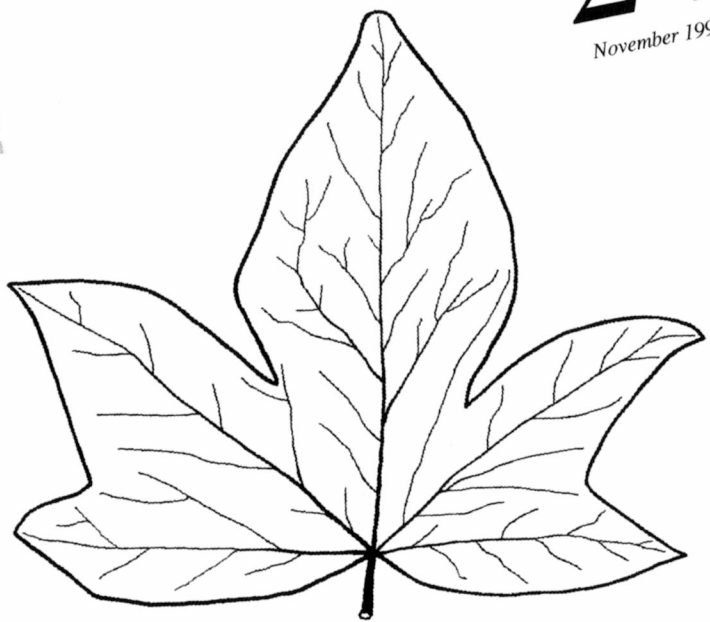
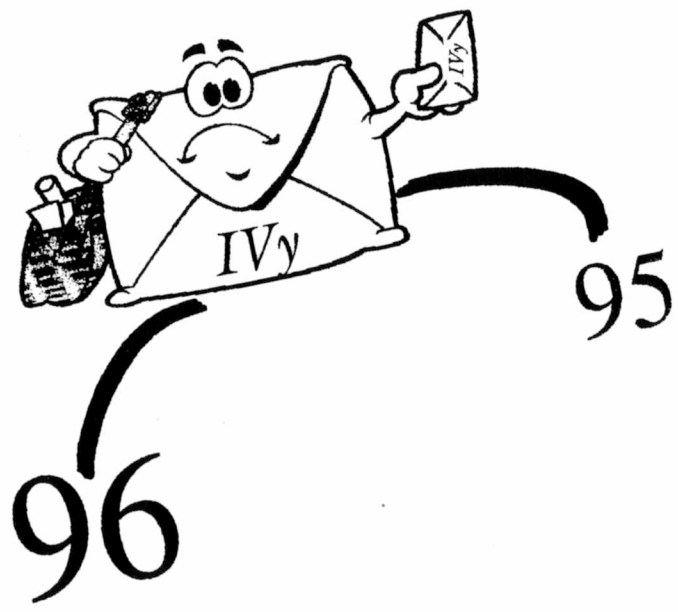


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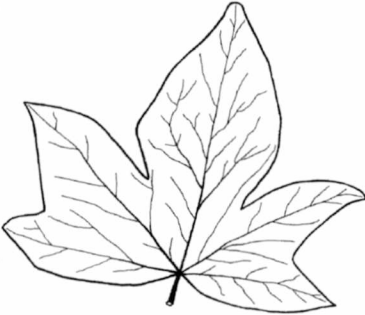
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International Viewpoints is independent of
any group or organization.

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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*Top priority: pay
for IVy for 1996*

A True Account of Father Christmas

By Yvette Gayet, Denmark

Once upon a time, so long ago that there is probably no one who remembers it any more, Saint Nicholas sat on a white cloud and let himself be rocked by a light breeze up in the blue heaven. He sat there and thought, with a distant look... he was extremely bored. Think what passivity! But what should he find to do? He looked up, and saw that the sun, that shone brighter than ever, untiringly continued its everlasting movement.

Day after day Saint Nicholas looked out over the horizon, while his thoughts were lost in space with an indescribable monotony. He leaned casually forward and his eyes met, like so many times before, the globe down there, which turned slowly round.

If only he had not been a Saint, he would joyfully go back to the lively world down there. That idea got him to dream a moment, he got a lively gleam in his eyes and his halo went a little crooked. Then a faint smile revealed that he had found a subject that attracted him.

Suddenly he took a long look, looked long, and long again ... no he could not believe it ... but nevertheless his hearing became sharper, his eyes more clear-sighted, and his binoculars (? if this is correct) became really sharp. My God! he exclaimed with his holy voice, "what is happening down there?" Thousands, Hundreds of thousands of children were praying. What were they so strongly taken up with?

As well as he could remember, no one had ever seen anything like it.

A whisper of it came to his ear, and he caught it. It concerned sweets and toys and games and much, much more. When he leaned even further forward his eye was caught by some children who had crawled together in a corner. Their sad eyes seemed to want to say: We are hungry, we

freeze, we can use a bit of love, we can use some hope! We so much want to be glad!

After a few seconds Saint Nicholas sank down in deep meditation. Finally he lifted his halo laden head. He had made a decision. Now he needed to get into action. One could not let the situation get worse. The children on his greatly loved earth needed help and it must be a fast and effective help.

Without wasting a second he rushed into action with his telepathic cable and contacted all the known factories in heaven and gave them orders to immediately make a mass of things. So many that even he could not count them.

Gradually the orders came in, were checked, registered, stored or returned (for even in heavenly factories there could very well occur a mistake in the middle of this hectic business).

You saw Saint Nicholas everywhere, here and there and all places, checking that all went precisely as it should. He had recruited some angels, who again had taken some assistants to help, and there was an enormous flapping of wings.

At last all went as it should

After a number of months' activity the storehouses were filled up and Saint Nicholas made a final examination of the plan of how the gifts should be distributed.

Christmas Eve, the 24th. December was chosen, and on that night there were tremendous disturbances in all corners of the planet. Therefore I won't make a detailed report.

No one was disappointed about the final result.

It was an unforgettable night. Never before had so many children had so many wishes granted. Never before had there been so many glad faces and heard so many cries of joy from all the cor-

ners of the earth. No one had seen anything like it before.

On Christmas day, the 25th december a light wind blew over the surface of the earth and swept all sorrows, all anger, and all brutality away.

The air became as clear as crystal, as Saint Nicholas again retired to his white cloud. He leaned forward again and saw that the earth lay bathed in a quiet atmosphere of gladness and happiness.

It was a complete success.

Since then, no one has seem Saint Nicholas bored.

Finally he had found a worthwhile activity to work with and all his thoughts were concentrated on the wonderful night, when he should once again be Father Christmas to the great joy of all children.

So, long live Father Christmas, and may his magic name be echoed by large and small from one end of the planet to the other.

For ever.



Editorial note: On being presented with this manuscript we were presented with a problem: Did it have enough to do with scientology to bring in this magazine? We present it to you, with our heartfelt wish for a good Christmas (for those that celebrate Christmas) and best wishes for a 1996 (to all who use that type of calendar). But another little problem presented itself. Many moons ago we adopted the editorial policy of having a light, even funny article to start the ball rolling in each issue. We have not done it. Help! Readers — send us some short, light, even funny articles (that have a little to do with scientology, or the spirit behind scientology).



Basics

Another Look at Basics — #5

The Goal of Auditing¹

By Frank Gordon, USA

Sometimes it is helpful, when one is carrying out a complex or lengthy task, to review briefly what one is trying to accomplish. This is especially true of auditing or any similar helping action.

A thetan in good shape can be cause. When he looks at something in the bank, it becomes the effect and he says, "I can do something about this." The auditor wants this to happen. He wants to free up any encysted initiative and get the pc into self-determined action. He actually dares the pc to become overtly alive.

A description of the "Cat process" is given in *Intro & Demo Processes & Assists*, p. 123-4. It consists of encouraging a sick or neurotic cat (or pet) to reach and then re-treating from this until the pet becomes overtly self-confident. This description can be re-written to align with the goals of auditing given above:

"Pcs are processed by building up in them the belief that they are capable of handling something. A pc is given a mild challenge. The moment he takes the faintest action to handle this, the auditor encourages him unobtrusively. The pc is led more and more to handle this challenge on a gradient scale, until he is very cocky and confident about his ability

to do so. Neurotic or depressed pcs will alter their social behaviour and will become well if this process is followed."

The key indicator appears when "The cat sees the mouse." The pc reaches, however slightly, his havingness (the concept of being able to reach and handle) comes up, he becomes cause and the bank becomes effect, he gets interested (attentive with the intention to do something about it) in his case (the sum total of by-passed charge), his confront comes up (the TA falls) and Itsa and self-determined action results.

Unless the pc sees his particular "mouse," however, this sequence doesn't even begin, no matter how many rote robotic routines are "run."

This expression accurately describes a person who has just recognized that he can *do* something about something. Comparable American expressions to this old Armenian expression are: "He pricked up his ears, sat up and took notice, or his eyes lit up." An ability to spot this indicator in its subtler forms is very useful for anyone who wishes to help another become more self-determined². □

1 This article originally appeared in *Uafhængige Synspunkter* as "Katten så musen" (The Cat Saw the Mouse) in a slightly different form.

2 See Pre-Logic Q1: Self-determinism is the common denominator of all life impulses. (This implies that an increase of another's self-determinism makes them more alive, and that true auditing is designed to accomplish this).

Engraining (An Overview)

By Jim Burtles, England¹

MY WORK INVOLVES TRAINING people to deal with emergencies which may suddenly strike their calm ordered world. They must be able to respond immediately and effectively to a rare and unexpected situation. Their performance under abnormal conditions could, quite literally, be a matter of life and death. There is no margin for errors or delays.

There was a clear need for an effective training method. An ideal opportunity to apply some practical scientology. After a couple of interesting experiments, a few ARC breaks and various cognitions, I now have a workable approach. "Overlearning"² and drilling are certainly keys to laying down the correct behaviour template which will manifest itself under stress.

In other words — "Practice makes Perfect". The question is, or was, "How much practice?" and "How perfect?" (Original answer = "Lots of practice" and "Far from perfect". Improved answer = "Lots of practice, on the right gradient, gets close to perfect.")

I use the term **engraining** to describe a complete coaching schedule which leads to an Ingrained Ability. Basically this is a gradient approach which takes into account all the potential barriers to study. Then we gradually raise the standard of performance by means of a series of drills similar to TRs, including the final polish which comes from "bull-baiting".

The programme

There are 8 steps in the Engraining programme. We prepare the student to confront the subject and gradually build up to bullbaited drills. In this way we can develop what I now call "Fluency under Stress".

Lots of people set out to acquire a skill but soon retire from the learning process. They assume that a complete understanding is unnecessary and they can't really be bothered with lots of practice. There are plenty of good solid excuses for this dilettante approach. They say that they are too busy; or lack of confront and no faith in the teaching method might cause them to "blow".

Others give up at Understanding, "Once I *know* it, I can do it." It is quite easy to convince oneself that acquiring real expertise is an unnecessary hardship. One can manage with a certain amount of knowledge and a good deal of misplaced confidence. "Well, it has always worked for me in the past."

Many give up as soon as they can do the basic actions. "After all, I can go through the motions, what more could anyone possibly expect — Dedication?" There are those who go on to achieve Competence or even Fluency, because they are attracted to the subject or have an aptitude. Amongst them are the so-called "naturals" who don't realise where this "gift" comes from. They may even deny the possibility of past lives, despite the skills which they have so obviously brought with them.

The question is "How did they develop these skills in the first place?" They have probably invested lifetimes drilling and drilling in order to produce this "instant" effect, sometimes called "talent".

1 see also IVy 15, page 7, "Disasters and The Restabilisation Story".

2 IVy 11, page 9, "The Importance of Drills".

However, a comprehensive programme of exercises, tackled on a steady gradient, can enhance an ability until one approaches Consummate Ability. This state can only be attained through commitment to a properly constructed training regime.

The steps

The Engraining programme is built around a graded series of objectives:

- 1 **Clarity** “Able to confront the subject.”
- 2 **Perception** “Able to learn about the subject.”
- 3 **Understanding** “Knows what to do.”
- 4 **Replication** “Can do the basic actions.”
- 5 **Competence** “Performs the actions effectively.”
- 6 **Fluency** “Performs without effort.”
- 7 **Automaticity** “Performs without thinking.”
- 8 **Ingrained** “Performs reliably under pressure.”

The first step is to check for **clarity** or “An individual who is able to confront the subject”. We deal with any objections, misconceptions and emotional reactions to the subject by discussion, explanation or illustration.

During a fire training exercise, one trainee seemed unable to aim the extinguisher properly. We talked about this. Apparently he was working with his eyes closed. He was “afraid to look into the fire”. He felt safer if he couldn’t see it. Almost as soon as he said this he smiled and asked to try again. Using one hand to shield his face he cautiously approached the flames and put out a small fire. He felt pleased, he had confronted and conquered the subject. So we let him ‘play with fire’ for a while. By the end of the afternoon he was happy to tackle a real inferno.

Later steps include **replication** or “An individual who can do the basic actions.” Once they can do the basic action, we can twin them up and press on towards the final goal. Eventually we introduce heavy bullbaiting to produce the End Product — “An individual who performs reliably under pressure”. Anyone with this level of ability has an air of certainty which instils confidence in everyone around them. This is enough to make any group successful.

In order to retain the Consummate Ability which they have worked for, the students will need to continue to train and drill regularly. Naturally, if they use the skill in their normal life, the need for ongoing training and drilling may be reduced. For example, people in the emergency services, such as fire, police and ambulance are continually testing and honing their skills.

As you may have noticed, there is a strong undercurrent of Ron’s tech running through the whole of this programme. That might explain why it works so well. What do you think?

Terminology

Engraining is a practical training method for the development of reliable individual performance under pressure.

Ingrained ability is an ability which has been learned so thoroughly that it has become instinctive for all practical purposes. Ingrained is the result of Engraining.

Consummate ability Is the very highest level of competence which approaches the purely theoretical possibility of an absolute or perfect ability.

□

Reminiscences of Ron — Part IV

More of the 50's

by Dennis H. Stephens

A few months after the stolen HASI¹, a guy strolled in one Monday morning and announced that he had a letter in his pocket from the old man in the USA to say that he had been put in charge of HASI London. This fellow was a book auditor: middle-aged, did not look anything special; a bit of a merchant of fear.² Later, we found out that he had never had a case gain in his auditing, yet there he was, put in charge of everything. And it had all been done by a letter, over the Atlantic. He had written to Ron, said how bad things were in HASI London, and Ron had put him in charge. Just like that, as far as I know.

Ron would believe such characters rather than his own true and trusted staff whom he had spoken with and knew to be trustworthy. This was the oddity in the man, a quirk in his personality that did not make any sense.

I mean, a rational man, even if he believed the entheta, would write to his faithful staff with a copy of the letter he had received, saying: "Comments, please. Explain this. I want a full report." Then act accordingly. But Ron would not do that. He would receive the entheta, act on it, make no inquiry, but start firing people right, left and center in his organization.

Trust

Later, much later, we began to understand why Ron Hubbard did this. Around 1960, it became very obvious that there was a paranoid streak in his personality. When first I knew Ron, in 1952 and '53, the paranoia was not there. From 1954-55, his paranoia became more marked, manifesting in the area of trust.

I had arguments with Ron in his office when he was going on about the psychiatrists. Remem-

ber, I was a senior executive in HASI London, knew him personally, and felt that I could offer advice. I would say: "Ron, just leave the psychiatrists alone. Don't bother them. If we don't bother them, they won't bother us." He would say: "No, Dennis. Those damn psychiatrists are out to get us. They are upsetting our comm- lines. So we got to get them first."

And I would say: "Ron, there's nothing there. They are not doing a thing. If we leave them alone — we've got the tech! All we got to do is to apply our tech and we'll win. We don't need to start going into games conditions and opposing the psychiatrists." But no, he would not have it. And I would bite my tongue. After all, he was the managing director.

Beginning

That was the beginning of his paranoia, which is a mental state where a person believes that the world is against him. He has a lowered level of trust. A gradient scale of paranoia goes from just a slightly diminished level of confidence — a person has difficulty trusting at distance — then becomes a difficulty trusting close up; then they begin to feel that the whole world is against them. Coupled with it is: self is always right and the world is against me.

Those are the characteristics of paranoia. During the latter part of his life, Ron was no doubt markedly paranoid, and many of his activities quite proved it. The condition worsened as time went on, which is typical, for paranoia worsens as a person grows older.

Eventually, his paranoia almost led to the collapse of Scientology, and was a direct cause of the organizations falling into the hands of unscrupulous people.

1 IVy 22, page 11. (Dennis' first article in this series is in IVy 18 page 25 — this is the final article). *Ed.*

2 Probably what was called Suppressive Person in later parlance — *Ed.*

Ann and I emigrated to Australia in 1957. The next time I saw Ron was in 1962, for the Saint Hill Briefing Course (SHSBC), and when I spoke with him I noticed a big difference in his personality. Ron was a lot heavier, much older-looking. He looked far worse physically, not just grosser (his body was fatter); but, I would say, speaking as an auditor and a Scientologist, that he was under enormous psychological restimulation of his bank during the SHSBC period.

Pit-falls

In later years, I realized that his research of goals, in 1962, had been killing him. When I began my own investigation into conflicting goals and purposes, I realized the pit-falls that Ron had fallen into and how dangerous those are. Those traps nearly slaughtered me too but, fortunately, I solved them. Ron never did, and he suffered cruelly from his bank in the 1960s, which stayed in restimulation for the rest of his life.

In '62, Ron really felt that he was unraveling the thing. We all thought that he had done so, for he would talk so highly about his technology — yet it was killing everyone who tried it. I know no-one who got any benefit from it. That was the awful thing. Once you play with goals and put them into conflict with each other, you must do it exactly right or you will slay the pre-clear. That is a technical datum. (In *TROM* I know how to do it right, and it is the only technology known to me that will do so.)

Ron never got it correct technically. If he had solved postulates in conflict, he would have been free.

By the mid-1960s, according to people who were with him at the time, Ron was almost impossible to communicate with. He was always right, had to be right, trusted no-one, and was convinced that everyone was out to steal Scientology. The paranoia was marked.

Ron was doing all sorts of things to try and save the organizations, which he believed were under constant attack — but they were not. He brought in the Ethics policies. Follow the cycle, and you will see the decline of personality of the great man that Ron was.

Sex life

Another facet of his personality, which few know about, is that he had considerable sexual

difficulties. I became aware of this on the HPA course in 1952. Ron gave his one and only lecture on Sex, and it was the sole time *ever* that he looked physically uncomfortable when he spoke (and I sat through hundreds of his live lectures).

Ron spoke for an hour, and it hit him really hard. In retrospect, adding in other data, I realized that he had more than average difficulties on the subject. Sex is so important to human beings, yet there is hardly any mention of it in the technology of Scientology.

He did not study Sex. There are a few throw-away lines in one or two of his tapes, and it is mentioned in a couple of his books, but Sex was almost totally neglected in Scientology. (I filled the gaps when I researched *TROM*, for I have no bugs on the subject, which was easy for me to study.)

Poor Ron, the topic was too tough for him, which is why he kept away from it. So it did not surprise to me to discover the atrocious way he treated one of his sons, when he found that the lad was homosexual. Ron virtually threw him out of his life, practically disowned him. Only a person with great difficulties on Sex could do that to his own son.

Ron never did get his sex life resolved in therapy. I doubt that he had the courage to mention it to an auditor, because he did not trust auditors to audit him. Possibly in his latter years, with David Mayo, he did so; I do not know what sort of relationship they had. But I would be very surprised if they did anything but work on various OT techniques and so forth. I would be astounded to learn that, one day, David Mayo dug out an E-meter and said: "Right Ron, we're going to talk about Sex...right, here we go." The sessions would have been run by Ron. In my experience, Ron always did this, whether he was auditor or pre-clear.

Wasting the best

One of the more interesting off-shoots of his paranoia was that, from the 1950s all the way through to 1986, he had a selection of the greatest Dianeticists and Scientologists in the world working for his organization. Without exception, he let every one of them slip through his fingers. That is quite an achievement: he had the pick of the crop, the best, and he lost the lot.

Ron went through a cycle: he welcomed them in, the relationship soured, there was an ARC break, he threw them out. Some, he brought back afterwards, and a number of people went in and out of the organization many times. Inevitably, they parted company, realizing that it was impossible to work with Ron; nor did they need to, for each was good enough in his own right and did not have to tolerate a constant emotional strain from Ron.

Brilliant

Across the years, Ron Hubbard could have collected the most distinguished Scientologists that passed through the colleges and training schools — had he been different. Some of them were brilliant. He could have made darn sure that they ended up in his organizations around the planet, and his staff worldwide would have been the cream of the cream. Although he knew how to evaluate them, his paranoia beat him every time.

Sometimes Ron believed lies told of them; fired them on lies. At other times, he was simply jealous of them. Some of the best Scientologists who worked for him were fired because they were too good. He was scared that they were going to take over his glory. Again, paranoia: he had to be the Only One.

Yet, if you have that idea about yourself but create an organization, who are you going to hand it over to eventually? Ron neither trained a successor nor made provisions for continuation, so when he died the organization fell into the hands of incompetents in their mid-twenties who knew little of life.

Many had spent their lives, even their childhood, in the Sea Org, and had no idea of life at large. All they knew were Scientology policies. Suddenly, some of them were senior executives in charge of a worldwide organization. Yet they had no claims at all to these positions, for they lacked the technical expertise and ability to hold down those new positions.

So, of course, the subject suffered, which is why we find the organizations of Scientology today in a powerless state.

Inevitably, the personality of Ron governed the future of his organizations. The situation today was brought about entirely by the nature and

actions of L. Ron Hubbard, the Founder of Dianetics and Scientology.

One of the saddest things happening on this planet is that (I have this on quite reliable authority) his work is being plundered, altered and not-ised by the very church that he left it to. These incompetent juveniles are methodically changing his works, chopping them up, throwing out bits that they think are no good.

It is as if the Tech has been left to a group of children that does not understand the material but tinkers with it to try for a fit with their notions of how it ought to be.

That is what is happening to Scientology on this planet today. The keepers of the archives are in there with the scissors, chopping up the material. Their excuse is: to make it more marketable, more profitable. For their only goal is Profit.

What is my final assessment of Ron himself? At this stage of my life, I am not the same person that met Ron in September 1952: the stars are no longer in my eyes, and I can view the man more objectively.

Second to none

As a psychotherapist and philosopher, he was second to none: the greatest man in his field in this century. His researches and contributions to the sum total of knowledge of the psyche have added more than all the rest ever did.

When you think of the miserable things that the psychiatrists and psychologists came up with in their universities, with vast funds to play with...! Ron financed his own research and came up with enormously workable technology.

It is the difference between plodders and a genius. Ron was a genius; flawed, yes, but he can be excused for that. (The last perfect genius, if I remember rightly, was nailed on a cross.) We are immensely fortunate to have had Ron during that period from 1911 to 1986.

Spark

During the 1950s, when Ron was at his best, I believe, as a research Scientologist, some of his material was breathtaking in its simplicity and its application.

I think his creative spark was fading in 1962, but it is difficult to be sure of that as Ron was

under enormous restimulation (the subject of purposes in conflict), which was not a feature of the 1950s. On the 1962 SHSBC, the quality of his lecturing was far below what it was in the 1950s.

Some SHSBC talks were downright boring, but he did try to make them interesting.

At the time, a great sadness in his life was that he could not communicate his material to Mary Sue. Although she was publicized as a technical expert, she never was, and was definitely second or third rate in her grasp of Scientology tech. Mary Sue could not even follow what he was talking about. At home, when Ron tried to

talk to Mary Sue about these things, it was like talking to a brick wall.

So he loved to come down to the org and talk to guys like Jack Parkhouse, Ray Kemp, Ann, me and others. We would listen, and could comment intelligently. Mary Sue could not. Ron used to burn the midnight oil trying to make Mary Sue into a technical expert, but she just had not got it in her. She was very good at raising babies, but a technical wizard in Scientology she was not.

I am truly glad to have met Ron Hubbard. I consider it a great privilege to have worked with him — and for some of his greatness to have brushed off on me, as I think it did. ☐

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Responsibility – The Bottom Line of Case?

By Leonard Dunn, England

WHEN A CLIENT of mine attained a present life case completion, as formulated at the end of my last article in IVy No 23, the final item to be handled to bring about the breakthrough was an aspect of responsibility. The same was true of my own case and I think that this may very well be so for many others too, since responsibility seems to be the most difficult thing to put fully into practice.

The dictionary has several definitions of the word: being in control, being accountable for one's actions and decisions, being the agent or cause of some action, taking rational decisions without supervision and being able to meet one's financial obligations.

It is obviously true to state that one's degree of accepting and taking responsibility will be reflected by one's position on the tone scale operating at the time of the decision. Conversely the attitude to an individual in regard to responsibility is a clear indication of his true tone level despite appearances to the contrary.

One form of overwhelm in TROM¹ is the forcing of another to accept a responsibility that he does not desire, to prevent him taking responsibility that he does desire, or to make him accept that he is responsible for something when, in truth, it is not his responsibility. The being can be particularly vulnerable in regard to responsibilities shared with others in a joint action.

What is one's responsibility? I wrote of this in my article in IVy No 18, Page 16, so will not repeat it fully now but just give a few examples. As always, one's actual intention is what counts here. I once said to my sister-in-law that what one gets from life is in direct proportion to what

one puts into it in quality and quantity. To me this was so obvious as to be axiomatic. I learned some time later from another member of the family that she had felt badly upset by what I had said. I had no intention of creating this, but, on the contrary, wished to help her to understand a situation that concerned her. Her reaction to it was, therefore, her responsibility and not mine. Actually, on looking back, it was an invitation to her to start taking some responsibilities for her own life, and considering her tone level this was very unlikely to happen. I didn't know as much then as I do now.

Intentional harm

By way of contrast, if ones sets out with the intention of harming another then the backlash from this action will be in accordance with the Law of Cause and Effect, That Which One Sows, One Reaps. The actual truth is that one cannot harm another unless he has created the idea that he can be harmed. This, of course, is his responsibility. It follows logically that one cannot be harmed unless one seeks to be so for the sake of experience which may be a non-survival way of balancing up one's past overts. That one is solely and totally responsible for everything that happens in one's life by virtue of one having created it, for whatever reason, is perhaps the most difficult aspect of responsibility to understand, accept and put into practice in one's life. It was this aspect that brought about my own present life case completion.

Once this is done, my experience has been a vast expansion of understanding and knowledge. Being difficult to accept it is not all that surprising. Consequently many will raise every possible argument against its being so.

1 TROM – *The Resolution of Mind*, by Dennis Stephens, referred to in earlier IVys, amongst them IVy 17, p. 23.

The truth itself is quite simple but, as Dennis Stephens said to me on his last tape before relinquishing his body 'truths are always simple, complexities are just playing games'. This leads to the rather startling concept that there are really no such thing as accidents. All occurs within the workings of the Laws of Life which I wrote about in IVy No 18, already cited.

Feeling guilty

LRH said that to accept responsibility for anything one had only to admit openly that he had done that which was created. Once this was done the incident disappears by virtue of being as-is-ed. I don't know if this is necessarily true. It will occur when responsibility has really been fully taken but just saying so may not be enough in all cases.

A lady once wrote to me saying that she was certain that she had taken responsibility for that which she had done some thirty years previously because she still felt guilty about it. Considering that one has done wrong is not necessarily the same thing as taking responsibility, especially if, secretly, one still justifies the offence. When she was eighteen she had tried to take an older married man away from his wife and family but had failed to do so. I think that she regretted the failure rather than the act. The interesting thing is that at the time of her writing to me her husband, who was about the same age as herself wanted to leave her and go off with another woman who was much younger than himself. She now told me that she herself, considered that she was totally responsible for this happening which, of course, was not true either, even though it was the working out of the law of cause and effect. This was a question of shared responsibility with the husband and his lover having their own responsibilities in regard to the situation. Later I heard from her that she had forced him to return to her by some sort of emotional blackmail.

She had, in terms of TROM, created an overt by overwhelming her opponent, her husband, by an unfair and undesirable way of winning the game that they were playing. I predicted that the probable result would be a heavy resentment on his part. Unfortunately I didn't hear from her again so do not know what eventually happened.

Shared responsibilities

There are many situations where shared responsibilities occur and I have mentioned above a very simple example of this but the scale can be very

much larger in its scope and in the number of people involved. Consider the complexities of responsibilities in regard to a war, for example, or the destruction of the earth's atmosphere by increasing pollution. The complexity of this means that it is a game with no simple solutions to it so that each one involved, voluntarily or involuntarily, must assess his own degree of responsibility in regard to it. To simplify the solution a little in regard to one's own measure of responsibility one must look at one's own intentions and actions or inactions in regard to the situation and act or not act accordingly.

LRH said that the being has two basic rights, *the right to his own sanity* and *the right to leave a game*. He didn't however, say how this could be achieved. The level of one's sanity is largely determined by the games in which one is involved so that the two rights are basically one. Firstly one has to consider what self-determined and pan-determined postulates are involved and then to counter an unwanted threat of overwhelm from an opposing pan determined postulate, by finding and applying the complementary postulate that will take one out of the game.

Possible lines of action

Here is the outline of a tool for counselling or for running TROM. The former will have the wording 'Has another forced upon you ...?' The latter 'Is there a game where you were overwhelmed with ...?' Questions could be :-

1. Accept a responsibility that you did not desire.
2. Prevent you from accepting a responsibility that you desire.
3. Accept as yours a responsibility that wasn't yours.
4. Be irresponsible.
5. Feel guilty.

Each question to be run on all four flows in order to cover every aspect of it.

This I used with the client mentioned at the beginning of this article but found that the use of the four flows on 1. was all that was needed to complete the case by reason of the cognition which then occurred. Later I told her that in reality this conclusion was not an end but the beginning of ever increasing knowledge, understanding and opportunities. She has already found this happening.

The Editor, Antony Phillips (internet address: ant@jacome.ping.dk), does have an Internet line

for TROM and allied topics where opinions and experiences can be shared. He will readily give you details of it. If, like myself, you are not into having the necessary computer you can always get in touch with me via himself or, for matters regarding TROM, to Judith Methven who has had considerable experience with TROM. I am moderately well-versed in the theory but have had no practical experience since my case completion occurred on a totally different route, which took very much longer.

The price to be paid

When one lives to the best of one's ability and having regard for the Laws of Life, then, as I have mentioned, new knowledge just flows in and understanding increases. For one at this level the price is one that he is quite happy to pay. This price has been expressed in the injunction, 'as you have freely received, so freely give'. I have told my clients that there is no need for my personal recompense but just pass on to others that which you have learnt and tell them to do the same. It works! LRH himself said that ideally scientology should be given freely but then he went on to find every reason why it couldn't be. That, perhaps, was the beginning of the failure of the C. of S.

The way ahead

Whilst i was thinking about the writing of this article it occurred to me that those who are closely tied up with any 'ism, 'ology, or group association may find it more difficult to reach a present life time case completion. This is because too close an association with such organisations tends to impose limitations of thought and actions. In the course of time they all are liable to deteriorate to the level of 'the only way'. Such an association may indeed be very valuable during one's lower levels in one's development but when they become restrictive, it is time to leave them. I went from christian to spiritualist to scientologist to the unnamed freedom that i now enjoy. This freedom i have found to be essential for me as I can not be restricted by others' set beliefs. Once one puts a label on any sort of activity, it can tend to cause it to become limiting, especially if it involves creating an organisation.

Since the separation of the many old time scientologists from the C of S many have found or created new forms of therapy and counselling. To me it is axiomatic that no one way will be right for everyone but that each of them will meet the needs of those who are able to gain from what it offers. This growth and expansion is especially true of the USA

as a glimpse through the adverts in *The Free Spirit* will show. The only thing here that is not to my taste is that some of them still offer their knowledge and services only to those who can afford high prices. I feel that this in itself is highly likely in the course of time to cause the founders to lose their games. Remember the effect that this eventually had on LRH.

Others have offered their new-found discoveries for no more than, or just a little over, the cost of reproducing them. My personal knowledge of them has been Geoffrey Filbert with his *Excalibur Revisited*, dennis stephens with *TROM*, and Flemming Funch with his two volumes of essays and his latest work *Transformational Dialogues*. There are undoubtedly others but I have no first hand knowledge of them. It does seem to me that these are the ones who are on the right and most survival path.

In the sixties my wife and I were on holiday on the Isle of Man and visited the Witchcraft museum there. we had a long chat with the owners, a very fine couple, who were the priestess and priest of the local coven. They knew about scientology and when i mentioned that i was a scientologist they were horrified that scientology should charge for its services as they gave theirs freely and, as they said, charged no more than the price of a cup of tea.

A further warning is that one shouldn't make or imply false claims or unattainable results. In the current edition of *The Auditor* at the time of writing there is a banner headline in red: "Make it to full OT:- do the Saint Hill Special Briefing Course at Ron's home". This implies that doing so will make one full OT as defined by LRH. I have never heard of anyone achieving that as yet and I am sure that we would have, had it occurred. Irene Mumford (Mitchell) claimed that Dianasis would do this but just before she left her body she said that she didn't think this could be attained while still in a physical body.

Let me end by saying quite briefly that if one does not pass on freely that which one has received, then the source and channel of that knowledge is very likely to dry up. On the other hand, when one passes on one's knowledge and experiences freely there is a never ending stream of new concepts and the understanding of life that accompanies this. This is the open channel to Spirit, Intuition or whatever you chose to call it, but once you've experienced you can never doubt its reality and value. □

Background Notes¹



THE EMBLEM which we have adopted is a combination of two concepts.

The Greek letter **theta** (thay-ta) θ symbolises the 'spirit' or 'soul' and we use the term **thetan** (they-tun) when referring to an individual being.

The other symbol ∞ represents infinity or eternity. Together they portray the concept of the eternal thetan.

We distinguish between the thetan, the immortal thinking spirit, and the mortal physical body which the thetan occupies.

As thetans we have a compulsion to play games, some of which we take seriously. We also have a desire to communicate, which is why we hold our little get-togethers.

The **reactive mind** is the primitive, stimulus response mechanism which has evolved over time as a protection device for our fragile flesh and bones. Whilst developing a set of automatic pro-survival reactions the reactive mind has also accumulated an odd assortment of responses which diminish our ability to function effectively. Items in this '**Reactive Bank**' are sometimes restimulated by a particular situation and the resultant subconscious reaction(s) may have a detrimental effect on our performance. If we can clean up this '**Bank**' and reduce the effects of counter-productive reactions we regain some of our potential abilities.

The items in question are the sub-conscious memories of painful incidents and we call these aberrative items '**engrams**'. Engrams are, literally, **charged** with emotion, although it is misplaced emotion or mis-emotion. They are dealt with '**in session**' by recalling and inspecting them in such a manner that their effect is reduced or the charge is '**run out**'. This is a very precise, skilful set of procedures performed within a strict code of conduct. The process is

known as '**auditing**', implying that it is primarily a listening process. More recently we have begun to use other, less confusing, terms such as **facilitating** or **counselling** to describe this work. Thus we get the terms '**auditor**', **facilitator**' or '**counsellor**'.

The whole field of study is often referred to as '**The Tech**' which is our jargon for the technology involved in understanding the human mind and releasing the innate capabilities of the human spirit.

Many of us have a high regard for the work of the American philosopher L. Ron Hubbard and commonly quote his writings and ideas. Much of his original thinking was captured in a series of basic philosophical building blocks or axioms from which almost all of our techniques can be derived. They are usually referred to as '**The Axioms**', which run in a numbered sequence, thus you may hear us refer to Axiom 25, for instance. There is also a set of Logics which are associated with the Axioms. Together they form '**The Axioms and Logics**'.

Once a person has been released from the effects of their reactive mind we consider them to be 'clear', or free from the more aberrative aspects of their 'case'. The term case is used to describe the aberrative state of an individual. Thus we get the term '**P/C**' or '**Pre-Clear**', one who has not yet reached the state of clear.

Beyond the state of clear one strives to regain some of the original operational capabilities of the Thetan. This is a condition which we call '**OT**' or '**Operating Thetan**'. Everyone has these dormant '**OT Abilities**' within them; we seek to regain them for ourselves and others. In his '**Native State**' a thetan's abilities are only limited by his own ethics and considerations. □

1 Developed by a committee member to introduce a friend to the London conference (see IVy 22, page 29). It is now available for anyone to use as a basis for promotional or explanatory material. Ed.

Letter to the Editor

Why I Write

Recently you asked me what I wanted to achieve with my writing. So I decided to "look" closer at the reasons and motives for this new absorbing activity of mine, this delectable "toy" I like so much to play with. For, as we have all agreed long ago, ours is an existence full of many varied games. And mine, most certainly, is fun.

Here is what I found while looking: I like words and I like to juggle them around to create structures with a pleasing flowing rhythm and a pleasant sound. These structures have to be fitting frames for my pictures and smoothly running "vehicles" for my thoughts, to recreate "over there" duplicates of what I see. Ron said, you learn to write by writing; so I write, although here and there this language of yours has a habit of tripping me up (not my fault, you understand!!).

I think one of the main reasons we are on Earth is to learn. I have learnt an enormous amount from LRH and will probably be his pupil all my life. Recently, however, I have discovered that, apart from being a student of Ron's, I have ideas and pictures of my own. These thoughts are knowledge I regain while becoming more independent and free, and writing, for me, is like saying: "I am here. Do you 'read' me? This is

my standpoint. Is it real to you? How do my pictures compare with yours?" I have this urge to share what I see with others, and by writing I invite them to look in the same direction as I do.

And there is this: While I write I learn. It is part of a course I am attending. I "look" at a subject with increased concentration. Sometimes I cognite, see new pictures and find new answers to my questions. It is one of my ways to regain knowledge, and here I am the teacher and the student.

Besides, I like to be in touch with like-minded people, and writing is an effective way of establishing communication, contact and relationships which lead to friendships.

Last but not least: We are on Earth to help each other. Many people have helped me with their ideas and pictures, which I have made my own and now use. Being an avid student of life, and knowing that there is much more to learn, I read IVy and adopt other people's pictures. In return I write, just in case some can make use of one or the other of my pictures which are gifts from me to those who "receive" and want them.

Britta Burtles, England¹

¹ Britta, who has already written once or twice in IVy (see the contents lists at the end of each year — we can also supply an 'on line' contents for DOS computers, updated to the latest issue) was born in 1936 in Riga, Latvia as a Baltic-German. University of Vienna, studied English. Worked at the South African Embassy in Vienna. First marriage 1966-76. Married Jim Burtles in 1982. In the CofS 1964-84. OT5 and Class 4 auditor. 1984, joined Centre for Research in Metapsychology. AA7 and L's. 1986-92, ran own printing business. Hobbies: writing, philosophy, religion (8-D), politics, opera, travelling, country and western, plants.

Regular Columns

Classic Comment

by Terry E. Scott, England

Bending the rules

There is a gross mistake made by many a religion, political party, philosopher... or just plain folks.

Paraphrased, it comes out as: We are the good guys, so it is okay for us to bend the rules and indulge in some juicy naughtiness.

Oh, the times that this error has cropped up throughout history! It is so seductive and so patently wrong-headed. Yet it gets repeated over and over.

Its innocent look and cute charm are so misleading. For it is one of the most dangerous of assumptions to make — whether you are the Church of \$igh, a red-headed seafarer from Nebraska, or an Independent.

It is a formula for how *all* the bad guys got to be bad. Right down the track of time.

Not that we independents are about to make that mistake, that old “the means justifies the end”. Surely we would not dream of doing any of the daft and eventually plain wicked things that A.N. Other organization did? Nah!

Hmm... mind you, there was the case of a non-Church person who wanted certain upper level materials and took them from a European organization not a million light years from Denmark. We independents won’t do that kind of thing again, will we? Not even if we are a big success?

Especially if we are a big success?

I recall, 30-odd years ago, hearing an LRH tape called *The Only One* in which he said one had to

See previous or next IVy
for author’s picture

plan for success. So should we independents. That also means we must beware some of the pitfalls and not drop into them on the basis of the “We are the good guys, therefore...” bit.

Incidentally, some of Ron’s comments in that early lecture (1955, I think) seemed far-fetched at the time. He said that, if the organization began to want big headquarters and the like, look out: “Wrong pitch, wrong pitch.” The idea of enormous buildings and associated trappings was fairyland to anyone in the movement in the mid to late Fifties.

I doubt that the tape is played much today.

When independents become very successful and are recognized widely as the good guys, we had better tighten ethics, and I’m referring to truly ethical behavior. Or we shall fall into the same trap that has ensnared every other do-gooding enterprise on this planet.

□

First appeared In *Uafhængige Synspunkter* nr. 16 Dec 1990.

Regular Column

Kemp's Column

By Ray Kemp, USA

Random Thoughts

There are two main reasons why authors do what they do when they write columns. (This disregards the money they earn, which often is not much, and here is even less.)

Either they write because they like to see their views in print, and there is nothing wrong with a bit of ego here, or they write because they feel that they have something to say, or contribute, to the group called readers. Assuming the latter, then how does the author know that he is contributing to the group? How does he know that what he is saying is both needed and wanted *by the readers*. (He of course has his own view of what he thinks is needed and wanted, but this is prejudiced by what he needs and wants to say himself.)

Feedback

Feedback is the only measuring device an author has. He gets feedback from the editor, of course, but this is aligned to what the editor needs and wants for the magazine, and often is a matter of length and deadline rather than substance. Over the history of this column my favourite offerings were on Quantum, and on Testing, in that order, yet the feedback from the readers was far greater on the testing article. Another feedback was on the articles on the Magic Track, but these responses were more on the question of how to awaken one's recall, and my answer "just recall it with suspended disbelief" went over like a lead balloon.

As far as what I was trying to get across, I suppose it can all be summed up in a simple phrase "Get the basics in first". You really cannot get to an O.T.ish state if you do not have a full life repair, and are plagued by human society type problems.

In the feedback I have been accused of being very pro-Ron, as though that were not a politically correct thing to be. In many ways, how-

See previous or next IVy
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ever, it is true. I was and still am friendly towards Ron, and counted myself as a friend also, but this does not mean that I totally agreed with him at all times, nor did I worship him or the ground he walked on. Many times we argued, and got mad at each other.

An incident with Ron

One instance I recall was in Washington D.C. when I went into the newly arriving Founding Church, and discovered a note on the public notice board 'banning me from the building' (this was before Declares came out and was not the first time I was in bad odour with Ron). Anyway, I decided that I had had enough of this sort of thing and went over to Maryland, to his house, that evening and sat on the front porch waiting his arrival. Come about 10 p.m. he arrived home, saw me and asked what I was doing there. I told him "I want to speak with you about that stupid notice on the board".

Ron immediately went into a long harangue about something that I had done, all to do with answering the phone by saying "HASI" instead of "Founding Church", and as he went on I got madder and madder. Finally I put my hand on his chest, and pushed him onto the swinging couch on the front patio, saying "Goddam it shut up... You invented the communication formula, now shut up, sit down and listen". Ron immediately looked up surprised and said "O.K there is

International Viewpoints [Lyngby]

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Regular Column — Kemp's Column

no need to fire the gun before it is loaded" to which I replied "I do not have a hole behind my ears — I am not a gunner" (this exchange can best be appreciated by Navy Types who had a saying that all Gunners have a hole behind their ears to let their brains out... so that they could be a G gunner).

Ron laughed, so did I, and we had a conversation in a sane manner after that. It turned out that he had received a report from a senior staff member that was untrue and had acted upon that report (unfortunately Ron was very prone to doing this). Anyway, that particular staff member was waiting in the house along with other Divisional Heads, for Ron to give a daily staff briefing. Ron invited me into the house, pointedly invited me to sit in the chair that that staff member was already sitting in, and made a great play of seeing that I had an ice cold Coca Cola in my hand before starting the staff meeting.

As you can imagine, there was a great deal of confusion among the staff members present, since "God" had expelled me, and here I was in the hallowed meeting where the secrets of the universe were being unveiled. Each time a subject was discussed Ron would ask my opinion, and then every now and again he would turn the conversation over to Naval Matters with a scarcely sequitur "Ray, do you recall when we were in the Pacific and ..." going into a long and

often humorous story which we later coined "Swapping Lies about the War". As it happened we were both in the same theatre at the same time, but in different fleets, so I took my cue from him and responded with anecdotes of my own. After about two hours the meeting broke up, and, as I left, Ron turned to me and said "I don't think you will have any trouble with him again", and indeed I never did.

Now of course we could go into the episode, and how unjust it was that he listened to a third party and etc. etc. etc., But Ron was human, he had his faults, and he had his way of handling things like his own mistakes... He was a great Games Player.

The point

And this is the point I want to make with you. Put some fun back into what you are doing. Life is a game, and if you make the rules and play by them it can be fun. It certainly is not so serious as most people think.

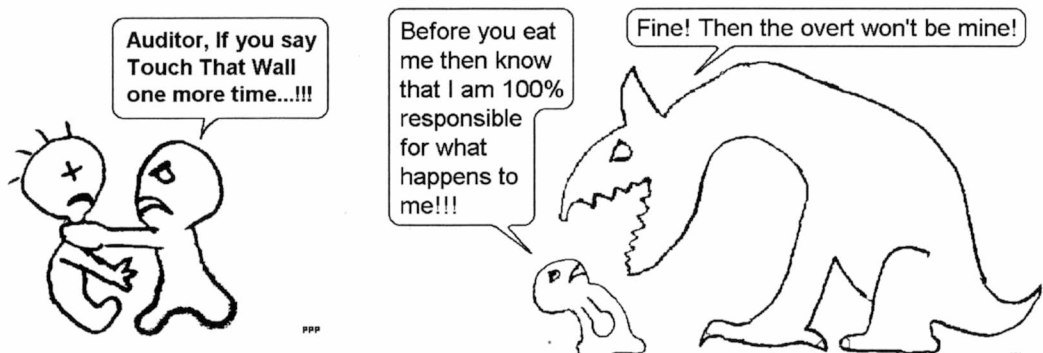
Secondly, it is feedback that helps define these rules, so when you read this magazine, don't just sit there and sop it up like a sponge. Let the authors know your views. Two way communication is better than a one way flow.

For the next, and coming years, *Have fun, live, prosper and enjoy!* ☐

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Regular Column

New Realities

By Mark Jones, USA

See previous or next IVy
for author's picture

Belief Changing Procedure

Our beliefs form the basis of how we perceive ourselves and our environment and interact with it. By identifying and changing those which are limiting, a person can bring about significant changes in his fulfilment and success in life.

The major challenge in changing limiting beliefs is finding those which are limiting. Fortunately, there is ample feedback. What we are experiencing in life is a useful source. A workable rule to use in spotting them is this. A person causes or allows whatever he is experiencing. So a useful question to ask is, "What would someone have to believe, particularly about himself or herself, to be creating or allowing this particular type of experience?"

As examples, if you are having losses, then possible limiting beliefs might be: a) I'm a loser, b) I don't deserve to win, c) I can't trust myself, d) I'm unable, e) I lack energy, f) I'm a victim, g) I lack understanding, h) I let myself down, i) I can't live up to expectations.

If you are having trouble with a mate, many of the faults you are perceiving in him or her are projections of your own limiting beliefs or frustrations. For example if it seems that he or she never really listens to you, limiting beliefs might be: a) I'm shallow, b) I'm not interesting, c) I lack conviction, d) I'm not perceptive of where the other person's attention is focused, e) I can't really express how I feel, f) it's dangerous to reveal too much of oneself, g) I can't be honest, h) I don't trust my emotions.

Our bodily conditions can also reveal probable limiting beliefs. For example psychic healers have found that correlation exists between bodily ailments and the emotions that stem from a person's beliefs, i.e. stomach aches or problems are likely to be due to resistances to new conditions and challenges in life stemming from limiting beliefs such as: a) change is dangerous, b) I'm vulnerable, c) I

need to hang on to my present life style, d) I can't adapt to new situations. Difficulty with one's neck indicates lack of flexibility and having limiting beliefs such as: a) It's dangerous to express feelings, b) I'm inflexible, c) New things are dangerous, d) Change is dangerous. Problems in the back are likely to relate to limiting beliefs such as: a) I'm not able, b) I can't accomplish what I would like, c) I'm incompetent handling finances, d) I'm not able or good to handle material issues, e) I don't deserve, f) I can't trust myself.

Now change them

Once you have found a number of probable limiting beliefs, it's important to change them. So for each limiting belief, write down in the same syntax a positive belief to replace it. Avoid putting "no's" or "uns" in the phrasing of the positive belief. The subconscious does not appear to respond to "no's", "nots" or "uns". For example if you tell someone to "Don't think of an elephant", their response will likely be to think of one.

Once you have the limiting belief written down and the positive or unlimiting belief to replace it, go into the subconscious or reactive mind to change them. This works best by having someone guide your attention. First, by coaching you to relax your body starting at the feet and working up, giving each direction to relax in synchronisation with your breathing, i.e. on one inhalation say, "Allow your toes to relax". Then on the next, "Allow the relaxation to move into the balls of your feet", and so on.

Regular Column — New Realities

The person guiding coaches you into relaxing all of your body, and when you have, can direct you on a symbolic trip which communicates to the subconscious; similar to how a snap of the fingers and a command "Go to a specific time" did in running engrams. This trip can be started with directions synchronized with your breathing, "Enter the earth your favourite way, down the spiral staricase of an old mansion, in a cave, down a hollow tree trunk, down a well, etc. Going in, going deeper within; going deeper within; going deeper within, finding yourself coming out into a huge dimly lighted room, the room of memorabilia. Looking around you notice all of your possessions of the past with dust and cobwebs collecting on them. Then you look across the room and see the figure of an old man or an old woman, an archetype of a helper. You walk up to this person, who looks at you with very kindly eyes and ask, "Could you tell me please, where is the room of beliefs?"

Continuing to direct your attention, the person guiding you says: "The person points down a corridor to a door from which you can see light coming from the threshold, and you know they are indicating that this room is the door to the room of beliefs. You thank the person and walk down to the door. On it you see written *Room of Beliefs*. You open the door and inside you see a brightly lighted room with a marble topped table in the center. On one end of it is a big book, in the center are some felt pens and small cards, and on the other end an urn with a bright flame burning in it. You walk over to the book and read the gold lettering on the cover, *My Beliefs*. You open the book and there written on the first page you see the first of your limiting beliefs, "I'm unworthy".

Your auditor or guide repeats in an incredulous voice: "I'm unworthy", and with a snap of his fingers and lots of intention, says "Go to the time you formed that belief". Then, after a pause to allow you to go to that time, directs "Really feel the feelings you had at that time. Really create those feelings, intensely. When the feelings have been fully created the subconscious will signal by moving a hand."

When your subconscious gives a signal that you have fully created the feeling, the auditor directs: "Put that feeling energy in the urn. Then, take a felt pen and write across the sheet with the limiting belief on it, V-O-I-D; tear it into little pieces and put them in the urn. Watch them all go up in smoke until they are GONE, GONE, Gone, Then take the felt pen and write the positive belief in bold letters on the fresh page in the book of beliefs. As you do, really feel it. Feel it intensely. Get a sense of any sound connected with this positive belief, and any sight. Really create them as fully as you can."

Next the auditor directs: "You look at the next page, and on it you see (the next limiting belief)." Then he repeats the same procedure with the next limiting belief.

After all the limiting beliefs have been handled, he directs, "Now allow yourself to get the ideas of coming back, knowing that you are going to continue to create those positive beliefs and feelings."

He calls each of them with intention. "Then, as you count from one to five, you will allow yourself to come back, opening your eyes on the count of five and not before. One, two, coming back, knowing that you are going to continue to create those good feelings, three, four, and five. Open your eyes and look around the room, Feel some of the things in it."

Next, "Write each of the positive beliefs that you have programmed on a little card and put the cards where you will see them often. When you do, affirm the positive belief and create the feelings of it."

Different symbology can be used to fit the reality of the person changing beliefs. For a person who is focused on and working with computers, he could be directed to a computer room and symbolically to make the changes in the computer program. For a librarian or an avid reader, it could be a library. The desired end result is the person creating and operating from a new set of beliefs. As he does, his experiences will change.

My book, *Realizing Our Dreams* covers this in depth. \$17.50 with cassette and tape. Mark Jones, 3400 Ben Lomond Pl. #123 USA Los Angeles CA 90027



On How to be Creative Without Deviating and Still Make Clears

By Ulrich, Germany

As a brief response to the various comments made on my two articles ("What, no Book One Clears?" in IVy 20 and "A puzzled reader" in Ivy 18) I should like to say that in my opinion, it takes the whole bridge to make a Clear. The *whole* bridge.

It takes a whole bridge ...

And that includes the generally underestimated, often misapplied and therefore frustration-freighted OT levels 1-3. If done precisely as laid out, they work. Sorry, but they do indeed. Even if some say that they don't. But those particular cases would need investigating. Insufficiently set up? Badly instructed? Couldn't audit? Its bound to be one of those three.

To say that OT 1-3 don't work just because a number of frustrated individuals complain about them, means pouring out the baby with the bath water. And it may give one a lovely reason to deviate and become terribly imaginative, innovative and, of course, interesting, whilst inventing "new tech".

But that's deviation on the basis of misunderstood words. We don't want that.

At the top end of a well-delivered bridge one would expect a person

- a) to be generally able to recall the significant parts of his whole track from the moment he left the co-existence of static till the present,
- b) not to be bothered by demon entities any longer (be they made by himself or others),
- c) to have cleaned up the somatic banks of the GE, be well in comm with it and therefore get no psychosomatic illnesses.

Result: That person would play life as a game, be exterior more often than not and keep his nose clean by applying the ethics conditions. Simple as that.

That's pretty close to what it says about Book One Clear but it isn't quite that, admittedly (looking at what Otto pointed out). So let's not get into a quarrel about words but instead appreciate the good things we can actually get done.

Because the results described above *can* be obtained and in fact *are* obtained — provided someone is clever enough as an auditor and sticks around long enough. It takes a few years, after all. But it can be done and it is being done. At least by the people I work with.

Sticking to ones standards

With regard to methods: the progress of a person up the various ARC- and KRC-scales in *Scn 0-8* is what we call a bridge. It can be brought about by the application of a handful of simple auditing tools as described in *L.Kins Handbook ...*, chapter 4, since they apply to any area of charge and to any level of awareness. How successfully this is done, depends on the cleverness of the auditor and his C/S.

The "bridge" as printed out by the CofS and sold by their registrars is but one possible suggestion of how to go about it, but not the last word on the subject of "standard tech". Standard tech to me means taking the simplest, most unadorned approach, making use of the most basic principles and techniques and combining them in ever new ways to meet the demands of the customers bank, and to stick to the Auditor's Code.

"Standard" to me means doing what Ron meant, not necessarily what he said. Big difference. Not everything he said was useful. But underlying all he said is his intention to make men better players who would make this game a better game. His basic concepts and tools of how to go about it are very, very simple. They suit the needs of a thetan, because basically a thetan is

very, very simple. So the thetan isn't going to get any better when you make the concepts and tools more complicated. So don't deviate.

Be creative, yes, but don't deviate.

As *The Pied Pipers...* broadly show there are all sorts of schools who never did anything else but attempt to take man to the highest possible point in his spiritual evolution, and of course it's alright to study them and learn from them and integrate what they found out into Hubbard's system. Please bear in mind that with scientology, we have the first genuinely Western attempt to attain the insights and abilities the East is traditionally famous for. Everybody prior to Ron Hubbard fell back on Eastern concepts, both in terminology and method. So studying Eastern stuff is perfectly ok but no reason to deviate.

The Rolls Royce people would certainly take a Honda car apart and study it. But they wouldn't be so foolish as to add a Honda bonnet to a Rolls and then call it a fancy name. That's what I mean by "deviation from a standard". Rolls Royce have a certain concept and because they have stuck to it for years you can recognize a Rolls miles away. Same is true for Honda. Why mix the two? Each in their own way have a standard approach to things, both produce good cars. Why mix the two? Think you get a better car that way?

So be creative, but don't deviate.

Ron Hubbard perhaps not a scientologist?

I would call it a deviation if a newly worked-out technical procedure is not recognizable to conform to the theoretical and practical framework of scientology.

Recognizability depends to a great degree on proper presentation. TROM for example was recognizable as a development within the framework of scientology. It was well presented. "Belief changing" was mentioned

occasionally but not properly presented and therefore not recognizable, and if Ray Harman hadn't told me what it is in a private letter I'd be still in mystery. Regarding "soul retrieval" I still have my doubts. What about Dianasis? I don't know. Wasn't presented in an open forum such as IVy, ever. Not recognizable.

So there is always this question with all new approaches: Is there a truly substantial difference between a new process and "standard scientology", or is it an apparent difference due to bad presentation?

Now what about Ron's bridge, for that matter? Is it recognizable as a development within the framework of scientology? Is there logic to it? Are its steps necessary? Do they follow a stringent evolutionary line? Was the bridge as suggested by the founder of scientology, ever sufficiently and plausibly explained anywhere to make it recognizable as scientology? Was it presented properly? Does it hold water?

The philosophical framework of scientology is defined by the book *Scn 0-8*. Any method conforming to the definitions and requirements stated there would be recognizable and acceptable as scientology. Within this framework it is alright — and desirable! — to improvise and find new approaches.

So be creative, yes, but don't deviate. □

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.

What a lovely surprise to get IVy bouncing through the letter box now and then.

A message from the (ex) scn world!

Theta!

And don't your friends deserve some of that theta too?

See to it that they also get to know about *International Viewpoints*.

Master Classes?

By Antony A Phillips, Denmark

A workshop was held in England on July 29th and 30th 1995. It was run by Ulrich Kramer. Since Ulrich has been an HGC auditor in Saint Hill, England for about 4 years, and now runs a full time auditor practice he could probably be described as a master, and thus the weekend as a master class. We did however lack *seeing* Ulrich audit, and maybe this could be rectified on a later master class by a video (where the preclear would not be inconvenienced by an audience) In this case 18 people attended, there was discussion of methods (based on L.Kin's book *Scientology: A Handbook for Use*) and then demos in which Ulrich was the coach/preclear.

The following are three items taken from what Ulrich drew on the board. Rather than try and describe in detail (in limited space) the workshop, these will give a hint of what was covered. They are but keywords designed to help those present remember the "meat" Ulrich gave, but I hope they will give some inspiration (or even increased desire to read, train or come to a workshop). Ulrich has taken these, with the authors permission, from an early draft of a forthcoming book by L. Kin.

The Auditors Standard Toolkit			
1	Mind Exploration	Subjective, Introspective. Results objective	----> Beingness
2	Performance Improvement	Trs, Objective. Demo of performance in Micro situations paralleling macro	----> Doingness
3	Life Management Seminars	Coaching, teaching. Objective in approach and result.	----> Havingness
Deficiencies in 3 or 2 get handled by 1			

Basic Procedure			
1	Find an Item	2.w.c. open ruds open prepcheck	A E S P Terminal postulate
2	Do something with it	Recall, lockscan, narrative, d/I, L+N	Incidents
3	Sub Product		a) Keyout or erasure of incidents b) postulates found
4	End Product	Repeater technique on postulate	Item as-issued through complete duplication of postulates
In short: Find the GPMs underlying the item.		Find the real why Auditor data evaluation, not process robot	

Mind Exploration	
Tools	Application
2 WC (Tr 4)	Interview Prepcheck, ruds, P.A. (anytime for data)
Straight Recal (Tr 1)	ARC SW, Ruds, PA PT3 [PA = Postulate Auditing, see L.Kin]
Repet.Recall (TR 3)	Grades, PA, Rehab, Prepcheck
Chronological Recall (Tr 2/3)	Lockscan, Chains of Engrams, +Secondaries, Ruds, OT3, PA (postulate Auditing)
Narrative (Tr 4)	Ruds, PA (any incident)
Assesment (Tr 1)	As prepared by c/s, Ruds, ARC X
D/L (TR 1+2)	Anywhere to get a keyout
L+N (Tr 1+2)	Anywhere if pc is up to it.
Indic. of correct item (Tr 2)	B.P.C Assesments OT1, OT2,OT3

The basic procedure was gone into in more detail, with questions being handled, and on the second day Ulrich acted both as dummy preclear, and coach, in illuminating the many situations one could get into as an auditor with this method, and how you would handle the various situations. The general result was a new look at auditing for many, and a renewed wish to audit. It was expected that there would be a follow up workshop in September, with greater opportunity for each individual to practice.

In closing, I might mention that one of the things that struck me was Ulrich's division of the scientology ethics conditions into productive conditions (Non-existence to Power) and Integrity conditions (comprising the rest). There lay the possibility of having high production but poor integrity. Other workshops took place in the past year which I have not had reports on. If any one likes to send in reports of any activity going on we are very interested. This is the tip of the iceberg. □

Letter to the Editor

Workshop and Cognitions

I recently went to Ulrich's auditor workshop (London, July 1995). Got a lot of cognitions from it. I decided to solo audit although I've had no solo training and have not done the OT levels and at the moment still do not plan to. Also on coming back from Ulrich's workshop I have reread the IVy 9 article by Lawrence West about hypnosis. I wondered why I was getting a lot of cognitions from this.

So, thought I would try solo on it. Anyway I ended up with this list. *Hypnosis, control, 8c, initiation, programming, mind control, TRs,*

training, and I am sure readers can think of many more. Having found the largest read on hypnosis I *lock scanned* and was amazed at the number of cognitions and realizations I was getting on Auditor Training and on being a pc. I have so far only done one hour's solo on this but it seems to have a lot of mileage.

So perhaps if any IVy readers are feeling the effects of past indoctrination, training, etc. they may find something of use here.

Mick Bull, England

A View from the Bridge

By Eric Townsend, England

Chapter Ten

The Bridge To Total Freedom

Throughout this book there have been frequent references to THE BRIDGE but so far there has been little attention given to discussing the nature of or validity of this concept. The traditional Bridge chart was headed with the words The Bridge to Total Freedom. The idea of progressing through anything by a gradient is a very well established principle in all aspects of Scientology. Applying this to gains in awareness and ability towards 'Total Freedom' does, however, seem to produce quite strong resistance and disagreement from some people.

Firstly let us look at the particular origin of the concept. It first appears in 1950 in *Dianetics — Modern Science of Mental Health*. In this book Hubbard talks about an engineer stringing a bridge across a canyon that divides two plateaus. The population live in discomfort and misery on the lower plateau. The hope is that life will be better on the higher plateau but because it is higher it is out of sight of the people living on the lower one, so they do not know for sure. Only those who have been there know what is on the upper plateau. So we get the idea of a bridge that goes up, rather than the usual idea of a bridge that spans across a horizontal divide!

Main disagreements with the Scn bridge

The current disagreements with the Bridge seem to fall into three categories. Firstly it is condemned by some as being evaluative because it tells people how their case is stacked and how it must be approached. Second the Bridge is seen by most as being long and hard. Thirdly,



many people complain that it seems to be elastic as new bits are constantly being added onto the far end.

Evaluative

Let us look at each of these points in turn. The first disagreement is that the Bridge is evaluative. It is natural that as thetans we should take a fiercely independent attitude to our 'case'. It feels very much our own. We are intimately familiar with it and no other person can be expected to understand it. While this reaction is natural, it can also be seen as a question of viewpoint. Most people need careful programming to assist them through the early stages of their case, which are usually very particular to that individual. It needs the most experienced Case Supervisors and most flubless Auditors to handle a case on its first steps on the Bridge. As the PC progresses, however, it will be found that his case falls into a similar pattern to many, many others. This can be seen as early as his progress up through the Grades. The same difficulties with communication, problems, withholds and ARC breaks crop up to be handled with predictable regularity. This does not invalidate the thetan's individuality. Each thetan has a unique personality, and that means an immense variety of individuality, but the nature of their cases seem to be very

similar. On the upper levels the same is true. The same patterns emerge over and over again. If we accept the probability that the Bridge is intimately connected to the Dynamics, it is to be expected that as a being progresses, his case will start to interconnect with the cases of others who represent his other dynamics. Thus towards the higher levels of the bridge it can be expected that the truth of the statement that 'No man is an island alone unto himself' will become increasingly obvious.

On a more pragmatic level we should perhaps consider the Bridge as a map. We do not regard a map as evaluative because it tells us where we can expect to find things. A map does not give us detailed pictures of what we will see and experience on our journey. It only acts a general guide.

We should not automatically trust all maps because they are maps. Until recently official maps sold in the USSR were deliberately misleading. A few minutes out with a street map of Moscow would tell one whether the map was a reliable guide or not. The only test for a map is to follow it for a bit and see whether it is accurate!

You may choose to travel without a map and that is your privilege. But you may spend a long time wandering, especially if you have not been able to establish a destination!

A demanding bridge

The second disagreement with the idea of the Bridge is that it is long and hard. That is factually correct. It takes a lot of time and work to get up the Bridge. At various times it has also cost quite a lot of money to move on the Bridge, but as money is an exchange mechanism for work of value, that comes to more of the same thing. It may not need to take a whole lifetime to get up the Bridge as far as we know it, but it will certainly require a number of years where one's whole life is built around getting up the Bridge. Unpleasant though it may be to confront this, it is no one's fault but our own. We cannot even blame Ron Hubbard since it is our case that the Bridge has been evolved to handle. We can console ourselves, however, with the thought that we must be quite exceptional



beings to be able to confront both our case and the Bridge to handle it.

How to make it

Fortunately we can fall back on a proven Scientology principle in handling this issue. That is the principle of GRADIENT. Each step of the Bridge has a pay-off

that we can identify and benefit from. The sensible way to approach the length and effort of the Bridge is to take one step at a time.

The pattern outlined earlier in this book is that each step of the Bridge after Clear consists of clearing away an area of held or dispersed attention. The space that we clear, or attention that we free, enables us to rise further in our awareness and ability and to see who we are and where we are going. This clarity of vision does not last indefinitely. The next layer of our case gradually starts to move in on us and once again absorbs and disperses much of our attention until it too is handled.

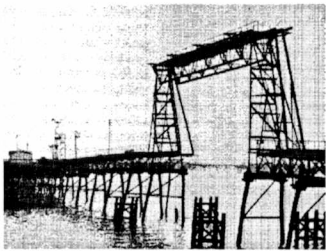
Another feature of case is that each layer that comes in has a similar 'flavour' to the last one we handled. This is because it is our case and it could be said that many of its characteristic features have permeated or spread through the many layers of our case. This can lead to a sickening recurrence of the same old considerations and obstacles at each stage on the Bridge. Fortunately we do not forget the cognitions or lose the certainties that we obtained during the periods of clarified vision and these fortify us in our future endeavours.

After a while one begins to see the pattern of one's case and even accept the logic of the predictions of what will come next. There is a kind of mirror image of the pattern of the Bridge to the pattern of one's case. This may sound like a truism (so obvious as to not need saying) but in this context its meaning is that the Bridge is as it is to handle the pattern of our case, and not that our case is patterned to fit the Bridge!

There are certainly temptations to become disheartened but these can be counter-acted by looking at the progress one has made and at the scope of what one is handling, and also at one's increased ability to operate effectively in life.

Training

Another factor to be taken into account is that the Bridge has two sides to it. In parallel with the levels of auditing and the gains to be had from them, there is a parallel gradation chart of training to be done. This side of the Bridge is not actually an optional extra but an essential part of obtaining the increases in freedom and ability that the Bridge offers.



Many people are understandably resistant to the idea of studying and training to be auditors when they have only been in the subject for five minutes. Unfortunately many people have had studying difficulties in the past, which makes them resistant to studying the basic principles and practices of the subject. Why studying is necessary is because it is a fundamental aim of Scientology to make the individual more able. This means more at Cause. The more the individual is subject to a number of actions being done to him, and the less he knows about what is going on, the more he is effect of these actions. This may be necessary in the very early stages of case handling but as early as possible the individual should start to put himself at cause over the subject by learning about it.

Auditing does put the PC at effect. As the individual goes up the Bridge the more powerful the auditing becomes. Thus the more the individual needs to put himself at cause over the subject to maintain the balance. The best method of getting at cause over the subject is not just to study it but to apply it. It can be observed that the more a person understands and can apply the theory and technology of Scientology, the faster their auditing goes and the more stable are the gains they achieve. This may smell of the worst aspects of indoctrination, which has come to mean filling a person with set beliefs and expectations. One can only ask, if given the choice, would you prefer to have something unknown done to you or would you prefer to acquaint yourself with it and then decide whether or not to test its validity?

A second reason for studying and training is that as the person increases in causitiveness they will start to have an impact on the other dynamics. This will produce reactions from

those dynamics and the individual needs to have the knowledge to understand and the technology to handle those reactions. It is frequently said that Scientology Technology (the techniques of delivering case gain to others), Ethics and Admin. Technology provide all the essential tools for survival and success across the Dynamics. As the Bridge increasingly involves the other Dynamics, a good working knowledge of all aspects of the subject becomes a pre-requisite for progress on the Bridge.

The axiomatic statement that it is necessary for one to learn how to deliver and administer all the technology in order to achieve the state of OT was made as early as 1963 in 'The Relationship of Training to OT' (Saint Hill Special Briefing Course lecture extract) and more recently in the HCOB Training and OT.

So if one takes into account the Training side of the Bridge, it is even longer and harder than many people realise!

How elastic is the bridge

Next we have the question of elasticity of the Bridge. In 1950 Hubbard thought that the top of the Bridge had been reached with the state of Clear achieved by Dianetic auditing. Then came the discoveries of the fifties and the development of the technology to apply those discoveries over the next twenty years. For most of the seventies it was assumed that the Bridge finished at OT7, even though what was to be handled on OT 5, 6 & 7 was modified with the discoveries relating to NOTS (New Era Dianetics for OTs) in the late seventies.

A further indication of the extending nature of the Bridge appears in Ron's Journal 30 from December 1978. In this resumé of the year's work, Ron Hubbard indicated that there were already several levels upwards from OT 8 researched but not yet released.

Then in 1983 an extended 'Bridge to Total Freedom' was published by the CofS, which showed the upper levels going up to OT 15. No information was given about what was to be audited or abilities to be gained in the levels above OT 6. Since few people had at that stage reached

beyond OT 6, there was not much discussion about these higher levels at the time.

In October 1984 Bill Robertson first announced the emergence of RONS Org in Frankfurt to continue work on the evolution of The Bridge. This was finalised over the next two years and made public in January 1987. The new Bridge announced then stretches to OT 40. For many thetans this was a hugely daunting prospect.

If we look at this full Bridge more closely, however, we can see that there is a stage called 'Caselessness' which is achieved at completion of OT16. This state of Caselessness can be related to the THREE UNIVERSES, referred to in 1954 in the Creation of Human Ability. Caselessness is described as no attention in the First Universe, which is one's own universe. After that there is no more gain to be had from auditing of or by oneself as there is no more CASE left to audit. The rest of the Bridge is concerned with games and actions in the other Universes.

It will be observed that there is a discrepancy of one level between the state of Caselessness on the RONS Org Bridge and the top of the Bridge published by the CofS in 1983. Although not specified as this missing level, it is likely that the extra level was the discovery in 1984 of what had to be handled on OT8, which has become known as the Excalibur level.

It is not the purpose of this book to sell the RONS Org Bridge but to give the reader data about recent developments. The best guide to this new Upper Bridge is to be found in the published lecture called Admin Briefing Number 1, details of which can be found at the end of this chapter. For further mass and reality on this extended Bridge you would be well advised to obtain the chart showing the steps and also listen to the two later tapes by Bill Robertson, called Admin. Briefing Nos 2 & 3.

The question still remains, is the Bridge elastic? I can only give a personal opinion based on my observations and studies. That opinion is that it probably is elastic and it is being further extended by the thetans who have reached the top of the current formalised, written down Bridge. From that point on you can probably



write your own Bridge based on what you decide you want to achieve as part of the completion of the Bridge for the entire MEST universe.

Ultimately there is, I believe, an end to the concept we know as the Bridge but it is based on completion of a much bigger cycle and goal than our own first dynamic freedom. You can, however, reach your own cognitions and conclusions on the subject by reading the Factors, Logics and Axioms of Scientology and Dianetics which are all to be found in *Scientology* 0-8.

Finally we come to the question of how real or relevant is the existence of a Bridge anyway.

Ron says in 'The Relationship of Training to OT' that a person may come into Scientology to cure their lumbosis, then they want to handle their family difficulties, and so it progresses. At that stage the goals of going Clear and becoming OT are unreal to the person. It seems that for most people the goal of the Bridge appears to change as they go up it. If you can recall the time before you attested to Clear, can you remember how little interested you were in the idea of becoming an Operating Thetan?

The pattern seems to be that at each advance in awareness, the size and scope of the new goal seems to be larger than the last one. So the pattern of the Bridge seems to be a progression from smaller goals and achievements to larger and larger goals and achievements.

The pattern we can see is that we move from handling our lumbosoids and family difficulties to handling our first dynamic case (Clear), to handling our composite case (OT). After that there are few other designated states but the ultimate goal, written at the top of the Bridge Chart, is still Total Freedom.

So let us look at what it means to be an Operating Thetan and then at the idea of Total Freedom.

Operating Thetans

Much earlier in this book it was said that we are all to some extent Operating Thetans, otherwise we would not be operating a body to read this book. We took a body to continue with the pur-

A more immediately helpful definition has emerged with the extension of the Bridge in recent years. This comes with a state-

Finally in this chapter it may be appropriate to say something about the Bridge in relation to you. Anyone who has read this far will have at least done some of the steps of the Bridge, at least to Clear. In deciding whether to continue on the long haul that we know as the Bridge, I can only offer a couple of simple suggestions that may be of assistance.

Firstly be very sure that *you* make the decision! That means only you! Plenty of people will try to influence you, including me. Don't let any of them make the decision for you. Listen to what all of them have to say and then decide.

Secondly, in *Dianetics Modern Science of Mental Health*, Ron suggests that the key test is 'Does it work?' For you at the moment there is probably a bewildering choice of therapies, philosophies and spiritual paths, and you probably think you haven't got time to try them all. So apply the test retrospectively. Take a piece of paper and list all the 'isms' and 'ologies' that you have experience of this lifetime. Now against each one list the gains in awareness and ability, and anything else, that you consider you have made from them.

Warning: Here comes my attempt to influence you — If you are Clear ask yourself if anything

else you have done brought about changes of comparable magnitude. What conclusions you draw from this exercise are of course up to you.

Thirdly if you have any disagreements or disappointments with any part of the Bridge or the subject, look to see if it was the subject or technology that failed or if it is possible that there was a failure in your understanding or application of it.

Of course you may not need any further change and life may be going very well for you, in which case no decision needs to be made.

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Internet — No Thank You

by Antony A Phillips, Denmark

I HAVE COME OUT OF MY unrealistic ivory tower. I no longer expect that the whole population will come on full Internet. That is nearly as unrealistic as to think that everyone will have a television, and be fully able to control its colour and make and play copies.

I suspect that only 10% of IVy's readers are on Internet, and I doubt whether many more will come on it. This little message is just for those who are on Internet (or Compuserve or something comparable).

Home page

First to let you know that IVy has got its own home page. you will find it at:
<http://www.oslonett.no/home/trone/IVy.html>

Listservers

Secondly, there are two listservers devoted to technology (clearing technology, which includes scientology).

Tech-list is a closed list which means new subscribers (but not posts) get approved by the list-owner (Christine). **tech-list@west.net** is for

professional discussions, for professional clearing practitioners or advanced students.

tc-list@west.net is an open list which means that people can subscribe and unsubscribe themselves. **tc-list** is for discussion of the philosophical underpinnings of the processes and procedures we discuss in tech-list.

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IVys address

Articles for IVy, suggestions for improving the home page and admin matters can be sent to **ant@jacome.ping.dk** (only Email).



Two sober, sad and serious pages

A Fatherly Talk on Money

By Antony A Phillips, Denmark

WHEN I WAS ABOUT TEN, my father drove me back from boarding school at the end of term. We stopped way out 'nowhere' to eat a picnic lunch. He then introduced the subject of money, saying that he really did not have enough money to send me to boarding school — and then asked me to decide whether I should continue at boarding school. What a decision to give a ten year old. And anyway it was Hitler's fault that I was at boarding school.

What did you say? This isn't an auditing session — oh, I beg your pardon.

It is so hard for me to talk to IVy subscribers about the possibility of a rise in price of IVy. That is the reason for the reactive attempt to escape into my bank. So much easier to look at past lives than the horrors of present time, with the feeling of doing global overt acts that it gives.

Hard facts

IVy started in 1991, and since that time there have only been a couple of price rises in single areas. Inflation has been extremely low in Denmark, and we have been able to keep basic costs to distributors and subscribers the same since the start, despite an increase in printing costs. However there is also the question of exchange rates. Sweden has been particularly unfortunate. The Swedish kroner used to be worth more than the Danish, now it is worth less, so that Swedes,

who pay 150 *Danish Kroner*, for their IVy are now having to pay about 25% more for all Danish products.

But have no fear — I am not about to ask for contributions to help the Swedes buy IVy.

Though the basic Danish prices for IVy remain the same (due to Danish low inflation) this is going to cost more to individual subscribers abroad and distributors. So distributors will be raising their prices.

Is it worth it?

And now is the time to pay for next year's IVy. Oh dear, big problems. Can we afford it? Won't be able to buy a new washing machine if we get IVy. And the cat won't get enough to eat. You can see why I go past life when I contemplate the big overt, and the enormous difficulties I am causing IVy readers.

Before you rush off to an auditor to handle the big problem you have just got, lets ask how much IVy is worth.

Is it worth a bit extra to get IVy magazine plumping through your letter box five times a year, with new viewpoints, angles, and developments on the basics? When you are contemplating this, you are very welcome to grab your pen or computer and write and tell me what you think of the mag, and what articles you would most like to read, aimed at ex-scientologists, post-scientologists, and even meta-scientologists. We would like to know.

□

Deliver What was Promised

By Antony A Phillips, Denmark

UNDER RON'S NAME a policy was issued on 21 November 1968 (Policy Letter). Title: Senior Policy. Text: **We always deliver what we promise.** It was applicable to scientology orgs and I know that some of our readers have experienced occasions where it was not kept.

But we in IVy take it seriously, which means amongst other things that we are pretty careful about what we

promise. An "amateur" paper with limited funding and voluntary (unpaid) helpers is not able to make big promises — we tend more to give surprises. When we started, who would have thought we would reach 40 pages, and five issues a year? Hearty thanks go to all who have helped — without the team effort it would not have been possible.

We expect the same degree of integrity from our contributors who make offers to readers.

A sad case

Some time ago a contributor let us down with regard to a book promised. It took over three months, including some letters containing poor ARC, to get it sorted out.

Group integrity

Some have disagreed with me but I regard "us" (IVy readers and other "free scientologists", and similarly minded people) as a group. We have a broad common goal: to get or keep self and/or others surviving well/better using some of the principles of scientology (very roughly worded — its a very general common goal). Maybe some of us want to clear the whole planet, maybe some a few friends, there is a broad gradient within the general goal. We all (or most of us, I have not counted heads) have the broad goal.

To achieve our various goals easily fast and harmoniously, I believe a high degree of communication, trust and co-operation is needed. And a much higher degree of integrity than the "church" exhibited. Let's hope hope that instances as described above are rare. Lets not ignore "bad indicators" of out integrity in the group, but handle on an appropriate gradient.

The negative

This magazine tends to avoid the negative. We think in terms of "What you put your attention on you get" and we want the effect of the magazine to be a raising of your tone level, and greater desire and ability to achieve your own personal goals.

Nevertheless, a low level on Ron's gradient of 'ethics' (Levels of Ethics Actions, in HCO PL 29 April 1963 "Ethics: Review" In *Green Vol. 1* page 397) is "2. Noticing something non-optimum and commenting on it to the person" so I will remark on one here. (I know, I know, it does

not apply to you, but perhaps to other readers). It is the use of out ARC communications.

I was shown some of the correspondence in the "sad case" mentioned in the previous column. I was astounded that two scientologists could write such letters. They appeared to be aimed to decrease ARC, to invalidate the other, and to make the other wrong. "I'm not interested in your personality or your personal projects" — "I couldn't believe that you were going to use group natter and bank 'agreement' to solve a grievance". That is one excerpt from each participant. My opinion is that if those and many similar out ARC sentences had been omitted, and there had possibly been added a few lines indicating the granting of beingness, the matter would not have taken four months (and my intervention) to handle.

To collect his experience, Ulrich Kramer has been many places and had many experiences. That someone (I fear an IVy reader) should send anonymously someone's years out of present time derogatory 'ethics' remarks on him to the organizer of his recent workshop, I consider a little less than the best contribution to this group's efforts to help individuals and the planet. I would not disagree with the word 'cowardice'. Fortunately it did not prevent many getting gains from the workshop, and a significant increase in the desire to audit people.

And my pet abhorrence. People who (hopefully through ignorance) use bits of scn to control and invalidate others (including, very sad, 2Ds). Blatantly, its saying things like "That's your service fac", "You need auditing", and other invalidations. It can also be done covertly. My prize goes to something that happened to me 30 years ago. A room mate told me: "I will only talk to you when you Tr 1 is in", and from then on ignored me when I wanted to talk about something he was not willing to confront.

That's the end of the sober, sad, and serious pages — Let us let Ralph Peacy and Jim Burtles end the magazine with something more up lifting. (I will stop confronting our navel). □

Postulational Terminology

by Ralph Percy, USA

Definitions

POSTULATING IS ONE OF THE fundamental attributes of a Being, the other attribute is perceiving, of course. "A postulate" is defined in Webster's dictionary as "a position or supposition assumed without proof..." — that is, an idea which is put forward either as self-evident, or as an arbitrary concept to argue from. This is the ordinary use of the term.

The use of "postulate" is far broader in Scn. LRH consistently uses the term to mean "hav-

ing something be so", by direct creative action of a Being, without the intermediary of any mechanism such as hands or machines (though, of course, their use could be included in a postulate, if so desired). The Being in effect says, "Let it be!" and lo! it is: immediate magic.

Of course, we know that the magic often doesn't occur, because of counter-postulates: automatic cancellation of postulates by the agency of the Reactive Mind. A postulate and a matching counter-postulate together constitute a Problem; and this can be one of the components of a

Goals Problems Mass, which is just a string of Problems deriving from a Goal (the Mass is just the mental mass of a bunch of problems, and accreted locks).

Subtleties

But besides counter-postulates ("I will... But should I?"), there are other subtleties to postulates. For instance:

Postulate 1: A pyramid is seated on the top surface of this cube.

Postulate 2: I will be rich, some day..

Postulate 1 is your ordinary, everyday magic: there the pyramid is, in plain view.

Postulate 2 is a decision which is so indefinite as to verge on being a mere pious hope. Notice that it refers entirely to the undefined future. That is, it can in actual fact never eventuate in the present. The pot of gold at the foot of the rainbow recedes as it is approached in time.

To make Postulate 2 work, it has to be reformulated as a creative action in the present: "I am becoming richer", perhaps. But if reformulated in terms of the current reality, or even in terms of a defined future occasion, it may be of more practical utility. "Mr. X will agree to the deal at our meeting next Tuesday."

What about the large stretches of time past? Postulated alternative past events make good fiction. But to postulate one's own, real past as altered is merely a lie — and there are an awful lot of good liars around. However, the lie doesn't work any magic for an individual's state of beingness. There is a time track which rejects the lie, and which is locked in place by the mechanisms of the Reactive Mind. To superimpose a lie on an event on the time track merely adds a little more mass to the Reactive Mind. (And in fact, the Reactive Mind may even have been set up by "person or persons unknown" who by some kind of trickery induced gullible Beings to postulate lies about past events).

Auto Create

A fundamental action of a Being is, as LRH has called it, a Cycle of Action, the correct definition of which is: "Create... create, create, create... cease to create". Being a creative action, any postulate has a cycle of action. As indicated above, it has to have a clearly defined flow of

events in order to reach the desired successful outcome. And it has to end.

In fact, we encounter Goals here: a goal is merely a postulated future outcome (= state of affairs). The goal may be for a definite future, either specified ("To go to Paris next Wednesday"), or with an implied time frame ("To become a concert pianist"). Postulate 2 never ends, because it is always indefinite, merely a vaguely floating hope.

Another way goals can be never-ending is for the "cease to create" end of the action cycle to be cancelled by the Reactive Mind, perhaps operating from an earlier postulate: "I'm not going to let this drop", "I daren't stop now", and so forth.

Indeed, to "cease to create" can appear to a Being as a major loss of havingness. And this has the apparency of being undesirable. "Havingness" in this context means having the use of creations retained for some given purpose: for example,

- (1) To have an identity
- (2) To have a protective shield
- (3) To have a secure base to sit or stay in; etc...

Coercion

The word intention is closely related to postulates. In ordinary language, an intention is "a determination to do a specified thing or to act in a particular manner". But LRH defined intention very obscurely, as "a substitute for self". This is perhaps in line with the words for "reaching in" from which "intention" is derived. A Being "reaches in with his/her thetan", so to speak.

This fits with the use of "Tone-40" as a verb. To "Tone-40" someone to do something is to create a totally uncountered postulate that they do it. So they do it!

But this is more in line with a concept of "coercion" in mental terms, as used, for example, by Julian May in her masterly science fiction stories of telepathically "operant" humans.

It would be interesting to re-read all the axioms, substituting the term "coercion" wherever "intention" appears. I will leave this "as an exercise for the reader", as they say in the math books.

Don't Touch That¹

By Jim Burtles, England

Don't touch that, don't touch that there. I say
Don't touch that, please. Just keep well away.
Despite the warning, 'One thousand volts',
They must explore and receive their jolts.

Don't touch that, can't you see it is wet?
They will have to try it out, you bet.
Can't abide any sort of restraint,
And there they go, all covered in paint.

Don't touch that, it is not quite ready.
No. Don't touch that, please. Do go steady.
There's no need to pull the whole thing down,
You could have waited, you silly clown.

No. Don't touch that! No, Don't you dare!
Why can't you just leave it there?
They cannot bear to leave things alone,
Especially that what's not their own.

When we put up some kind of a ban
They will get around it, if they can.
People, who dislike being controlled,
Do the opposite of what they're told.

Don't come to the Conference again.
It's not worth the bother and the strain.
There must be somewhere else for you to go.
We could just meet here again you know. ☐

¹ Presented at the close of the May 1995 English conference

B

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in your money for 1996*

*see IVy 23 for
this little
picture (not
available for
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