individuals and with their personal needs. Even in my comparative limited practice of running cases I have found one outstanding case who progressed from being a victim to becoming a very high powered spiritual being by other methods, of a spiritual nature, which I happened to possess. That was why by a strange run of circumstances she came to me.

LRH set aside many things as being para-scientology but I have found that some of these are essential to a complete resolution of a case and am currently engaged in writing an article on this subject. I do ask Ulrich to widen his outlook to other forms of handling cases so that he can be even better at his job than he is now since I have a great respect for his abilities but would like to see them even greater.

Leonard M. Dunn, England



¹ That is to say to someone in an auditing session "Give me your hand". I suspect there are other opinions on this, but we await reader response. Perhaps it is also illegal to use these words in a marriage proposal. The church has done well in spreading false information! Ed.

A Salute to Dennis Stephens, or, The Definition of Clear

By Ray Harman, Australia

We are sorry to have to report that Dennis Stephens died on 15th December 1994. Ed.

IN 1994 I EXCHANGED some letters with Dennis. As he has since left us, I would like to share with IVy readers part of a letter to me regarding the state of Clear. Dennis said:-

"The problem of Dianetics handling physical illness started when Ron stated in DMSMH that 70% of mankind's ills were psychosomatic and that Dianetics could handle them. Well, it's true that Dianetics will cure psychosomatic illness, but it's not true that 70% of man's ills are psychosomatic. Maybe that was the best estimate back in 1950, but today the figure is regarded nearer 30%-40%. It's certainly not true, and Ron never said it was true, that Dianetics would handle all of man's ills.

The reason why Dianetics was not permitted to be run on those who had checked out Clear was more political than technical. You see, Ron had stated in DMSMH that Clears don't have psychosomatic illnesses. But people were attesting to Clear who had psychosomatics. Do you see the contradiction? Ron solved it (or tried to solve it) by refusing Dianetics to those who attested Clear. A better solution would have been to dump the whole concept of Clear, but this Ron was unwilling to do. The outcome is the confusion we are

left with today on the subject. We don't have this problem with TROM because the therapy is do-it-yourself, and progress is only measured by the levels you complete. So you are only kidding yourself if you say, or even believe, a level is complete when you have not achieved the EPs for that level.

I'll write an article for IVy one day clarifying this whole subject of Clears, psychosomatics and NOTs, but the above should help you over the worst of the confusion."

Sadly, we won't get that article, so the above must serve.

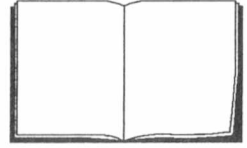
I well remember being shown a long list of definitions of Clear and being asked if I wished to attest. I had to ask myself how I could evaluate whether I fitted the definitions. Had I still got engrams? How do I tell? It was needful to discount this possibility or probability against the fact that I was aware of a distinct change which was hard to define, and that suitable cognitions had been found in the PC folders with which the CS was obviously happy, and that I had GIs on attesting.

When I read in *The Pied Pipers of Heaven* that the Clearing Course consists of running the implants of Incident Two, it strengthened my assertion that going Clear is more about having certain realisations about the nature of the being, than of erasing the Dianetic bank. So it should not be impossible to run Dianetics on a Clear, if such happened to appear necessary! □

Book News

TROM

By Bob Ross, USA



The Resolution of Mind, A Games Manual by Dennis Stephens.

THIS IS A CLEARLY printed, nicely put together book of about 70 letter size pages spiral bound. I found only one typo in the entire book, page 61. I would add the word "they" meaning referring back to the first sentence and meaning "Jr. Universe."

There are many very good things in this book, and I think that many people will get a lot of good immediate results. I think however, that further use of Stephens' ideas leads to more and more complexity and lack of the kind of results promised by the beginning results.

Simplicity

Reading his book has resulted in my becoming aware of a previously unnoticed natural law. "Simple theories to explain or handle complex conditions bring about unacceptable complexity of application." I first became aware of this law when studying Electrical Engineering. There, good theories are created which work fine in limited applications, other theories and equations being required to predict results in adjacent areas. As I remember it, three different theories and equations were needed to calculate the current in a vacuum tube from the lowest to the highest currents as a function of grid and plate voltages.

Dennis Stephens' basic theory is that a person having made a postulate experiences postulate failure after using any particular postulate for a while, and thereafter creates or takes up another postulate. What Dennis has done is to find a simple set of questions which applied to postulates goes round and round each postulate found, leading to the next; somewhat like the R6 GPMs lead to each other.

Stephens lists only four basic postulates as compared with the 9 pairs of items per R6 GPM; Stephens has two cause postulates and two effect postulates. He considers that they progress around and around from one to the next causing the dwindling spiral that has been such an apparent part of life in this universe.

The four postulates are made up of two basic effect postulates: "Must be known," and "Must not be known." And, two cause postulates "Must know," "Must not know". He observes that one would go through these in the order given starting with effect going around to cause and then back to effect at a new level.

Complexity

I will leave detailed discussion on how this happens to him. It sounds reasonable and I assume that it produced great results on him and others when he first thought of it, *but*, as I went through the book it became apparent that the book is his record of continuing discovery. Every time he ran into a problem not handled by the original four question, he invented additional complexities of theory to make more progress. By the end of the book, the additional complexities add up to a system as complex as the one he has tried to replace.

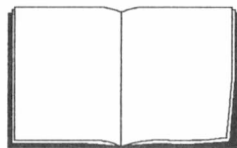
His original statement of theory can fit on one page. His expansion of that theory to handle cases occupies the entire rest of the book.

Junior universe

I think his concept of Junior Universe may have wide application to running out reactive minds, which think in two valued Aristotelean Logic. A defining rule of Jr Universes is that they are totally described by two classes of objects: Objects A and Objects Not-A, and that the sum of these two classes is coextensive with the physical universe. □

Report on TROM

By Judith Methven, England



I CAME INTO TROM after doing hours of auditing and reaching the equivalent of OT8 using Filbert's manual. Many gains had been made but I always felt my 'case' was not completely handled. 'Things' reared their head and life tripped me up every so often. Also I felt 'lost' without the help of my case auditor.

I read through TROM, hardly understood the theory, and went in at Level Two. It ran very easily with minor gains and the same with Level 3. Level four was also easy to do, but there were some major cognitions here. This level made me feel uncomfortable, odd body sensations of waves of heat and electrical sensations. Good cognitions but I felt most peculiar. I finished the level but other duties prevented me continuing with Level Five at that time. I thought the body sensations would fade away but they did not and various mundane words or situations triggered them full force. This would not 'do' and I felt the best way of solving the problem was to go through level five.

Level 5 problem

Here I hit a snag. I found I did not really understand the chart and consequently could not run the level. Re-reading the theory three times did not help much. In the end Leonard Dunn and I went through the whole book more or less paragraph by paragraph, discussing every point. Enlightenment! But even he was not exactly sure how to run the chart. I sent a tape to Dennis asking if he could give a mock run through of levels 1 and 2 of the postulate failure cycle chart, which he kindly did, and after all this I am able to run level 5 properly.

I feel much of the real value of TROM lies in understanding the theory thoroughly. I'm using my understanding of the 'nature of games' in life all the time, with good and interesting effects. You'd be amazed how you can get things to go your own way by putting in a complimen-

tary postulate (ending the game) and then immediately starting a new (more survival) game. You can turn bad situations round completely, very quickly.

This ability is greatly enhanced by all the RI¹ you do in TROM. This practice teaches you to be creative and new games (survival solutions) tend to come to one's fingertips very easily in general living.

It's essential when finding a non-life goal, to find the exact opposite as a life goal...takes a bit of precise thought.

Making postulates

The importance of putting in RI in TROM cannot be overemphasised. You are getting rid of masses of stuff (negative gain), and it needs replacing. So putting in RI, lots of it, is very important. One drawback here in TROM, as I see it...what you are actually doing in RI could be explained and stressed more (you are making new postulates).

Another important fact is that new important postulates are much 'safer' if they are non-specific. They also leave in lots of randomness to keep life interesting. They are simple to make, and very effective. My favourite is 'Life goes remarkably well'. Guess what! It works really well!

Take this as an example: A young single woman's thoughts...'Jack Spratt at work is a most attractive character. Good looking, great personality, popular, and with good career and financial prospects ... I'll imagine him as my husband. In due course she marries him. Ten years later the woman finds herself married to an alcoholic who is dragging himself and all those around him into the ditch. She's got herself into a mess!

1 Remedy of Importance, a basic procedure in TROM, *The Resolution of Mind*, related to havingness.

It's much better to put in 'I marry a person who is entirely suitable for me'. (Non-specific postulate) You can go to town imagining his wonderfulness, and the feelings you get from this. Great fun.

Doing this leaves lots of time to work on yourself, because you do not have to go into much detail on the marriage partner, or whatever. So you can advance yourself, in the nicest way, and rest assured that someone suitable is entering your life. Every situation is a learning situation. Enough looking eventually shows you the lesson.

Level 5

Level 5 is running well, if not always easily. I often get major cognitions as to the nature of the game I'm playing, and why, and am then able to change the game.

Having said that, there are also times when I don't know exactly what is happening, just that something is going on. The good thing is, I find in life that I am less and less at unwanted effect, and more and more in control of my part in the games I'm engaged in. ie, TROM is working!

Games

I am able to recognize what game I am playing in various situations and therefore am able to avoid games which I don't want to play. I can recognize others' games too. Putting in a complementary postulate quickly ends an unwanted game that you are engaged in with another, and then you can start (or not) another.

Ex. In ancient China lived a fine gentleman with his family. His much treasured son was growing to manhood and he wished to educate him gently into the arts of diplomacy. One hot summer's day, the old gentleman drew his son aside and said. 'The exercise for today is this. I have decided that I most definitely want to remain in the garden and it is your job to persuade me to come inside.' 'As you wish, father,' replied the young man, (complementary postulate) 'but let's do it the other way round. It is so hot out here and it would be better if we used the cool morning room as a starting point, and I can try and persuade you to go outside.' (New Game) The old man saw the wisdom of this and the two men moved into the cool interior of the house.

The two men faced each other inside and suddenly the young man smiled. 'I've done it Dad.' 'Done what?' queried the older man. 'Well, you're inside.' The older gentleman face slowly crinkled. 'So you have,' he said. 'Well done!'

My new found abilities are coming from thoroughly understanding and living the theory of TROM, and working the exercises.

Time Breaking

I've used Timebreaking in general living too, and have found it very good. Its much easier to make sound judgements in the present when you are not being effected by past overwhelms.

For the first time I feel as though unwanted aspects of my case are being properly dissolved and most important, I don't feel dependent on an auditor. I'm beginning to feel properly free. What's more, if you thoroughly understand the nature of games and how to do the exercises of TROM, it seems you can deal with anything that comes up in life. Dennis mentions that you can have the whole Prussian Army marching through your lounge and it won't have any effect on you. I can see the truth in this statement...

Still level 5

I'm still doing level 5. When nothing comes to light within 10 minutes, I re-read some of the text (anything) and it inevitably throws up something to deal with. I feel much better now, bodily sensations are much less intense. (Actually whenever I feel one of these sensations in general living I recognise that there is some past overwhelm in the situation that needs looking at and I make a note of it for the next session. This has worked well.)

Also I seem more aware of my positive intentions (probably due to putting in positive postulates, or RI). I am more certain in life...certainty coupled with the ability to change (recognise the game and change it) takes you a long way. The inner and outer quality of my life is better and no doubt will continue to improve with further work. Getting this far takes courage but boy, is it worth it! Some patches have been sticky, particularly the time that passed between ending level four and beginning level 5. I now realise that I should have gone over level four again and would probably have removed some of the 'heat'...but at that stage I felt 'stuck' as I didn't understand the workings of level 5.

I feel much more in control of my life and able to take responsibility for my life and the situations I create for myself. Its great.

Due to the above experiences, I feel TROM is a MOST IMPORTANT work. Not sure how it would apply to a beginner as I had a fair bit of auditing under my belt and this helped me to run it.

I feel it would be most valuable if the theory was written up in a simpler more straight forward manner, with many examples. Also in a more orderly fashion. When going through the theory I put in examples from my own experience wherever I could, which made it much more understandable. This especially on the legs of the Postulate Failure Cycle. If examples were written into the theory it would be much easier to understand.

By mistake, I ran a non-life goal a few days ago. It's surprisingly easy to turn what seems to be a life goal into a non-life goal. I felt literally terrible...the sort of feelings you get when you've narrowly avoided a major car accident. Shock...disorientation. Had to do something about this and fast. I dropped back a level and ran level four. Ten minutes of this seemed to clear the feelings and this was confirmed during the course of the next few days...those feelings had gone. So dropping back a level sorted out the mess...a very useful thing to remember.

Some Time Later

A while ago I hit a patch in TROM which caused me considerable trouble, manifesting in panic attacks in the dead of night (not a desirable condition). Try as I might, working with TROM did not help because I could not find an answer to the problem...putting in the complementary postulate was simply unacceptable...so I was caught. I did some auditing with another and was able to approach the problem on an easier gradient. This caused a major cognition, whereupon the complementary solution to the problem became acceptable. However, in total honesty, I would not like to have been stuck there and was very pleased to have the help of an experienced auditor to get out of it.

I'm still working on TROM and enjoying the experience. The best thing about it...I've not lost the gains. They have become part of my consciousness and are as good as they were at the first moment of materialisation...in fact, deepening as time passes if anything. I feel I'm getting a true taste of freedom...and responsibility.

From Flemming Funch

The following is a quote from a comment written by Flemming Funch in the special area of the Internet electronic network devoted to TROM:

"I find time-breaking and RI to be useful tools to use on whatever is stirred up in my daily life and for replenishing my havingness....The basic underlying principles are very sound."

My opinion

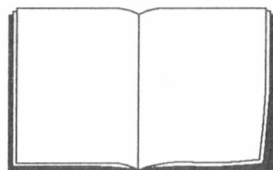
I have to be honest and say I think TROM in its present form could be dangerous. It seems to be a very effective and powerful technique. Power is neutral...it can be utilised for good or bad purposes. To help avoid people hurting themselves it is essential for the theory of TROM to be easily understandable.

Having read some of the comments on Internet to do with TROM, there seems to be a wide variety of opinions on it. It seems others have also found the theory difficult to understand (not put in an easily understandable way). Some people have found the technique to have been as powerful a medium for change as I have. Others have not had as much success.

I guess what it amounts to is that everyone is different, and there is no such thing as 'only one way'. People (not many, unfortunately) from completely different walks of life reach similar knowledgeable, high toned levels by completely different paths. Which just points to the wonderful diversity and freedom of life.

If you're interested in initiating big changes in your life, TROM is worth a go. It has worked for some, is an interesting piece of technology, you can do it yourself, and it is not expensive to acquire a copy. If you do try it, good luck, and prepare for possible blast off!" ☐

Re: L.Kin's book: *The Pied Pipers of Heaven* By Hari Seldon, Trantor



I HAVE SO FAR READ 80% of L. Kin's book *The Pied Piper* ...¹. As I started to read I was at first impressed by the width of information L. Kin obviously had access to. He obviously has been around the works of spiritual technologies a lot.

The first part of the book deals mostly in Cof\$ data and materials.

Then the book moves on and "reveals" data about the time track "that has never before been released". From my own personal viewpoint there is very little truth in these revelations. Why did I never encounter Xenu and/or the various friends/enemies on the early track? L. Kin evaluates to me that they were around all the time and created lots of effects on all kinds of "normal beings". Yet I did not know about them in those days. Nor do I have any knowledge of similar individuals causing such everlasting effects.

My viewpoint on L. Kins revelations is that L. Kin and his friends/pcs etc. (those that helped him "discover these facts") must have been seriously overrun on implants and that their grade II is either unflat or overrun.

My own past (during the "good old days", when one was more aware) as a being existing in this universe is very different from what L. Kin is describing. I do not have any such super beings that I can blame for my fall from higher awareness levels.

Realizing this I do understand why L.Kin is addressing his book to the more uninformed and less aware public that have not advanced up Hubbard's Bridge. Individuals who have come across Hubbard's bridge are not likely to buy all the motivators that are being offered as a solution for non-confront of "overts of your own".

For someone who has a hard time growing in KRC I suppose it is convenient to have various evil beings (Xenu, etc.) to blame, but in my books you do not travel on the "road out" by finding how bad or evil others have been (motivators). The road out in my book consists of accepting more and more responsibility for yourself *and* others.

Thus I cannot recommend L. Kin's book *The Pied Pipers of Heaven* to individuals who want to grow as beings and increase their KRC. For those who feel that "others are responsible for their case" (ref: HCOPL 7 May 1969 "Policies on Trouble Sources" OEC Vol. 1, page 525 — type (d)). I can only say "try to find out how you yourself created your own bank". There is a lot more case gain in that direction.

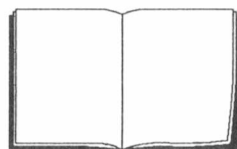
That anybody has an interest in writing, printing and distributing a whole book to advertise the fact that he is such an "others are responsible-for-my-condition" case says all you need to know about the book and its author.

No further comments on this book is needed as far as I am concerned. □

1 Asked why he had not finished the book, the H.S. answered: "I am still reading, but as interest goes down, it is harder and harder." Ed.

Book Reviews

By Leonard Dunn, England



Serena Roney-Dougal *Where Science and Magic Meet* Pub. Element

Michael Talbot *The Holographic Universe* Pub. Harper-Perennial

HERE WE HAVE TWO excellent works dealing with the same subject from individual viewpoints. The writer of the first also deals with the practitioner of the paranormal and all that is allied to it. It is now considered that these two subjects are intimately related. I regard her writing as Yin — intuitive and feminine. I tend to regard her work as more easily readable.

The second author is also a psychic himself and gives some of his personal experiences in this field but the major part of his work is to relay the findings of others who are noted experts in their fields. This is definitely a Yang work — scientific and logical with facts piled on facts so that it is better to read a little at a time so that one can ingest and ponder each section and so avoid mental indigestion. The major part of the work is concerned with the paranormal in all its forms.

Why should scientologists need to know about the paranormal? LRH dismissed it as para-scientology. The simple fact is that the so-called paranormal consists entirely of the powers and perceptions of thetans. I have a fair knowledge of the paranormal but there were things here that really amazed me.

Both authors make the point that in quantum physics there is something that is observed but cannot be identified but is considered to exist in everything that is. This is a totally new concept for these days but the inhabitants of earth of 400,000 years ago and possibly as much as half a million had the concept that the Great Goddess created all that is from her own essence so that everything is, essentially, the Goddess herself. The same idea but differently expressed. The first writer has a chapter on Natural magic — the Goddess reawakening.

Both writers ally the holographic concept with mysticism and the second writer is the author of a book on this very subject.

Talbot gives many examples of how what a person really believes will be created physically. Here, for example, are cases of people being given placebos, harmless pills, capsules or injections that have brought about cures of physical troubles. On the other hand in trial runs with drugs to consider their effectiveness, controls given placebos, although perfectly healthy at the time, have developed the same symptoms as the sufferers. People suffering from multiple personalities have had a personality that has physical sickness or other physical troubles whilst another personality does not. The astounding thing is that when the first personality is in action the person is sick but when the second personality takes over all signs of sickness or disability disappear but return when the first personality resumes charge of the body.

There are pages and pages of really unbelievable happenings that are fully authenticated by people fully qualified in the areas concerned. There are also some very interesting theories concerning the actual forms and natures of UFOs. Roney-Dougal deals with many of the same types of phenomena but also ventures into such things as the fairy world — known in Sanscrit as the Devas, and the concept of the chakras and the part that they play.

I found these two books to be complementary to each other and of equal importance in gaining a full understanding of the subjects involved and which are essential to the full realisation of the powers and abilities that we possess but as yet have not fully realised, understood or even practiced at all in many cases. This is the education which Geoffrey Filbert said was essential to the being at the very end of *Excalibur Re-visited*. I fully recommend the reading, or rather the possession of both books since one will often return to them for reference. □

A View from the Bridge

By Eric Townsend, England

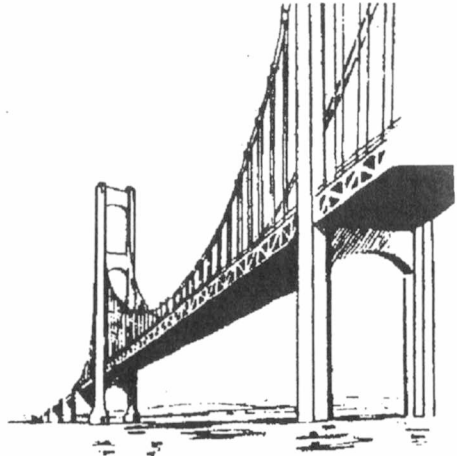
Chapter Eight¹

Grade Four – Ability Release

SO WE COME TO the last step of the Grades, which is Grade 4. This Grade might be said to handle what is left over after the major releases achieved on the earlier Grades. This could give the impression that all that is needed is a tidy-up of a few loose ends. This may sometimes be the case but more usually what has to be handled is a big slippery ruin which has so far escaped being detected or confronted on the Grade actions run so far. Alternatively it may have been far from hidden and may have required many minor handlings to key it out again because the PC was not yet causative enough to handle the issue in question. The issue concerned will vary from individual to individual but can be covered by the general heading of 'Fixed Conditions'. This term is not defined in the Technical Dictionary but the term Fixed could be said to be short for Fixed Attention Units which cause a continuing or repeating Condition to be set-up to counter-balance this fixed attention.

Aims of Grade IV

Grade Four is aimed at the ability of 'Moving out of Fixed Conditions and Gaining Abilities to Do New Things'. The name of this state is Abilities Release. It is the level on the Grades that restores the ability TO DO, and that could also



be said to be the ultimate purpose of the whole of the Grades.

What is to be handled and how it should be done is determined by the Case Supervisor, based on a lot of data gained about the PC by running the lower Grades. The style of auditing being used is now much more flexible as the PC himself is much more causative. Whereas on the lower Grades it may have been necessary to run a repetitive process for half an hour for the PC to find the charge and as-is it, he can now be asked to give a list of the possibilities and often spot the right item himself with little or no help from the auditor.

Two major areas that often have to be handled on this Grade are PTSness and Service Facsimiles. We can take a brief look at each of these to see the sort of mechanisms that have to be handled.

¹ Earlier chapters of this book appear in the following *Ivy's*: 12, 13, 14, 15, 16, 17, 18, 19 and 20

PTSness

Most people come across the idea of PTSness early in their involvement with Scientology and therefore receive some education in the subject.



PTS stands for Potential Trouble Source and means a person whose current state of mind is such that he is potential trouble for himself and for others. This concept is a little difficult for many people to accept because it sounds very invalidative. It was not, however, originated as a term in 'case diagnosis' but was coined as part of the Admin Tech. needed for running an organisation to administer the technology of Scientology. In an organisational context, a potential trouble maker is a common enough idea and all well run organisations have some way of responding to the danger they present. The handling within the Scientology Admin Tech. is both constructive and humane, which is more than can be said for the handling such a person would receive in many other organisations known to us today.

A person who is PTS is connected to someone who is termed a Suppressive Person. This suppressive person is preventing the PTS person from being at cause in all or part of his life. The suppressive person is antagonistic to anything that will improve the condition and causitiveness of the person they are suppressing. Thus the suppressive person is bound to object to Scientology, which has the object and capacity to achieve those two improvements.

The suppressed person manifests such symptoms as recurring illnesses, having accidents, making mistakes and 'Roller-Coastering'. This latter term means they do not hold their gains in self awareness and ability. Auditing cannot achieve stable gain on a person who is PTS.

The concept of a Suppressive Person is also a difficult one for many people to accept in their early days with Scientology. They tend to think it overly uncharitable and unfair to condemn some people to carry the designation Suppressive Person around their necks.

Two types of PTSness

Hubbard said there were only about 2% of the population who are real Suppressive Persons. If this proportion is correct, it means that many people would get through their entire life with-

out encountering a real Suppressive Person. Most of us know or have known someone who demonstrates most of the twelve anti-social characteristics (see

HCOB 27.9.66 "The Antisocial Personality"). While some people may hesitate in accepting the existence of Suppressive Persons, there can't be much doubt about the existence of suppressed (PTS) people. The reason is that suppression is contagious. The true Suppressive Person is not the only person who suppresses others, so do his victims!

Most PTS people whom we encounter are probably not being suppressed by a real Suppressive Person but by someone else who is PTS. A PTS person struggles to regain his self-determinism by suppressing those around him, excluding of course the person who is suppressing him. Thus suppression is passed on and exists in a vast network of suppressive relationships. Nonetheless if we are dealing with a particular person who is suppressed, it does not matter whether the person suppressing him is a real Suppressive Person or is himself PTS to someone else. Our aim is only to free the person with whom we are in contact from the suppressive web in which he has become enmeshed. We do not have to make a judgement on whether his suppressor is a real Suppressive Person or not.

Some mechanisms of PTSness

The only way to verify for oneself the theory of PTSness, is to see if there is an obvious gain in self-determinism and well-being when someone correctly spots and handles the person who is suppressing him.

Most Scientologists have received the PTS education steps and have had a PTS Interview. Just being in Scientology increases the chances of suppressive action being taken against you. The CofS handlings were usually only adequate to key out the suppression temporarily and enable us to get on with our lives.

On Grade Four the handling is for people who are PTS TYPE TWO. PTS Type One are people whose actual suppressor is around in present time. Type Two are people who were heavily suppressed at some time in the past by someone who is no longer around. The suppressive influence continues and the current suppressors have a suppressive influence, perhaps quite un-

intentionally, because they restimulate memories of the original suppressor.

Then there are other PCs who have a recurring history of PTSness. These are the people who may get at cause over one suppressor but in a very short period find another suppressor to whom they become PTS. These conditions go back to early overts committed by the thetan and which now hold him in a continuing PTS condition. The alternative to confronting his past actions is to surrender self-determinism to others. Locating and handling these original incidents is one of the areas covered on Grade Four.

Service Facsimiles

The other major area covered is the Service Facsimile. This is another mechanism that renders the PC or thetan incapable of self-determined action. It is, however, something he takes on himself as an assumed survival mechanism. The Technical Dictionary refers to it as 'a self-installed disability that 'explains' how he is not responsible for not being able to cope'.

For example, if a child is undertaking a difficult task and is unable to achieve it's goal. He may well then have an accident that causes an injury. This gets him sympathy and all thought of failing to achieve the task is for the moment banished. This can become an engramic response to all future challenges. It can take the form of a painful physical condition, which can break out at a moment of challenge. Because it worked once, then it is carried forward with the expectation that it will work again.

There are strong similarities between this mechanism and the Sympathy Engram encountered in *Dianetics: Modern Science of Mental Health*. This is, however, not just a bank mechanism but something the thetan has decided to use to divert attention from a failure. It is the thetan's decision or postulate that holds it firmly in place. Its purpose is "to make self right and others wrong" (*Technical Dictionary*).

This condition is thus part engramic but cannot easily be handled by Dianetics because the thetan considers it too important as a survival mechanism to allow it to be disturbed. It has to be addressed and handled through the Scientology processes on Grade Four.

The end phenomena on this Grade includes personal freedom from fixed conditions, no further need to justify one's own actions or defend self from others, no further need for 'make-guilty'



mechanisms or for sympathy, and willingness to be right or wrong.

The other flows reflect a willingness to accept the justifications

and 'make-guilty'-mechanisms of others without becoming involved in them or needing to do anything about them. This is the ultimate in achieving the ability to 'grant beingness' to others, which is considered by Hubbard to be 'probably the highest of human virtues'.

The ideal EP of Grade IV

The ability to grant beingness is, of course, also a cumulation of the gains on the earlier Grades as well. This ability could also be stated as willingness to experience any effect and is graphically stated in the 'Two Rules for Happy Living' from *Scientology: A New Slant on Life* —

- 1) Be able to experience anything.
- 2) Cause only those things that others can experience easily.

So we come to the end of the series of steps known as the Lower Bridge Grades. While each has its own ability gained, what can we hope for overall for the thetan who has completed these steps?

We will try to answer this in the next chapter by looking again at the state of Clear in the light of the information examined in the chapters on the Grades.

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- Dianetics and Scientology Technical Dictionary:*
 FIXED ATTENTION UNITS, SUPPRESSIVE PERSON, ROLLER COASTER & ROLLER COASTER-ING, PTS TYPE ONE & PTS TYPE TWO, SERVICE FACSIMILE, GRANT BEINGNESS & BEINGNESS.
 HCOB 27.9.66 The Anti-social Personality, The Anti-scientologist.
 HCOPL 23.10.80 "Chart of Abilities Gained for Lower Levels and Grades"
 BTB 15.11.79 O-IV "Expanded Grade Processes"
 Books: *Ups and Downs in Life Mini-course* (New Era Publications)
Ups and Downs by Ruth Minshull, SAA Publishing
Neither Foes nor Loving Friends, Anima Publishing
Scientology: A New Slant on Life 1965, Pp 23-28 "Two Rules for Happy Living".
 Note: The book *A View from the Bridge* can be obtained from Anima Publications, PO Box 10, Bramhall, Stockport SK7 2QF, England. The price is £10 plus postage (surface mail). Postage £1 to U.K., £2 rest of Europe, £3 rest of world. □

Mother Beware

By Jim Burtles, England

Tommy will play and mother can settle down
He can't come to any harm here in the playground.
"Now you are free to do just as you please.
First, before you go — give mummy a squeeze."

Nice, to see mothers and their little boys,
Playing safely with massive public toys.
She can now relax and leave him alone
Whilst he develops courage on his own.

But, you know, a wise, thinking, caring Mum
Is prudent about what is yet to come.
What if he should slip and hurt himself;
She would never ever forgive herself.

A warning seems to be in order here.
"Be careful that you do not fall, my dear!"
Somehow he had not thought of that before,
But mother's warning one cannot ignore.

Now, Tommy knows that he *can* come to harm
Because his mother has raised the alarm.
He will not grow today, for he has shrunk.
His young courage has not risen but sunk.

Use caution, if you must give a warning,
There just could be a fresh idea dawning.
Foresight on your part may seem to be wise
But could be a prediction in disguise.

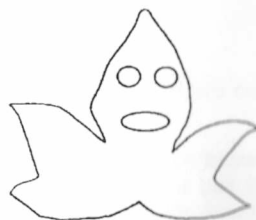
I will give you a warning if I may,
Some words of advice that I have to say.
Whenever you may think that you know best,
Why not just smile and give your tongue a rest.



B

International Viewpoints

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