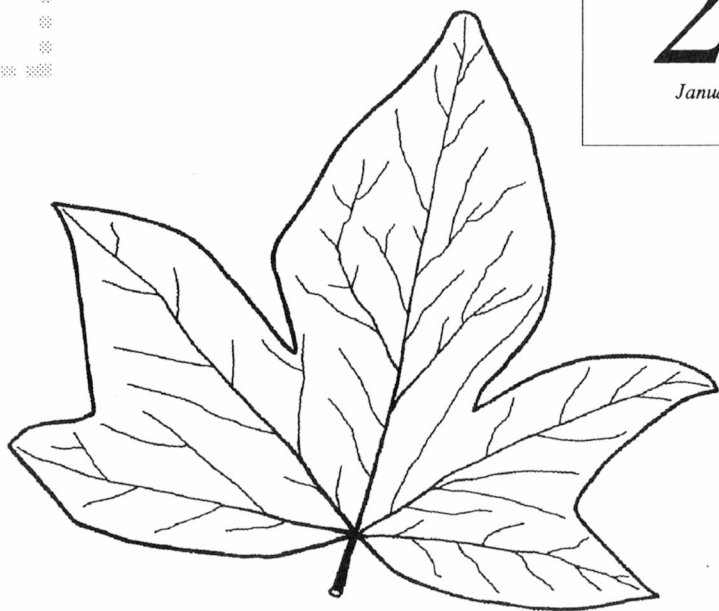


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# ***International Viewpoints*** [Lyngby]



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girl's name).



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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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*Happy New Year to you.*

The picture on the bottom of the front cover was sent in by Bill Maier, USA. What he submitted is in full color and is intended for IVy's 'Notice Board' (technically known as Home Page) on Internet. Address: <http://www.sn.no/~trone/IVy.html>

# Fable Update: The Princess and the Frog<sup>1</sup>

By Brennen Moran<sup>2</sup> & Frank Gordon USA



ONCE UPON A TIME I, Garumpie, became more than a frog, but it was only for one brief astonishing moment.

“Garumph!”

But I treasure the memory of that moment.

“Grumph!”

I was the princess’ Pet Frog, with a bejewelled collar and a golden chain for her to walk me with.

1 It is probable that many fairy tales express event archetypes: i. e. underlying patterns which continually recur, or “theta bank”. This is hinted at by the usual introduction “Once upon a time” (above or superior to ordinary time), which may also be translated as “There was once, even as there is now.” One way of studying these patterns is to explore possible variations, as above.

2 Brennen is a High School student who provided the original idea for this version of the Frog Prince story.

The princess was very kind to me, and would ask, "Would you like to go for a stroll, Gumfie?"

Gumfie was her latest endearment for me, and of course I would reply happily, "Garumph!"

She would not only take me on afternoon strolls through the park, but would make me breakfast in my beautiful cage. She was very kind to me, and always saw to it that I had a change of water, shavings, and a good meal of scientifically passivized flies in the evening.

One evening as she was stroking my slimy green head, and murmuring endearments, like, "Nice dear little Gumfie!" she was apparently carried away by my froggy charms.

The princess kissed me!

I surprised her terribly, I now realise, by transforming into the most beautiful and astonishingly god-like figure of a Prince! Startled and horrified by this most remarkable event, she ran into the corner of the room and stood with her back to the wall.

I was quite startled myself when I witnessed her extraordinary reaction, and replied as calmly as I could.

"But dearest Princess, this is who I really am ..."

I tried to explain to her how much better I could love her as a Prince, and all the things we could do together.

But she wouldn't listen and as she trembled in terror, began to mumble incoherently.

"You'll just sexually harass me .. or rape me .." Her voice rose to a screech. "And worse yet, you'll probably want to marry me! Oh no! No! Never!"

The Princess finally threw herself out of the living room window, and took to the woods. I could hear her crazed hysterical screaming for some time. I contemplated my strange situation for some time, and thought about how her father, the King, pampered her every whim. Perhaps it was not very courageous of me, but I finally conformed back to my amphibian identity as a now sadder and wiser frog<sup>1</sup>.

When I saw her open the front door slowly and peek in, I let out what I hope sounded like a cheerful croak, "Garumph!"

The Princess ran over to me sobbing, "I'm so sorry, Grumfie. You surely know I couldn't live without you".

So I had finally learned my place, Had I?

"Grr...rumph..."

But perhaps she will slip up, and kiss me again.

"Hmm..."<sup>2</sup>

□

1 Here it has become clear that the response of the Princess has made her an SP for the Prince (suppressive person in Hubbard's terms).

2 The Prince, now forced back into the diminished pet frog identity, has now become a PTP (Potential Trouble Source) for the Princess. This story also illustrates the concept of "Acceptance Level", where another person refuses to accept ones ability or status. This can happen in school: "You must have gotten this from someone else! You're not intelligent enough to do this!" See Tech. Vol. I, pp. 485 & 491.

Another Look at Basics — #6

## Basics

# Scientology as a Philosophy, Science, Psychology, or Religion

By Frank Gordon, USA

HUBBARD GAVE A NUMBER of definitions for Scientology:

### As a Philosophy<sup>1</sup>

Philosophy is: The love, study, or pursuit of wisdom<sup>2</sup>, or of knowledge of things and their causes, whether theoretical or practical.

He then goes on to give three distinguishing principles of his own branch of philosophy, which he names "Scientology:"

1. Wisdom is meant for anyone who wishes to reach for it,
2. it must be capable of being applied, and
3. any philosophic knowledge is only valuable if it is true or if it works.

See also Will Durant's comments<sup>3</sup>: ..philosophy accepts the hard and hazardous task of dealing with problems not yet open to the methods of science — problems like good and evil, beauty and ugliness, order and freedom, life and death; so soon as a field of inquiry yields knowledge susceptible of exact formulation it is called science. Every science begins as philosophy and ends as art<sup>4</sup>; it arises in hypothesis and flows into achievement.

### As a Science<sup>5</sup>

Then, "Scientology' is a new word which names a new science... a science is not merely a collection of facts, neatly arranged. An essential of a science is that observations give rise to theories which, in turn, give rise to new observations."

See also the essay on scientific methodology by John W. Campbell, Appendix II of *DMSMH*, which was omitted in some editions.

### As a Psychology

Rather surprisingly, in *Fundamentals of Thought*, Ron states, "scientology is that branch of psychology which treats of (embraces) human ability."

### As a Religion<sup>6</sup>

Hubbard later defines scientology as a religion and asserts that it is a religious philosophy since it studies spiritual manifestations, researches the nature of the spirit, and has exercises devoted to the rehabilitation of spiritual abilities.

He does not mention this, but as a religion it would also have a bureaucracy, and an authoritarian system of required belief (dogma).

1 See "My Philosophy," *Tech Vol VI*, p.1

2 Wisdom, desire coordinated in the light of all experience. See footnote 3.

3 From "The Philosophic Method" discussed in Appendix I in *Dianetics, The Modern Science of Mental Health*, by Will Durant. *Editors note: Only in early editions of DMSMH, non LRH material has been progressively removed. ED IVy.*

4 Art, skill in the use and practical application of a science. From *The Philosophy of Rhetoric*, Boston: Crosby & Ainsworth, 1866. An excellent example of rational scholarly thought by John Bascom. I would call this book "a theta deposit."

5 From "What is Scientology?" *Tech Vol I*, p.268.

6 HCOB Apr 1967, "Religious Philosophy and Religious Practice," *Tech Vol VI*, p.195

### Conclusions

This extensive range of definitions seems to be a search for that datum which most satisfies Logic 10<sup>1</sup>.

### My personal choice is:

Scientology is the science (and its applied arts or technology) of aligning and organizing any body of knowledge, with the help of the Logics<sup>2</sup>.

So it could be called the science of science, or knowing about (a science) how to know (another

science). This is not an easy concept to grasp or to articulate. Thus, his difficulty in finding that key datum which satisfies the requirements of Logic 10.

And here we have a disagreement which has not been made explicit; to many of the Independents, scientology is a science; but to the CofS it's a religion. This is a vast difference in approach, especially if it has not been recognized and clarified. □

## Training Anecdote, by Brovcenko

### OT States Story.

Once upon a time there was a thetan. This thetan got it's name because someone like LRH perceived it and named it. Now we all know what we are talking about, so let us not dilly dally about it. The phenomenon known in Scn as Operating Thetan (OT) has been proposed, considered, analyzed and mucked around with by many. Is one OT or not OT? Is one already an OT? To what degree is one an OT? How does one achieve OT State? At what stage does one become OT? Are one's powers different, weaker than another's? How does an OT lose its powers?

One can fire questions like that at random and straight from the hip, no need to aim at anything in particular.

Well, if one cares to look at the definition of OT, it does state several things. It is on the page 279 of the *Tech. Dictionary* (1975 Edition). One of the statements "Willing & knowing cause over life, thought, matter, energy, space & time",

does it give a full and meaningful description of what OT actually is? If one examines the Thetan at close quarters, and given that one can examine an OT at close quarters, one can observe that this Thetan doesn't do anything else but create. All of those things mentioned above are a Thetan's creations one way or another.

Therefore, if the OT creates, and really creates to the fullest extent of the word, well how does the OT then retain all of the things that the OT creates. Ah, now we shall consult the Axioms, what do they tell us! But who invented the axioms, or are they the natural state of affairs of an OT anyway? Did anyone teach this OT that you shall do so & so, or this is what is expected of you, or is it a natural state of being an OT that one just creates, because that is OT's nature. Or, is this an irreverent look at the Axioms and one did not really get the gist of the Axioms in the first place? Well, this game can be played many ways with many variations. □

1 "Logic 10: The value of a datum is established by the amount of alignment (relationship) it imparts to other data." In this case, looking for a key valuable datum for Ron's "What have I done?" or "What am I doing?" in terms of existing frameworks. But he had somehow moved beyond these frameworks to something like an overview, philosophy, or science of science; and therefore to a kind of meta (Gk. above, beyond, higher) level. Thus his continuing search.

2 a Logic: a guiding or organizing principle for aligning and establishing a coherent body of knowledge. A clarified and codified heuristic (heuristic: serving to find out or discover) .

# The Nearly Found Out

or Why some Pcs Cease to Get Audited

By Bob Ross, USA

LRH WROTE AND TALKED at length about missing withholds, and the way missing withholds could disrupt relationships and sessions. What is withhold? What is missing a withhold?

A person who has done something they know they will be punished or shamed for, should it become known that they did it, will attempt, as well as they can, to hide the fact that "they did it", if the subject comes up in conversation, e.g. "Who broke the vase?" "Who robbed the bank?" or, "Who left the door open?" The person who doesn't want to be blamed and/or punished will often try to ignore the subject, or will try to steer the conversation in some other direction, hoping the subject will go away.

A person avoiding, denying or otherwise not communicating about a subject he has data on, is said to be withholding. The data held back and not revealed is called a withhold.

## Effect of withholds

The effect on a person of having withholds varies with the probable or imagined consequences of the data becoming known. But, negative unforeseen consequences also exist when one withholds successfully. Unless it eventually becomes safe to let go of a withhold, e.g. becomes safe to communicate the withheld data, that withhold goes on forever. It not only goes on forever it grows with time.

Why do withholds grow? They grow because one must withhold more and more to avoid talking about related things, which could inadvertently reveal clues to what one is withholding. The fascination of who-dun-its, detective stories, lies in following clues.

## Fear of consequences

The importance of withhold is proportional to the consequences of being found out, and proportional to the fear the individual has of those consequences, at the time he decided to withhold.

The level of fear recorded in a withhold whether of being laughed at, shamed, spanked, sent to

bed without supper, ignored, shunned, not loved, divorced, slapped, whipped, imprisoned, or executed, varies with the age and experience of the individual at the time he starts to withhold something.

Worry over being found out occurs each and every time one wonders whether someone knows. At that moment, the original fear of consequences is energized, felt, and rerecorded as part of a new incident of worry over being found out. The more one worries over being found out, the more minutely one scrutinizes others for clues as to whether they know. It can reach a point where one becomes anxious, without consciously knowing why when they observe a total stranger looking at them.

The first symptom of wondering and worrying about being found out is a tendency to criticise and invalidate those whom one suspects of knowing. Next, the person who frequently wonders whether others 'know' feels very uncomfortable around the people they suspect of knowing, (husband, wife, parents) and either pushes them away or leaves themselves. If the withhold is relatively recent but very big, or small but of long duration the person who wonders whether he might be found out, starts to slander and attempt to destroy in other ways, the person or persons they suspect knowing.

## The cure

The cure for all this is to spot *all* the times one wondered whether someone knew, and spotted what those people did that caused one to wonder. It is not necessary to divulge withholds and is usually a waste of time to do so. It is only necessary to look at the withhold and spot the moments of wonder and what happened to cause that wonderment.

Write to me for further information B. Ross, Post Office Box 91849, Pasadena, CA 91109. Detailed information on rapid and complete handling: \$6 post paid. □

# Auditing Basics

By James Moore, England

I REGARD THE BASICS of scientology auditing as very few and simple. And they come from the first five years of scientology and dianetics. Maybe IVy readers would be interested to know what I think they are.

**Grant beingness.** Be willing to have the pc *exactly* as he is.

**Never evaluate for a preclear.** That does not preclude asking questions of the nature "Do you think that...?", so long as these are asked with a complete willingness to receive unconditionally *any* answer. In fact this type of question is rare. It might be used to direct the pc's attention to an area he/she had not been looking at, at a time when he/she had stopped talking, and attention was off the mind, with out seeming to have resolved the situation.

The never evaluate rule includes the use of "indication". Sentences beginning with the a phrase like "I would like to indicate that...". Although I still have an e-meter turned on and tied up to the preclear I *never* give any information about the e-meter to the preclear. I don't use floating needles for anything, ending the process or session when I feel it is right.

**Do not invalidate or correct the preclear's data.** Simple and important. I do, however, keep my eyes open for incorrect scientology or life data. If I feel an area is out, such as incorrect data on what PTS means (there has been some of that on people who have been in contact with the church) I make sure the person studies the correct data. This can be done by reading a book or by running a group evening with past, present and potential preclears present. A group also helps extrovert individual preclears on to the third dynamic. Emphasis is on not invalidating or correcting. Give the data you think is correct (quite possibly without mention of the "incorrect"), let the person look at it, and make any decision he/she feels appropriate (if any). False data falls out fast and selfdeterminedly,

**Run a process as long as it produces change and no longer.** I was taught to stop running CCHs after three commands without change, even if they were the first three commands of the process.

**You cannot run a preclear on something he does not have his attention on.** This means running present time problems, ARC breaks, life repair. It also means not putting his/her attention on things you do not particularly want to run. Thus I never ask, for example, if the pc has a present time problem. I find out by observing (including listening).

**Never distract the pc from his/her own mind/bank.** Never interrupt him looking inwards. You create a safe, friendly environment where he *can* look at his/her mind. Let him do it. At his own speed.

There once was a rule of never giving the next auditing command until the preclear looked at you. Pc's got to know this (because they were also auditors) and started to put their attention on remembering to look at the auditor, which tended to create an out of session situation. The most holy situation in the world is a person looking at his bank in session. Don't interrupt.

**Pc interested in own case and willing to talk to the auditor.** With an auditor interested in the pc, and willing to listen without evaluating or correcting, and no one playing a trumpet in the next room so that the preclear has difficulty putting his attention on his mind, you very easily get a pc in session. That is if he or she selfdeterminedly made the decision to get audited.

**Have a good understanding of as-isness.** This is covered in axioms and other material, including *The Phoenix Lectures*. An auditor should also have a very good subjective understanding of it. With these points in, auditing a preclear will be easy, and *very* effective. □

# A Personal View of GPM's

by Barry Fairburn, England

I WAS ASKED RECENTLY if I would give a talk on GPM's at this Conference (May 1995, London). It was put to me that some uncertainty, even mystery could exist as to the nature and structure of GPM's. I won't be giving you a total rundown on how to handle GPM's. Rome was not built in a day — despite my impatience.

The term GPM, as I expect most of you know, is short for Goals, Problems, Mass. It seems that some very deep powerful pieces of charge, or Bank are tied up in a ball under the heading of a long term goal. It seems to have enormous charge, unsurmountable problems and a deadening weight of mass. All tied up together. Untangling all this can seem difficult, but it can be done. Ron called it the Great Grandfather of all Bank.

I cleared away the last of my own GPM's in February 1988. It had taken me twenty seven years. It doesn't have to take that long, but I was learning as I went, and the only help I got was a little bit of help in 1962. After that I was on my own. There were other things to handle of course. The Org was usually very helpful in handling lower levels, and that was necessary if I was to have a smoother learning curve into handling GPM's.

I'd like to call this talk "A personal view of GPM's." If my reality or any part of it strikes a chord in you, or makes better sense then I am happy. If not, I'm still happy. This view of GPM's has served me well, and I shall be keeping it — until something better and more beneficial comes along.

Please feel free to wander away if you have no interest in GPM's, or feel you are expert enough already. There is no desire to impose my reality on anyone else. That's a long slippery slope, and one can end up wondering why everyone else is out of step.

Ron once said that old tapes on the St. Hill Special Briefing Course provided a historical perspective and a sense of growth and where the subject was coming from. This would give the student a better understanding.

Historians looking back can get an overall view which prevents tunnel vision, but the danger to avoid is having too shallow a view. Someone who has lived through something can have a good depth of understanding but may have too narrow a view. Only hindsight based on experience can give you 20/20 vision.

## Early data

So I'll start way back in 1957. Ron was holding his yearly Congress in a London hotel. It was named the Radiation Congress. Afterwards we all signed a petition to go to the Queen asking her to do what she could to stop Nuclear Bomb tests.

At that time many people, including quite a few scientists, were worried about radiation levels from above ground explosions. At the Congress, Ron told us that a particular process had been discovered to change not only the emotions and viewpoint of the preclear, but also the circumstances of the preclear, without the preclear having to do anything about it. Estranged husbands or wives the PC hadn't heard of for years would suddenly get in touch saying "let's be friends"; it was miraculous. Ron said he didn't know why. I expect he did find out why in later years as I certainly did. The process could key-out GPM's.

Even so, at that time in 1957, Ron announced that he was going to have that process run on himself with the aim of getting a ban on Nuclear Bomb testing. I thought it was pretty courageous to

announce ahead of time that this was his goal. Because of his position he was to some extent laying his reputation on the line. Well, anyway, some weeks or months later a Test ban was introduced.

The process was "Invent a problem of comparable magnitude". Two concepts can be found in that process which are also to be found in GPM's. The idea of two items being comparable and the idea that these items could be a problem.

Some years later I realized that there was another process which could also have miraculous or OT-like effects. This was the Problems Intensive. It has the concept of a self-determined change that sets the preclear's life off in a new direction. This idea harmonises into the goal setting aspects of GPM's.

At that time, around early 1961, GPM's had not been discovered, but due to the harmonic relationship of the Problems Intensive to GPM's, I doubt if I was the only one to be having GPM items turning up in session. Nobody knew what to do about these items, but they were interesting because of the very fast powerful reads they could produce.

During 1962, and late 1961, GPM's were all the rage, but I guess many people had trouble finding and running GPM's. Evidently Ron set out then to find out what was getting in the way and discovered Implant GPM's. It seems that millions of years ago some bad guys tried to implant post hypnotic commands into people and otherwise overwhelm them — mostly into being ineffective. Well, they tried and no doubt had limited success.

In the 1950's and early 1960's technical bulletins would be distributed to all trained personnel and so in some ways, some good ways, it was exciting to be around Scientology at that time.

So Implant GPM's were designated to be the earlier step to handling GPM's. Later a tech bulletin came out explaining that an even earlier step needed to be done. This was Whole Track Engrams.

### **The grades**

Back in 1960, on April 21st, there had been a tech bulletin. It was called "Pre-session Processes". It seems that four buttons or areas could obstruct progress in the session, and would therefore need to be handled. They were Help, Control, Communication and Interest.

Over time more and more processes were grouped together under these heading and eventually with one change and another we had "The Grades". I think the grades are great and vital and I was very displeased when they were dropped in the late 1970's or so in favour of people just doing Dianetics and then going onto the Advanced Levels as they were called.

The Grade Processes handle things so powerful that they have to be keyed-out before one can go on and successfully do the so-called Advanced Levels. Grade processing handles basic principles such as the Overt-Motivator Sequence, and as such are senior to the specific conditions one is trying to handle on the Pre-OT levels. That's why key-outs on the Grades are necessary before the Pre-OT levels can be handled. These principles are not erased. Commit a new overt, and charge will ensue, even if you are Pre-OT III.

Scientology always suffered from "the latest is the greatest" or should I say Scientologists suffered, and by the time we were first and heavily engaged in Grade Processing, GPM's seemed to be a long way off.

### **Nouns, adjectives and implants**

Now, I'm not trying to make you suffer some more, but at this point I need to give you all an IQ test.

As this is necessary, I'll take it that any groans are groans of approval. So here it is. What could these words have in common — SHIRE, DRAUGHT, RACE. These of you who did the old R6EW course should find this very easy. Here are two clues. QUAGGA and PIT.

Yes, you've got it — even though you were too shy to mention it; except for Jill of course. HORSES and the horse family, which includes zebra, ponies, asses etc.

Now how about this — HORSE FLY. Now some alien from the Horses Head Nebulae in Orion or in wherever might have trouble with this one. Our alien might think that this is a horse that can fly like Pegasus. However, knowing the axioms as we do we won't let two nouns occupy the same space in our conceptual universe, and so "horse" becomes an adjective.

As you know, the English language is full of such examples. Now this beetle may look elephantine to an ant. It is after all an Elephant Beetle, but I doubt if the ant thinks it is an elephant. Here we have another beetle. Let's call her Miss Beetle. She has a new boyfriend, a very handsome stag beetle. But she doesn't say to her friends "you must meet my new boyfriend, he's a real stag". She recognises him as another beetle.

Why is it then that Scientology couldn't do what ants and beetles can do? The \$64,000 question is "When is a GPM not a GPM?" The answer is "when it is an Implant GPM". The correct label for it should have been "A GPM (type) Implant". This mistake has caused much confusion. The GPM type implant is actually a whole track engram. It may take place over a few hours or weeks or even longer but it's not something that evolves over many life times such as a real GPM.

Real GPM's are very much involved with living life. One item in a real GPM can be the main factor influencing quite a few consecutive lifetimes and as such can have attached to it many implants and hundreds of engrams. This is why it has so much mass, mental MEST, in its make up.

As Ron said, one (own) GPM item contains far more charge and aberration than many Implant GPM's put together.

### **GPM structure**

This is how a GPM is structured. It's a fictitious example, and I'm going to lessen the number of items in it in order to save myself a lot of writing. But this type of sequence is what happens in a GPM.

Our hero, Fred, decides on a goal. "To hunt wild game". Naturally the wild game are not very keen on this idea, and do their best to thwart him. Total success or total failure on Fred's part would take him out of the game and so it would never evolve and we would never find it many lifetimes later sitting around as a GPM.

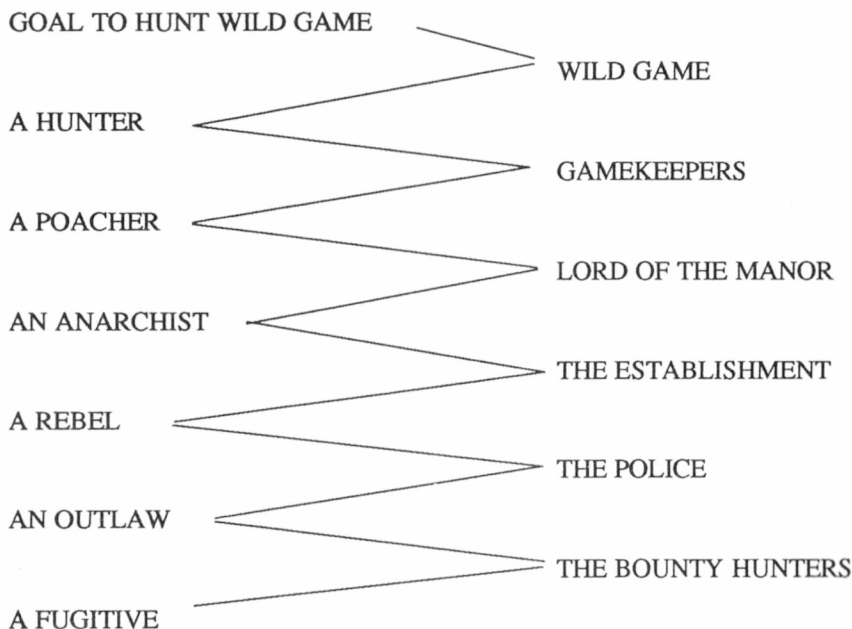
Partial success hooks Fred into the game, but it is frustrating. He decided he needs to get more professional about this. He puts on the beingness of "A Hunter". Now as you can see, this gives our GPM Line plot a V-shape on its side.

The "Wild Game" has now been opposed by two items. One was the goal, the intention, and the other is the beingness Fred has adopted as his solution to his problem of lack of success. This doesn't really help Fred, and he looks to see who or what is to blame. Fred decides that the local gamekeeper is a nuisance with his competing traps, and that becomes Fred's excuse, particularly to himself.

Gradually he puts more and more attention on the Gamekeeper's activities perhaps springing the Gamekeeper's traps. Eventually, Fred's beingness is no longer one of being A Hunter vs. Wild Game. It's now become one of a Hunter vs. Gamekeepers. — any Gamekeepers in fact. Our Line Plot is now composed of three lines like two Vees on their side and stuck together.

Later Fred's beingness changes into a more combative stance against Gamekeepers and he becomes "A Poacher".

Eventually Fred's history and GPM Line Plot looks like this:



Fred has turned 180 degrees from his original intention. At this point Fred gives up the goal, which he has lost sight of anyway, and makes what he thinks of as a completely new start. A new goal.

However, he has been left with reduced choice, power and general ability to be. This can be illustrated as follows: If you take a piece of A4 paper, imagine that the shape of the paper represents Fred when he set his goal. Using a pair of scissors cut as large a circle as you can. Let this represent Fred as a Hunter. Now cut it into an ellipse and let that represent Fred as a poacher. Carry on like this using different shapes like triangles, rectangles, squares etc. for each of Fred's remaining roles.

What do you end up with? Fred cut down to size. Fred's next GPM will carry on from there.

From my experiences GPM items are roles. These are like Rich Man, Poor Man, Beggar Man, Thief. They are not identities like Henry VIII, Joe Bloggs or Mary Poppins. In a conversation I had with IRM's founder Dr Frank Gerbode, I made the point that it would be less confusing not to use the word "identities" for such things as roles but I don't think he took my point. So in conversations with people make sure you agree your terms.

GPM items are not objects either, in my view. A Bank building or a typewriter is not a GPM item. Renee Mumford and I disagreed on this point, but that was back in the mid sixties. Asking who would use a Bank Building or Typewriter should get the role to surface.

### Two characteristics

I do not have time and space here to go into all the characteristics of GPM's, but I will mention two. I did not expect to discover it to be so, but it seems that our hero's decline is not necessarily steady. Within a GPM temporary and moderate resurgences may be found.

We may find Fred in a later lifetime to be in a role one or two steps senior to the role in which he had previously died. However, such resurgences can be lost quickly even within one lifetime as the decline is retraced over "old ground". The analogy is that of slimmers who find it much easier to regain weight than to put on fresh weight.

The second point is an extremely rare occurrence. The owner and author of a GPM adventure, our hero Fred, towards the end of a GPM may have performed the extremely difficult feat of so massively ARC Breaking with being a victim as to propel himself onto the winning valence on the Opposition side of the GPM. This can suppress all symptoms of being a victim such as being enslaved, being stupid, being incapable or otherwise disadvantaged. But what profits a man who gains the whole world yet loses his soul?

Here-in lies the source — via the mechanism of exactly how it is done - of many of the characteristics and personality traits of that rare, rare arrogant beast, the “died in the soul” real SP (Suppressive Person).

Ron once described GPM's as the living lightning of life itself. I think this is particularly apt if one thinks of forked lightning. Imagine the raw power crackling down from the goal along the zig zag pattern of a GPM.

If you now imagine sheet lightning flashing not to ground, but from one cloud to another at a tiny fraction of the power, that's a GPM Implant.

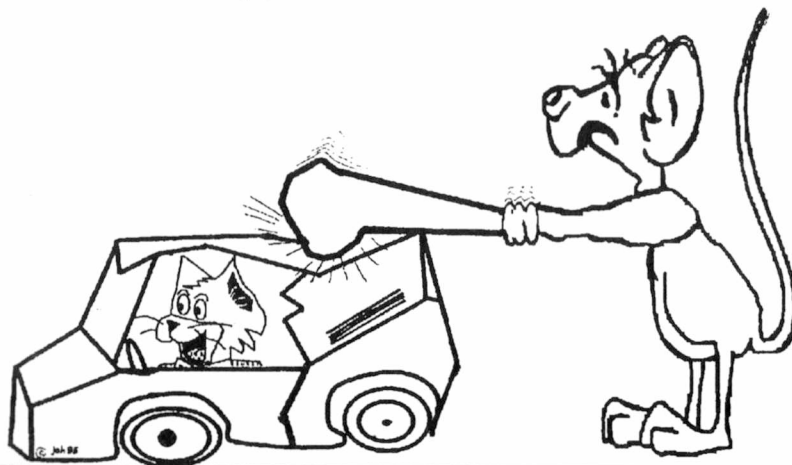
The imposed pattern of a GPM Implant is more like this:

TO ENJOYABLY CHEW CHEWING GUM	————	NO ENJOYABLY CHEWING CHEWING GUM
AVIDLY CHEW CHEWING GUM	————	NO AVIDLY CHEWING CHEWING GUM
BRIEFLY CHEWING CHEWING GUM	————	NO BRIEFLY CHEWING CHEWING GUM
ABSTAINING FROM CHEWING CHEW- ING GUM	————	NO ABSTAINING FROM CHEWING CHEWING GUM

At one time it was thought that Ron would designate Pre-OT level VIII as the level to handle GPM's, but that never happened. As far as I know Ron never got back to running or researching GPM's again. I expect Otto Roos and others would know better than I about that.

Whatever — he left in our sights a very rich prize. There is life after GPM's, there's even some exotic things to be seen and handled after GPMs. And until Native State there is always adventure. Journeys don't take forever when enjoyed.

□



# Early Engram Experiences

By Bob Laidlaw, Australia

IT WAS 1960, and we had just left a party at Peter and Yvonne Gillham's franchise centre in Melbourne, Australia. A young woman was lying on the footpath outside the front gate. Some Scientologists were standing there, and they said that she had knocked herself unconscious by hitting her head on the upper door opening of a car.

As no-one was rendering assistance, I asked if I could help and they agreed. I used CCH0, and she soon recovered consciousness. Then, using Dianetics, I ran out the engram. During this process she replayed the bystanders' conversation when she was lying there unconscious. They expressed amazement. I asked, "Wouldn't you expect this from Dianetic theory?" A scientistologist replied, "Oh, I thought that was just some theory that Hubbard wrote in a book." The others agreed with her!

This surprised me because I always had the attitude, perhaps because I am an engineer, that if something was in a book then I would test it. If it worked, then I would add this validated tool to my "tool kit," and use it when and where it was appropriate. I would like to share another example with you from about the same time period.

## Black and white

I wanted to find out more about an early Scientology process called Black and White, mentioned in the book *Scientology 8-80*. I soon had the opportunity when I woke up with a very bad lower back muscle spasm. Almost unable to walk, and in considerable pain, I went to Peter Gillham for an assist. He ran a process from the latest HCO Bulletin from Saint Hill. After two hours my back was just as bad.

Peter said, "It looks as though I will have to run something that will fix your back." I said that was what I had come for! He said, "I can only do it if you promise not to tell the HASI, because if you do I could be in serious trouble." I agreed without hesitation. He said he would run Black

and White, if I was one of the minority able to run this early process. In this, the preclear locates a black area in his body, mocks up white light and pulls it into the black area. The E-Meter Tone Arm goes up to around 5, then blows down as the black area dissolves and pictures of heavy past incidents blow off. Then you repeat the process. I had no difficulty running it. I soon found out that backs have been a frequent target area. This might explain why people have so many back problems, and why professional back repairers are busy people!

The results were excellent. After half an hour I had no back pain, and could touch the floor with legs straight! I added Black and White to my tool kit. In the book 8-80, Hubbard said this process could be self-audited, so I decided to give myself about 25 hours of it. This ran well and blew a huge amount of charge (50-100 Tone Arm divisions down per hour). Black and White is a powerful technique.

Other spiritual practices use variations of Black and White. People bring colored light into their bodies to clean and clear their chakras. Some Bio-Energetic healers use similar techniques for cleaning auras. Unfortunately for their clients, the results may only last for a few days. You have far better control over your situation if you can heal yourself.

## Dianetics 1950 style

My tool kit started with my first use of Dianetic engram running in 1950. I was studying engineering in England. I realized that success in engineering required an understanding of both technology and people. I wanted to find out how the human mind functions, and did some experiments. Some of these involved testing the abilities that people can display under hypnosis. This included control of pain, accelerated healing rates, enhanced memory, and greatly increased strength.

However, there was a problem with hypnosis. The gains were often unstable. It seemed to be a

temporary "Band-Aid solution." I thought it would be a breakthrough if people could develop their abilities without hypnosis. Then I read an article on Dianetics in the English magazine "Picture Post." This could be a better alternative.

The article described the new Dianetics craze that was sweeping America, and which lead to the state of Clear where people had gained similar but stable abilities under their own conscious control, and were really able to live life to the full. It showed pictures of women in night-dresses lying on couches in the foetal position and running out their birth engrams. There was an explanation of the structure of engrams, and the method used by an Auditor to run them out. An Auditor was someone who listens to a pre-clear and computes. My next step was to find someone with an engram to run, and find out whether Dianetics worked.

It was not long before an acquaintance called Bill, who had heard about my experiments, asked me if I would like to help his friend John who was in serious trouble. I agreed to talk to him and assess whether I could help him. Bill introduced me to John, who seemed to be a very apathetic young man. I agreed to give him a one hour session every Thursday evening, free of charge.

The first step was to sort out his immediate problem. John said, "No-one has ever helped me before, so why do you want to help me?" I explained that I wanted to find out how the human mind worked. If I could help him, then it would help me. John seemed to accept this, although I had to clear it again in the next session.

The next step was to analyze his current situation. John could not hold a job even for a day, and this was at a time of over-full employment! He felt compelled to get drunk and get into a fight every Saturday night at the local pub. John had a small weak body, so he invariably lost the fight. Now he avoided going to the pub! John said this had been going on for as long as he could remember. He then said that he could not remember anything before he was 18 years old, about three years before.

I realized that it would be quite a challenge to help John. My computation was that John was

not an alcoholic, or he would get drunk on other nights in addition to Saturday. Why would he pick fights when he invariably lost them? This was the kind of aberrated behaviour pattern caused by an engram. It was obvious that Bill was right. Without effective help, John had a very bleak future.

I devised and ran a word association process that, with 2 way communication, helped John to recover his memory. The process was for me to pick a word at random, then John would give me another associated word, then the next word and so on. For example, I might pick the word "Dog." John would say "Cat," a word that he associated with "Dog." He might then say "Claw," a word that he associated with "Cat." This process created a sequence of words. In this example they were, Dog, Cat, Claw, Scratch, and Blood. Then he would be unable to find the next word. Obviously this next word had charge on it. I then used a process to help John find this charged word.

I would say, "Relax." This put him in the state of reverie described in the Picture Post article. "On the count of one, two, three, I will snap my fingers and the next word will come up." "One, two, three, SNAP!" John would say "Fight." Memories of fights would emerge and be discussed. John could do this process, and found it very interesting. I kept notes of the word sequences. In this example it would be, Dog, Cat, Claw, Scratch, Blood. | Fight (a key word because it followed a memory block).

We ran many word association sequences in the following sessions. John recovered his memory of his earlier life before he was eighteen. It was a terrible and tragic life. By the seventh session he could recall back to when he was about six years old in a Boys Home. By ten years old he was rebellious and always getting into fights. The authorities put him in a Borstal Institution (English juvenile prison) until 18 years old. The word association process led to the key words of father, drink, fight, and fire. These words kept coming up. It looked as though they could be components of an engram because "drink" and "fight" were parts of his aberrated behaviour pattern. What did "father" and "fire" have to do with it? He still had no conscious memory of his parents. There was only one way to find out.

The moment of truth had arrived when the next step was to run the engram!

I gave John the command to relax, and then, on the count of one, two, three, and a finger snap, to be in the incident containing Father, Drink, Fight, and Fire. There was an immediate and violent reaction. His body went into a convulsion spasm similar to someone getting Electro Convulsive Therapy. It arched up, and then collapsed and he appeared to be unconscious. After a few seconds he opened his eyes and gave me a huge smile. I had never seen John smile before! I asked him what had happened.

John said in a very positive determined voice, "Now I understand what its all been about. I have been like my father. I don't have to be like my father. I have never really lived, because I have been my father. From now on I am going to be myself."

He explained that the incident happened when he was 4 years old. His unemployed father had been coming home drunk every Saturday night and then beating up his mother. Finally, in the engram incident, his father also beat him up, throwing him into the fireplace. This had a fire burning in it. Next day the welfare officials put him in a Boys Home.

### Big win

John returned at the usual session time on the following Thursday. He was like a different per-

son. He was warm-hearted, outgoing, and enthusiastic. Physically, he looked really healthy and full of energy. The day after the engram running session, he obtained and had kept a job and he liked the work. Also, on Saturday night he had decided to go once again to the pub with his friends. He did not get drunk or get into a fight, and he had really enjoyed himself. This was a tremendous win in only eight hours of auditing.

We agreed that there was no need for any more sessions, but I enjoyed John's visits from time to time when he shared his new-found enjoyment of life. He never expressed any regret about his appalling childhood, or blame on his father. His friend Bill said, "We think its a miracle!" About six months later, John moved to another city where he had obtained a much better job, and he wrote to me saying how well life was going for him. His gains were stable.

This was also a rewarding experience for me. It was a good feeling. Helping John helped me to realize that people, no matter what their current condition and station in life, had great potential for improvement.

That is why I knew, when I became involved in Scientology 10 years later, that it was not just some "theory that Hubbard wrote in a book" ☐

**Articles wanted.** We believe that many readers of *International Viewpoints* have valuable viewpoints and data, which we would like them to share with our other readers. Some of them feel that they can not write 'good articles'. So they hold back. We would encourage them to write.

We have an unusual policy with regard to articles sent in. We set them up as they will appear, and then send back to the author. Some experienced authors are a bit puzzled about this. They have carefully formed their article, and don't send it in until they are 100% satisfied. So why do we send it back. Well we send it back to give the author a chance to look again at the article in a new unit of time. To take a look from the viewpoint of others readers. And sometimes we make a suggestion or two, which the author may or may not find useful. If you have decided "I can't write", think again.

It is well within the bounds of possibility that some reader somewhere will get a cognition, or make a step forward on his path through life by reading your article. Some of the readers are very much like you, except they lack that bit of data or, idea or viewpoint that you have. Articles are welcome. We like it if you send by Internet or on a DOS diskette, but we do have someone willing to type it in.

# From South Africa

By Leon Swart, South Africa

*We received the following letter.*

I'VE RECENTLY COME ACROSS a few of your magazines for the first time and I'm responding in part to your invitation to let you know how importantly Clear features in our line-up, and in part to just get into comm and let you know we are here.

The two of us, Jacki Edwards and myself, have been auditing away here in South Africa ever since the independent movement started. Initially we maintained contacts with the broader group of independents in Europe and the U.S. but have tended to neglect those comm-lines for the last several years.

One of our early actions was to restudy all of the LRH material we could lay our hands on, category by category. We would take, for example, Objective Processing, ARC Breaks, O/Ws, Help Processing, Service Fac handling and so on for all the categories. Then every single bulletin, book or tape which had a bearing on it was studied. All earlier techniques and approaches to it were audited and tried out and the results compared to what we had come to expect from the normal Grade Chart checklists. This project opened our eyes in a really big way as to the quantity and quality of tools available for the resolution of cases. I could perhaps mention two areas in greater detail, service Fac Handling and Objectives.

## Service Facs

In the book *Advanced Procedures and Axioms* LRH says:

"All that is wrong with any case is a service facsimile. Discover and reduce the service facsimile and its chain and the auditor changes the nature of man and promotes him. An individual who has no service facsimile will not accumulate facsimiles to his harm or become restimulated by others. The heart of auditing is the service facsimile."

Now that is one hell of a statement and is pretty uncompromising in the standard it sets. It says

that if anyone at any time experiences any sort of restim then without question he still has a functioning Service Fac. In other words he still reckons he is better off with his bank than without it. Or to put it another way, instead of a thetan plus body living a life (with any bank there is in abeyance), we have thetan plus body using a bank as a via, or tool, in order to "handle" life. It should be quite evident from this that a guy with a Service Fac cannot possibly be a Clear — one cannot be Clear and also still use a bank as a "survival" mechanism. He may have clear patches or be clearish when he is keyed-out, but he certainly is not Clear.

On the other side of the coin lay the question of whether, by using all of the approaches to Serv Fac handling that LRH gives, we could actually get a person to the point where the above is true of him or her. I'm happy to say that we can and we do. Pretty routinely too. It takes a hell of a lot of auditing though, not just a few L & Ns. The dominant approach to it is the approach given in *Advanced Procedures*. The book opens the door to thousands of processes all aimed at unburdening and eliciting the computation. All the emotion and effort has to be run off the this lifetime case before you even start to get near it.

The L & N approach was always found to be rather unworkable. For a start, in order to really be able to answer the L & N questions properly the PC must have a very good grasp of what a Service Fac is and this is not easily attained. People with Service Facs in place seem to have some sort of blind spot in comprehending what they are. Once it is found and run out they are invariably amazed at their earlier inability to understand it. I have no doubt that this is why so many people remain confused on the subject. I recognise that the foregoing statement sounds a tad highhanded in that I'm saying that if you don't understand Serv Facs then you are aberrated, but for the moment that's too bad.

## Objectives

The other big area of changed viewpoint was in the running of Objective Processes. Do any of you guys still run these or is it just us left doing it? I came across a wonderful tape called "The Importance of Two-Way Comm during Op Pro By Dup" made some time in the early fifties. Here was a real hot piece of completely lost technology and when applied to Objective Processing it changed the whole aspect of everything. The amount and speed of gains made by PCs zoomed. Today it is used here as a specific remedy for PTSness, Theety-Wheetyness, all types of GF-40 cases and you name what else. I have even successfully resolved that most resistant of all cases, the dreaded "Caseless OT". I got one of these loonies to agree to redo the grade chart and started him off on CCHs and S.C.S. It wasn't at all long before he got his mest in order, got back in comm with his mother, found a job, stopped hallucinating and started to live his life pretty much the way a proper human being is supposed to. Quite a miracle.

## Lower grades

We place a lot of emphasis on getting the lower grades very thoroughly in. When there appears to be "nothing there" we hunt for why not. One case who had had a severe physical trauma seemed to blow it all rather too fast for belief, even though PC indicators and meter phenomena were all in line with what she claimed. Her earlier Dianetics auditing had also gone far too shallowly for our liking. So we put her onto twice-daily touch assists and body comm processes, not to relieve pain, but to get the pain turned on, to lift the suppress she had on it. After a good few weeks of this somatics started to manifest which were picked up and dealt with and a few weeks later (with more touch assists all the while) the entire trauma area opened up. Routine auditing then resolved it. Very few people are actually able to truly blow things by inspection.

When the case is fully resolved and the PC is visibly and manifestly living a much better life and playing a much bigger game, only then does he go onto PrPr (power processes) and higher. Certainly no upper levels are ever used to re-

solve "case difficulties"; that's not what they are for. Probably in excess of ninety percent of the auditing we do is on techniques written up in the early part of the 1950's.

So let me tell you here that we have a very stuck view on case-gain. While it is true that gain is not gain unless stated to be so by the PC, yet such gain must always, always, always be manifest and evident in the daily life and livingness of the PC in the real workaday world. Otherwise it is horse manure. PCs who assert that they are benefiting "in the theta universe" or who spend their session time shuffling significances around in their banks are either persuaded to become amenable to real case benefit or get shipped off somewhere else where they can spend their time and waste their money chasing Xenu or collecting "past life" identities which "explain" their present conditions. We here are not interested in that.

## Clear

And this tells you something of our view of "Clear". Anyone who is asserting being a case-state is a case. Calling someone a "Clear" or an "OT" or an "Theta-OT-Clear with knobs on" is just to decorate them with baubles, be they green baubles or blue baubles. Take those away and you are left with the only thing that matters — how able is the guy to live his life in the real universe.

In closing let me say that I have seen many mentions in independent publications of new tech and allegations that LRH didn't complete the job and left gaps in it and so on. Factually, LRH developed such a vast quantity of tech that I doubt that anyone could really apply it all. There's just too much of it. I defy anyone to show me someone who has gone up the Scientology bridge and is still complaining of something not handled and I will find easily identifiable outnesses in his earlier auditing. Guys who claim otherwise are simply too blind to see or too stupid to comprehend the vastness of what LRH did do. Or maybe they have a button on their own self-importance. I once read something about that somewhere.

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# Regular Columns

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## Classic Comment

By Terry E. Scott, England

### Democracy and the Church<sup>1</sup>

WILL THE REVOLUTIONS in Eastern Europe inspire the Church of Scientology to reform its administrative structure?

So far, there is no indication of that. Organisation continues to be from the top, downwards — of some validity when L. Ron Hubbard was in the body, but questionable today.

Is there a Gorbachev-type reformer somewhere within Church management, working to assume and hold power for a CofS perestroika and glasnost? Maybe, but to hope for one leads to more randomness than is desirable.

Perhaps there can be a “loyal opposition” that will democratise the Church. Not to overturn what is valid and worthwhile, but to have a voice and a strength that will balance the centralised bureaucracy that now exists. A new voice in power to ensure that ethics can never be harsh, that tech is



standard yet not dogmatic, and that administration works well.

On the latter item, admin, do you realise that AOSH-UK asks 2750 Pounds Sterling (membership price) for a Mark Super VII meter? And that the Church suggest all auditors should own a spare — they cite an HCOB 4 Dec 77R titled “Checklist for Setting up Sessions and an E-Meter”. Two thousand, seven hundred and fifty Pounds!

This seems an absurdly high price. High prices are a feature of the Church. Internal democracy might resolve that and other questionable features of the CofS. □

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1 First published in *Uafhængige Synspunkter* Nr. M9, February 1990

## Regular Column

## Kemp's Column

By Ray Kemp, USA

### Opinions:

### They are neither logical or based on facts

IN THE AFTERMATH of the OJ verdict, we are seeing daily on US television, all sorts of critiques, opinion surveys, and, in general public conversation, heated opinions as to the rightness of that verdict. Most of these opinions apparently were formed during the trial, and have not been changed by the verdict. Let us then examine some of these opinions in the light of Logic.

The prosecution said that O.J. Simpson murdered 2 people. The Defence said that 2 people were murdered, but not by O.J. Simpson. For nearly one year both sides produced their argument(s), and produced pieces of information that were intended to be taken as fact, to back up the argument. When one side or the other produced evidence (data that backed the argument), the other side produced counter argument, sometimes backed up by other evidence, but more often a forceful statement of information disguised as fact to counter it.

### Conspiracy theory

Let us look at some of the statements from the viewpoint of Logic. The defence made the statements that there was a police conspiracy and that the conspirators planted evidence. The prosecution said that such a conspiracy was impossible because such would involve so many people. But let us look at some facts that we do know about human emotion and reaction and Group Dynamics, starting with the Police.

The basic urge of any entity is to Survive. This applies to any viable entity, be that a single cell, a living being, or a group as an entity. Remember too that any group organized to solve a problem or condition has a continued interest in the preservation of that which they are formed



to solve. Simplistically, the survival of a police force depends on there being crimes and criminals. If there were no crimes and criminals, then there would be no need for the continued survival of a group called police.

The Police force considers itself an elite group banded together to serve and protect, but they also consider themselves to be an elite group that goes after 'perpetrators' of crime, and that they are the front line against such criminals.

Now it can be shown, and is an accepted part of Human Dynamics, that an elite group, any elite group, views those outside the group as "them", and that the Group has to stand together to preserve itself from attack by "them". Examples of this are legion, The Nazi Party, the K.K.K., The Crusaders, The Inquisition, just to name a few historical examples. And it does not take very long to establish a group to consider themselves as an elite, and as such to take actions that otherwise the members would consider inconceivable.

### School experiment

A few years ago there was an experiment in a School. Kids were divided and given arm bands to wear, Green, and Yellow. The Greens were then taught that they were the superior group, and the Yellows were inferior, and were referred to as "them". It took only three days,

## Regular Column — Kemp's Column

before the Greens started to bully and commit atrocities on the Yellows. Then the rules were changed, and the Yellows were given special privileges over the Greens, and were then taught that they were the superior group. Again within three days the whole situation had reversed and the Greens were being ill treated.

This is called Contagion of Aberration, and under this cloak, planting of evidence, lying, the code of silence, etc. becomes totally acceptable to the 'elite'.

In the OJ case it becomes obvious that the term conspiracy, was a wrong item, even though there was enough factual data to show that Furhman and Vanatter were members of an elite, considered themselves such, and were thus subject to the group dynamics of such.

### OJ case aftermath

Now we have the aftermath with, according to surveys, 80% of Blacks, saying that OJ was Innocent, and 80% of Whites saying that OJ was Guilty, and then adding that the Jury were in some way biased pro black, ignored the evidence, etc., etc. Both groups also consider themselves elite.

The fact of the matter is that it was up to the prosecution to present proof by the evidence, and beyond a reasonable doubt, that OJ committed these crimes. They did not do so, and apparently there was evidence that was not presented, which, on the face of it, and without examination, seems to be far more damaging.

The general public were asking each other "What do you think? Did he do it?", and no matter what the reply was, the reply was an opinion, followed by a justification of that opinion (usually based on even more opinions).

The jury, on the other hand asked "Did the prosecution prove by evidence that OJ did it", and to that question there was a unanimous "No!".

All of which has no bearing on whether OJ did or did not commit 2 Murders.

### Scottish verdicts

In Scotland there used to be, and I do not know if it still exists, three possible verdicts:

**Innocent.** In which case the judge would say "you leave this court without a stain on your character".

**Guilty.** In which case the judge would put on the black cap and pronounce sentence of death.

**Non Proven.** In which case the judge would say simply, "You are released from this court".

It would have been more correct to give a non proven verdict in the OJ case.

The Defence did not win this case, the Prosecution lost it. Their job was to prove by evidence that OJ was the perpetrator, but they became emotionally entangled, used Opinion many times disguised as fact, and despite wrong items by the defence, sufficient doubt was created, to render what in fact was the only verdict that the jury could arrive at.

### A lesson

There is a lesson that can be learned here. It comes under the heading, "**Once you have learned the Technology, if you fail to use it in everyday life, you will become too enturbulated to do your job**".

So, take heed, your understanding of the Technology you use, is a powerful weapon. It must be used by you at all times in all phases of your life, not just in the counselling chair. Learn to adapt what you know and apply it at all times, in all areas, work, marriage, buying groceries, handling creditors, writing letters, everything you interface with. Read and understand Ron's Data Series, it is invaluable. Putting it another way, "Use it or lose it".

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Communication is a good thing. You can write to any author care of us, and we will forward the letter:

Box 78  
2800 Lyngby, Denmark

## Regular Column

## New Realities

by Mark Jones

### Miracles

**WHAT ARE MIRACLES?** To gain more insight a number of independents participated in a channelled talk and guided meditation from a channelled entity, Lazaris. Most of them had previously listened to Lazaris and felt they had gained useful new insights from him.

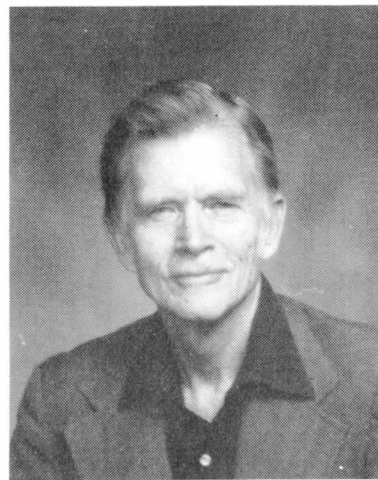
Sometimes we hear of miracles happening, but may doubt their authenticity. The common definition of the word, i.e., "an event that appears unexplainable by the laws of nature and so is held to be supernatural in origin," adds to its ambiguity. So not many of us are accustomed to going around looking for miracles. We are likely to categorize inexplicable events as only coincidences. In his talk, Lazaris offered an explanation of miracles and how they occur.

#### Introductory remarks

With all of the seemingly endless problems with what you call your future, some people may be frightened, feel powerless and hope for miracles to solve them. Yet hoping for some magical event to happen by chance is not the answer. However, by knowing more about the processes that are likely to produce miracles, the probability of creating them becomes much higher. Many of you have had some. By having more miracles your dreams can manifest with less struggle and have more impact and meaning. Without miracles your dreams may manifest but with much struggle. With miracles they will be more far reaching and profound. Your perception and conception, your feeling and knowing, and your loving and healing can become more vibrant.

In seeking miracles, many people do not know where to look or what to look for. Others do not really want to find them for various reasons such as:

A. Seeking them may be considered as a sign of weakness and desperation. "If you go look-



ing for them you're admitting that you're in desperate straits."

- B. They are so unpredictable. They don't happen on demand. They are so out of control. They are not empirical.
- C. People identify guilt with having miracles. "I'm not good enough; I don't deserve or I don't want to stand out and to be separate from my peers." Ego pride can also stand in the way, i.e., "It was my hard work, and I don't want to share the credit." So can the lack of self trust, "I don't trust myself enough to deliver miracles."

Miracles are non local. People believe that they have to go outside of themselves to find them. They don't know where to look. Some are looking for the big one that would cure their cancer or turn around their life. Some are looking for a substitute for processing, "I don't want to deal with my overts or inner child. I want a miracle." Or, "I just want to nestle in the bosom of the Goddess and have her bring me perfect love." Others choose to disclaim responsibility, i.e., "If God gives me a man or woman, I don't have to work at the relationship. So what if I don't want to communicate; God meant it to be."

Some are looking for miracles as a form of reward; i.e. "I have suffered so much. I deserve one. Look at all of the hardships I've had." Others are looking for confirmation, i.e., "I'm looking for God, Goddess, All That Is to give me a miracle so that I can believe."

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Regular Column — New Realities

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Of course the proof of divine power and love, referred to by channel as God, Goddess, All That Is, is abundance in life. They don't audition.

### What is a Miracle?

A miracle has several different components in a process that is ever changing. It is anything that happens beyond your expectations and imagination, yet there are components. It can be a stacking of coincidences to which we give meaning. It is a synchronicity, a paranormal event occurring outside of space and time which drops into space and time. As an example, the channel, i.e. the speaker, was suddenly awakened in the middle of a restless night by an attack of severe anxiety. Within moments the phone rang. The caller was his close associate, three thousand miles away in California, telling of a highly destructive earthquake that had just happened there. The awareness had occurred outside of space and time.

A miracle is the precipitation or surpassing or superceding, when the mind overrides the brain.

A miracle is a transcendent event. For example, you are in the hospital dying. You wake up and the sun is beginning to shine. You see light and something happens. You decide that life is really worth living. You begin to heal.

A miracle occurs when someone or something emits a frequency of vibration that meets another vibration and out of this forms a third type of energy or vibration. It is the energy of the "I" and that of the "Thou" creating a resonance and new vibrations.

It is the mystical choice that is more real, that is beyond space and time, and that is beyond fear and manipulation. It is a mystical choice that surpasses itself.

### The Characteristics of a Miracle Maker

1. They are confident of their spirituality, and have the wisdom to look beyond logic and reason without losing sight of it.
2. They use their crises and successes to become stronger, more powerful and tougher rather than using them as explanations to why they are weak. If they are evolved, they can

hold their strength. They have confidence in their spirituality.

3. They have the courage to currently seek the truth, and are willing to pursue mystery, the unfathomable.
  4. They have the courage to intensely pursue their passion and live it. Intensely, in this context means being in the moment. Having the courage to discover their patterns and how to use them.
  5. They are conscious of their spirituality and their physicality. They don't create a reality where there is anger. They don't live their lives to be non physical entities. They feel their emotion. They have the character to know their spiritual principles and fit them into the physical. They use their crises and successes to learn. They have passion with intensity. They tell themselves when they are giving themselves excuses. They are conscious of the qualities of a miracle maker.
  6. They have humility. They are open to the fact that just because something has been it won't have to be again. This also applies when everything goes right. Their attitude is along the lines of: "If I take responsibility, it will." They don't make things too real, but real enough or they won't change. They are certain, but not too certain, for if they are too certain, there is no room for miracles.
  7. They are reflective and humble. They know what their real intention is.
  8. They create the sacred pause and time for miracles realizing that a miracle can drop in anywhere at any time. They have sacred time to dig in the earth or reflect on the stars. They give themselves pause and time.
  9. They create love that is beyond their fears and their manipulations. If their fear is of total destruction, they feel the horror and intensify it. They recognize how they may manipulate to control their fear. They are afraid because they love so much. They go beyond their fear to reach the love and so on to mystical choices.
-

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Regular Column — New Realities

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**Techniques**

Techniques to enhance the probability of creating miracles:

1. Play with the possibilities and choices. It takes more possibilities to have power. While looking, don't limit them to a particular time or form. Be humble. Expand from the very worst to the best, i.e., if you look at the possibilities of dying or failing, extend them to expansive living and succeeding. As you extend the possibilities, you gain power.
2. Visualize your success cube, the dimensional boundaries of what you consider you can achieve. Put in the image of a miracle maker. Don't ask for permission or if it's O.K. It is your right; so ask for miracles; not just to be equal. Claim your right. Give yourself permission. Create the image. All of these fit into the love you can create.

Realize that there are no prerequisites to miracles, not even positive. There are reasons why you don't have them. You don't have to be a special type of person to have miracles. As you work with these concepts, you will be on a magical quest.

**Postscript – more data**

This channelled talk was followed by a deep guided meditation to enable each person to enhance his or her attunement to creation miracles.

Lazaris gives some seminars in the evening for four hours on which tape recordings are made

for sale. Some seminars cover periods of two days and evenings, and other four days and evenings. These generally follow a format of a stimulating talk, followed by an allowance of and blending of spiritual energies, and then guided meditation in which the participants actually do the steps to create or enhance the particular abilities and insights covered in the seminar. These often produce significant insight of great depth.

Concept Synergy, which sponsors all of Lazaris' seminars records the evening seminars including the meditations on both sides of two 90 minute cassette tapes. These tapes are made available and sold to the participants and the public with the understanding that they are not to be resold. For readers who want to hear one of these tapes on a particular subject to determine their interest, I have a library of them, and can lend a set of the two tapes to readers who want to explore a subject in order to become familiar with the viewpoints and the deeply revealing exercises of this particular source. These tapes will be on loan and will have to be returned in a month. To get a copy of the list of titles which are available, send one British pound to Mark Jones, P.O. Box 39422, Los Angeles, CA. 90039 to cover cost of making copies of the list and air mailing it to you. Or write to Concept Synergy, P.O. Box 3285, Palm Beach Fl. 33480 for two tapes. Cost about \$25 + shipping. □

## Address changes

We have been notified of the following new addresses:

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□

# Expansion Experiences

By James Moore, England

I INVENTED THE TERM expansion experience about a week before writing this. I hope no one else is using the term for something else. An expansion experience is one where one has grown beyond what one has regarded as normal. Of course I am referring to the spiritual and mental plane. This is not a polite way of referring to obesity (fatness).

## Peak experiences

I recently made a new friend (Thom Pearson – through Internet). He had had a brief experience in the church (about four years ago, where he got marvellous results from objective processes, and later a big disappointment). He told me about peak experiences which had been described by Abraham H. Maslow<sup>1</sup>.

My understanding is that peak experiences can vary in intensity and at the highest level are on the borders of being overwhelming. Thom gave the example of an ordinary working class mother looking at her family eating breakfast and being filled with joy, understanding and love to such a degree that she was nearly in tears. Peak experiences can happen any time. They would probably be more common with scenery, sunsets, music. And they can occur to anyone (though apparently not everyone gets them). Thom described how as a young boy he looked over a valley from his home to a blacksmith striking an anvil, and seeing the hammer fall and hearing the sound a moment later and being filled with the joy of it. It seems to be a state of high understanding, compassion, ARC.

Apparently Maslow emphasises that although peak experiences can occur in connection with religion, religion is not a necessary condition,

and indeed in studying them one should ignore the religious aspect.

My suspicion is that cults and religions, knowingly or unknowingly, use peak experiences to 'sell' their ware. Get them hooked with a peak experience (and I suppose one's postulates have something to do with it, so you can get someone to unknowingly postulate a peak experience, by getting them to think that something wonderful was about to happen). And then if they don't get more peak experiences (and that could be because the cult environment was somewhat depressing), tell them that is because they have not behaved themselves properly.

In view of the next paragraphs, I asked my friend whether there was any disadvantage with peak experiences. He comm lagged a bit, then said something in the direction of: "Well, no, not really, unless you could call a relative inactivity and satisfaction with life a disadvantage".

## Ascension experiences

I have recently also run into the subject ascension experiences, in communications from the Institute of Applied Knowledge, USA<sup>2</sup>. Apparently these are a slightly different kettle of fish. Though an expansion is involved it is more in the direction of doingness. The cases quoted where trained scientologists who created large chains of Missions. This was in the 60s — one case was quoted where there were nearly 100 class VI auditors under this person with the ascension experience. I have known about large Missions in the States (they were taken over, or perhaps better put, destroyed, by the church around 1983). I have also wondered how one could create and run such a large organisation

1 See for example his book *Motivation and Personality*, Harper and Row, 1954/1970.

2 Institute of Applied Knowledge, 3330 Earhart Drive, Suite 213, Dallas, TX, 75006. ☎ (214) 404-8125, e-mail: paradigm@pic.net

when church scientology was so stressed and lamentable. An ascension experience will give a great expansion in memory, energy, drive and organizational ability.

The data I have is that ascension experiences have a down side, unless handled. This seems to go in the direction of aberrations being magnified, together with abilities. Thus, for example, if a service fac has not been handled, that service fac is liable to be keyed in and dramatized with great vigour. This would be destructive to all concerned.

### Other expansion experiences

Labelling is a 'bad thing'. Categorising is a 'bad thing'. Listen to Ron's wrath at the medical profession for naming and categorising! I think that we are talking here about something higher (on the know to mystery scale) than words. And that there is a gradient involved. Or better, that there are no two expansion experiences that are alike. That there is a lot more here than meets the eye.

### Be, do and have

It looks a little as though peak experiences are concerned mostly with beingness, while ascension experiences have to do with doingness. We could ask whether there are expansion experiences to do with havingness. Perhaps King Midas' experience was a havingness expansion experience. In which case it is perhaps better not to research that line further.

□

*This article was submitted to Thom Pearson, the inspirator for the Peak experience part, and he wrote the following:*

### Notes on the peak experience

Understanding seems to be the keyword.

There is always a strong feeling of affinity. Sometimes so strong as to be a feeling of identification with whatever has triggered the peak. A peak triggered by music isn't just listening, it's not something outside or apart from me coming in through my ears, during the peak my mind/body/being becomes the music.

Reality is definitely involved. This is difficult to describe. During the experience everything feels more real, more true, more pure. I would say I am more in the here and now, not applying learned responses to experience but experient-

ing whatever it is as a unique phenomena. Watching the sunset. Not just another sunset, very nice but nothing special, but a unique event in the universe, there has never been and never will be another sunset like this one, this is here, this is now, this is real, this is awe inspiringly beautiful in it's here and now uniqueness. Who was it that said "words are a poor tool"?

Some would classify this as an aesthetic response, but it's more than that. It is more real than everyday life because it's not flavoured by similar past experiences or by everyday trivia, cares, worries and distractions. Imagine never drinking pure water, because you have always been given different flavoured squashes to drink and you have come to believe that this is normal, that the stuff comes out of the ground from different wells in different flavours. That's the way normal everyday life seems in comparison, everything is flavoured by something else, these added flavours interfere with the direct perception of what is really there. The peak experience takes away these added flavours, the distractions, and you experience life — as it is — here and now.

It is the ultimate in communication. There is a direct understanding which surpasses words, people think that when they say "It was a beautiful sunset", that they have communicated something. Here's a little exercise. Try to communicate with words what coffee tastes like. I think you will get the point.

### Strength of experience.

You are right in saying that they vary in intensity, but I feel that overwhelming is a misleading term. It can be physically overwhelming in that during particularly intense peak experiences one becomes incapable of action, but on the mental plane the effect is completely opposite, the more powerful the experience the more powerful the being feels. It is the total opposite of being overwhelmed. Being overwhelmed implies being effect, whereas the peak experience gives one the certainty that one is in control, that one is cause.

### Re: Be, do and have.

I feel you are right in saying that these are primarily beingness experiences. There is certainly no feeling of needing to do anything, quite the

opposite, there is a feeling of "let be", a feeling of no action wanted, needed or necessary. Havingness I am unsure about, so I shall not comment at this time.

### Drawbacks and disadvantages.

There is a temptation to dedicate ones life to the pursuit of peak experiences to the exclusion of all else. There have been various times in my life when I have seriously considered joining a monastic retreat simply to escape from the distractions of life which make the peak experience elusive. However I feel retreat is the active word here, it's a retreat from life. Life in a monastery could be relatively safe and cosy, secluded from the distractions of the world, but it is a retreat, a running away and hiding. It would be a mistake for me to go into a monastery, I want more life not less.

Buddhist teaching differentiates between the Pratyekabuddha who achieves enlightenment and passes on to Nirvana, and the Bodhisattva who, having attained enlightenment remains on this earthly plane to help others towards enlightenment. I would like to propose a third type of Buddha, Playtimebuddha, who sticks around just for the fun of it.

There is also the danger of not acting to avert disaster. During the peak experience one feels that "everything is for the best, in this best of all possible worlds", this gives a feeling of "let be", which can result in non-action. An example of this would be contemplating the glory of a forest fire while it is approaching your town. There is also the feeling of guilt following the result of this non-action.

### Finale.

It feels true to say that when I am having peak experiences regularly that my life is somehow on track, that everything is right with me and with the world, that everything is as it should be and that I should not attempt to change anything, or try to force anything to happen. I should just "go with the flow", the whole of life is a non-interference zone, all I have to do is experience it.

When I am in a period when I am not having peak experiences then I have to make changes, I have to sort out whatever is wrong, I have to force things to go right.

□

*We also sent a copy to the Institute of Applied Knowledge and Helen Geltman wrote back:*

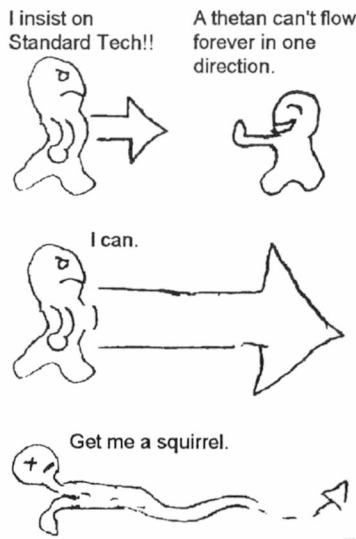
Mr. Moore has pretty much misduplicated every thing ... I must say I certainly could not make head nor tail of his writeup, very confusing.

The basis of an ascension state is that it contains regained truth, knowledge, mastery, competence skills, the willingness to take charge, the willingness to take greater responsibility and a power position, effectiveness, vastly improved statistics in life and extremely high mood levels.

When you are affected by an Ascension Experience, you move into a higher self. In most cases you move into a state of *masterfulness*. This state is very empowering, and is a time that, as a spiritual being, you occupied much more space than just your body. An awareness of yourself as having a position of masterfulness with god-like abilities and having tremendous powers.

This is where the trouble begins, for as well as unlocking the god-like powers within you, you also unlock the negative side of your powers. This is the two edged sword effect of empowerment and ascension. It is a two-edged sword which has effectively booby-trapped all empowerment and ascension transformational practices.

□



# The Acceptance Perspective On Clearing

By Allen Hacker, USA<sup>1</sup>

*After Allen sent me this article he wrote: As I thought more about the meaning of your question, I realized the underlying reality of a nagging sense of discomfort I have had for well over a year now. Acceptance is very different from scientology, but if I use similar terms or redefine the same words, I make the differences difficult to see if the reader is an exScn. However, with his permission, I have retained the old article, merely adding the two alternate terms he is using. Ed.*

A THEORY OF CLEARING must discuss exactly what is being cleared.

This standard has two parts: the thing to be cleared away and that which remains when the clearing is finished.

The Acceptance Theory of Clearing addresses both of these. In Acceptance, these items are *disorientation* (the thing to be cleared away) and *the individual* (that which remains when the clearing is finished).

## Disorientation

The individual goes through existence defining things for itself. It does this as a natural function of the purpose of life, which is declared in Acceptance Fundamental #4 to be

*Mystery-Discovery-Surprise-Delight.*

When the definitions and labels assigned by the individual are correct, there is no problem. Things are seen as they are, and truth, in that sense, prevails.

However, when the definitions, etc., are incorrect, they form the basis of disorientation. Things are seen as something other than what they are. Thus truth, here, does not prevail. We call incorrect definitions *misunderstandings*. We call the things which are or can be either understood or misunderstood, *objects*.

There is a hierarchy of objects which can be misunderstood. At the bottom of the list might be physical objects. In the middle would be ideational objects, such as communication from others, language, and philosophy. At the top is the AEthereal — the self. Self includes one's relationship as part of that which is life and creates the world of experience.

Therefore, the essence of disorientation is misunderstanding, and the epitome of misunderstanding is the compromised self-image.

## The "True" Self

The Acceptance Fundamentals describe the individual as an individuation or conceptual subdivision within the general consciousness that is and creates life itself.

We call the general consciousness the AEther, and we define the individual as a viewpoint-specific concentration of consciousness within it. So an individual is the AEther selecting and assuming a viewpoint and persona through which

1 Allen is a mid-40's American operating a Management Consulting firm implementing the principles of Acceptance as a mission to the business community; Speaker for Acceptance; former political activist, party manager and candidate; former construction contractor and casino manager; "Founding Scientologist" until 1979-80, "when I declared the CofS to be in Treason". Acceptance is a life philosophy. It has its history in several pre-existing schools of thought, but is based primarily on a series of life-changing realizations. Acceptance is supported and disseminated through an independent Trust organization called Acceptance Services Center. Allen, its Speaker, can be reached on internet at allen@asc.org, or via mail at P.O.Box 390696, Mountain View, CA 94039, USA. This article and Allen's book may be found on the WorldWide Web at <http://www.asc.org>

to express and experience a perspective. The individual perceives itself as having certain qualifications and capabilities. The sum of these is the self-image.

Both the individual and its experiential reality are manifested from the "fabric" of the AEther. Thus the individual is a facet of that which "creates" itself and all of existence, and possesses an innate endowment of the capacities of the AEther. The endowment is mutable (Liable to change, inconsistent), and is determined "moment-to-moment" in gratification of the self-image.

### The Prime Paradigm.

The Fundamentals define the capacities of the AEther as **Consciousness, Volition, and Intention**. We call this The Prime Paradigm.

**Consciousness** is self-referencing awareness; it includes vision, thought, perspective, and experience. Because all "external" reality is actualized from within the AEther, the term "self-referencing" includes what appear to be external objects.

**Volition** is the power of decision and naming; it includes will, choice, and purposefulness. It is by way of volition that the experiential reality of space, time and action is generated.

**Intention** is the projection of self into objectivity. This is the function by way of which the (AEther as the) individual poses an apparently physical universe within which to play out the experience of pursuing the purpose of life.

It is through the exercise of the components of the Prime Paradigm that all powers are manifested, each different power being a unique combinational allocation of those components.

Thus the individual is nothing less than the Creator extended into personhood.

Anything in the individual's self-image that is inconsistent with this description is evidence of misdefinition and will cause disorientation.

### The Effects of Disorientation

When the individual attempts to function through a compromised self-image, it experiences limitations and perversions of ability that are consistent with that self-image.

Where the self-image includes being a failure, failure manifests. Where it includes disability, a corresponding impotence follows.

Yet the worst aspect of the compromised self-image is the hidden pain of lost integrity — the individual does not feel whole and pure because it knows subliminally that it is not what it is presenting itself to be. Accordingly, the individual does not consider himself deserving of success.

The manifestational experiences of the effects of disorientation are *frustration* and *upset*.

### Acceptance Clearing

In its natural state as the AEther, the individual knows everything.

Therefore, it believes that, in spite of the "Mystery" component of the purpose of life, it should know everything.

Because of that belief, the individual resists the existence of any object that it does not understand.

Thus, "OORs", *Objects of Resistance*. An OOR can be anything or non-thing, however elemental or complex, no matter how large or small: ideas, colors or shades of color, smells, automobiles, people — the list is endless

*AxClearing* (renamed *Semantic Adjustment*) is the action of directing the individual's attention onto its OORs so that its resistance to them is terminated. This is done through the application of an intricate set of prepared questions to a condition, the Domains (spheres of influence in life), or to the elements of the Prime Paradigm. Upon the termination of resistance, the individual recovers full awareness of the object as-is.

The individual may not now consciously know everything possible about the object, but it no longer has it misunderstood because the misunderstanding is exposed and inspected as a matter of course during *AxClearing* (*Semantic Adjustment*).

The former object of resistance and everything about it, including any remaining misunderstanding of it, are reclassified from "unacceptable" to "accepted". The individual then either decides to gain an understanding of the object or to let the object remain not understood.

With each termination of a bit of resistance, the individual recovers increasing amounts of the attention it formerly had attached to the now-cleared OORs.

### **The Value of Being Clear (new name: Lucid)**

A fully "Clear" individual has an awareness of itself as a personified manifestation of the AEther itself, and functions as just that. It has a full aspectual endowment of power — it is the Prime Paradigm personified into the role of the moment, and it pursues its allocation of life's endless combination of mystery and discovery with an unbridled enthusiasm, seeking mastery in all things as a matter of course.

Because the term "Clear" has been used in previous endeavors which defined it differently than it is defined in Acceptance, we qualify the term by adding to it a modifier, Ax-, that identifies our particular "Clear" as being an Acceptance Clear. Ax is the official abbreviation for Acceptance.

Thus the term, "AxClear", pronounced either "A — X — Clear" or "Acceptance Clear".

The AxClear recognizes every other being and object as simply an alternate version of itself — that is, the AEther "being" those others as well as itself. Therefore, the individual has a natural tendency to recognize the mutual causation of all parties involved in an experiential interaction. Accordingly, the AxClear does not cause effects it cannot personally and willingly experience from the perspective of being any of those other participants.

The AxClear knows what and who it is, and understands life as the multidimensional and infinite manifestational playground that it is.

Thus the AxClear experiences each object in the play of life, whether physical, ideational, or AEthereal, whether tool or reward, success or setback, as fun, as interesting, and as yet another thing to understand and celebrate.

### **The Degrees of AxClear (Lucidity)**

We posit five AxClear Degrees.

**AxClear 0** This individual is sufficiently disoriented that its existence is disrupted by unwanted negative conditions.

This is the usual person on planet earth, including the vast majority of people who consider themselves relatively happy.

This Degree is numbered 0 because it is actually a most unclear state of being.

**AxClear 1** An individual who has no unwanted negative conditions disrupting its existence.

This Degree is achieved, where it did not exist before, through the Condition Assessment, a set of conscious attention-directing question that guides an individual in discovering the underlying factors that manifest as unwanted circumstances.

**AxClear 2** An individual who has achieved certainty of self as a valid Spiritual Being.

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This Degree can be expected to manifest at some point during the administration of the Domains Assessment. The Domains Assessment is the application of the Condition Assessment procedures to the various divisions of life activity.

An individual at AxClear 2 normally feels both elevated relative to the world in general and fully involved within each cleared domain as the Domain assessment progresses, and finally, within all domains.

**AxClear 3** Certainty of self as an operating aspect of AEther.

This Degree can be expected to manifest at some point during the administration of the Prime Paradigm Assessment. The Prime Paradigm Assessment is the application of the Condition Assessment to the several aspects of the Prime Paradigm.

Note that an individual who has achieved this Degree of AxClear no longer has OORs, stuck attention, or ongoing resistance to anything.

This Degree may have been achieved by an extremely rare few.

**AxClear 4** Operating with full spiritual abilities as personified AEther.

This Degree can be expected to manifest at some point during the individual's practice of the Ability Exercises. The Ability Exercises are designed to facilitate conscious mastery of the elemental abilities described in the Prime Paradigm.

Note that this degree has not yet been achieved by anyone.

Reference:

Mind Matters — how thought becomes reality, pp. 33-61, The Fundamentals Pocket-sized paperback, 76 pp (ASC/ BlueFlame Impressions, ntc.: ISBN 1-884318-00-2)

[Note: First Edition sold out; Revised Edition at <http://www.asc.org> on Internet].



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# Power of Choice Procedures (1)

Analyzed in Terms of Flows — A New View of Stuck Conditions

By B. Robert Ross, USA

I DEVELOPED what I call Power of Choice procedures from experience of what worked plus theories of why they worked. It has been extremely workable, in my hands, but not learnable by many other people. Those who had trouble learning it called it too complicated. I agreed that it was complicated and justified its complexity by saying that a complex problem needed a complex solution.

Exactly the same complaints, i.e. "too complicated", have been voiced by psychotherapists trying to learn Hubbardian style procedures. But, we who have had years of training, no longer think that what we are doing is complicated. We no longer consider the eight dynamics, the tone scale, the auditing comm cycle and hundreds of individual bridge processes as complicated, they are merely the usual.

I used to respond to complaints that my procedure was complicated by saying that the complexity of my procedure was required by the degree of complexity of the mind.

Then Ralph Pearcy made the same complaint. But, Ralph also wrote, "it seems you are using a plus and minus, push and pull approach to problems, perhaps based on GPM running".

That remark gave me a focus, so I sat down and tried to describe in terms of flows, what it was exactly, that I was doing.

I objectified my procedure by making a picture and it slowly became obvious to me that I had not communicated that I was handling pairs of ridges, not single ridges. And that the complaints I was getting were because my friends were picturing only single ridges when the mass being handled actually consisted of pairs of ridges.

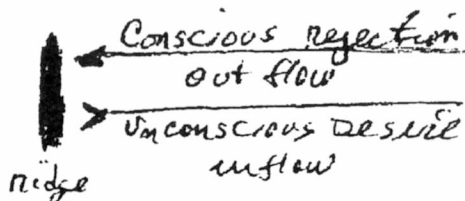
For example, client complains of being "miserable". I ask for the extreme opposite of "miserable" because somehow I perceive an additional mass that needs to be named. The client then names the OPPOSITE TOPIC, "miserable vs. deliriously happy".

Instead of just working on the TOPIC "miserable", I choose to work on the pair TOPIC vs. OPPTOPIC, "miserable vs. deliriously happy".

If we draw this out, we see the picture below.

A full write up of POC procedure \$ 70 US plus air postage outside of US, includes one hour of processing or advice on the phone or in person. Bob Ross — P.O.B. 91849, Pasadena, CA 91109, or call me (818) 357-9115. *This article continues in the next two issues of IVy.* □

TOPIC  
Miserable



OPP TOPIC  
Deliriously Happy

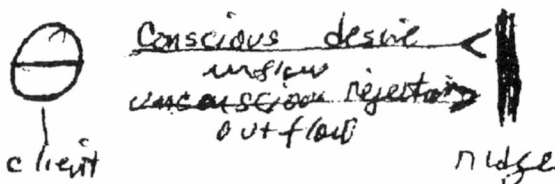


FIG 1. Logical Model

# It Still Might Happen

By Hubert Spencer, England

THE EARLY HISTORY of scientology had its ration of 1.1 (covert hostility) characters, who ran away with an org, or the money in the till, or destroyed the spirit of the org in some other way. Of course it was hushed up, but I can remember a fellow who as an HPA instructor made a rather young student pregnant, then when he was no longer staff, started a company to produce an anti-gravity device, the capital of which went mostly to his wages until the firm folded up, and then when he was pretty discredited in scientology, came to write a book telling of the terrible things that happened in scientology (some of them true).

Unfortunately things like that can still happen. Rather a pity because the valuable final products of scientology are very much needed in this world, and people who have been associated with such a person tend to become rather inactive.

Part of the problem is that although the behaviour of a low toned person is very well described in one of the fundamental textbooks of scientology, *Science of Survival*, it is so difficult to believe about a person one is actually talking to. Especially so when that person, as usually happens, displays a very persuading social tone level and beingness. The guy (or girl) does not keep a promise, but he or she is such a nice person, and the excuses are so convincing.

## Example

Of course the camouflage of this somewhat destructive person varies enormously, but imagine this for a made up example. The person has an impressive background, perhaps even a title, like professor. Research might reveal that he lost his professorship through circumstances which needed to be hushed up. But then his face and manners are so nice that it would not be nice to investigate his background. He talks a lot about himself, of how good he is, what good things he has done.

He (or of course it could be she) makes sure not to get onto org staff, or a place where one's

income is pretty poor, but stays on the sidelines. Perhaps sets up some scheme for selling something on commission so that org staff can make money for their bridge. But somehow the commission does not seem to get paid — there seems to be some lack of promptness and efficiency which you expect from the person who is high up on the tone scale. Things go slowly, except for rosy pictures of the future and reasons why things have not gone quite the way you would expect from a high tone capable person. As time goes by, one sees new schemes promoted which will bring him in money and produce a marvellous project, but the astute person notices that the earlier projects seem rather to have fizzled out.

It turns out that most of the things predicted for the lower levels of the tone scale come to pass. What also comes to pass is that the people associated with this person come down the tone scale. They are less active, less sure of themselves, less sure of scientology. And since the sort of person I am thinking of has often quite a wide influence, a whole area of scientology activity can die. Horrible thought!

It can of course be handled. And of course it can be prevented. Continue to communicate out, to work for personal goals, and cooperate in group's goals we can also make our own. But at the same time hold your eyes open for actual products from people. Actual promises and expectations fulfilled. Genuine ARC as opposed to the 'phoney' type one can begin to recognise in a low toned person.

I hope that scientology outside the church will continue to be a stable source of assistance to many people, and increase its influence on a gradient the world outside can tolerate (the right gradient). And I suppose the two things that could stop this happening are lack of knowledge of the real fundamentals of scientology, and lack of watchfulness for the effects of the low toned person with a high social tone level.

□

*Thoughts Inspired by ...*

## ... Dennis Stephens' "Ron in the 1950's"

By Britta Burtles, England

AFTER READING the article I had an uncomfortable feeling — like wearing a dress on that does not fit well. So I decided to look into it.

Dennis said on page 10, *IVy* 22: "Ron did not experience people: when he was listening to somebody or talking to them, he confronted the person" — "...When you experience things, you know them,..." — "Evidently, Ron did not address himself to that." — "...it was a weakness of Ron. He never really experienced anything, but he confronted one hell of a lot."

This took me by surprise, as I cannot imagine a more efficient and quicker way to arrive at experiencing and knowing another person than by first confronting him. Confront is an imperative precondition. It is the foundation on which experience rests and through which it further expands, deepens and grows into knowledge.

The Oxford Encyclopedic English Dictionary states among other definitions for confront: "set face to face" and "meet or stand facing"; in LRH's words: to be there and face comfortably. Add to that the willingness and ability to listen, as he did so well and recommended us to do, mix it with a good dash of affinity and you get to really duplicate and experience people and end up knowing them well.

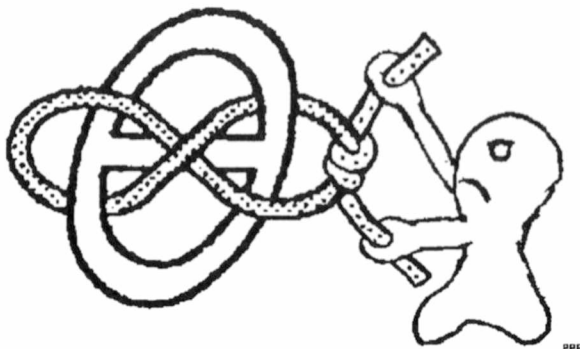
When LRH confronted someone, he cannot have failed to experience and know that person. And

from what I have heard, there are not many people who confronted, duplicated, understood and thus experienced and knew people better than Ron did. Dennis himself described this in his article "Ron comes to England" in *IVy* 18 where he says on page 27, "...When you were in session with Ron something would happen, some mental scene would occur, and he would come in and say: 'What is happening?' Ron would know it, would spot it straight away... ..Ron knew the slightest change in the session, he was on to it... .. he had that ability, could determine the slightest change in the pc..."

As I see it, Ron had this ability because he was able to 'experience' the other person.

And this in-depth knowledge of his fellow human beings enabled him, with the assistance of many friends and followers, to put together that powerful tool for help and progress, the auditing tech.

Ron saw 'confronting' as a vital and basic prerequisite to finding out about and dealing with people. That is why he placed TR-0 in every practical part of every auditor training course. He knew that the better the auditor's confront of his pcs, the better he would understand, know and help them. □



PPP

## OCA/APA Test

By Barry Fairburn, England

I WRITE WITH REGARD to the recent articles on the C of S's personality assessment (IVy 22, page 20). My first contact with such an assessment was at the London Headquarters in Notting Hill Gate in July 1955. At that time it still had its original name of "The Arizona Personality Assessment", and the copyright belonged to Julia Salmen (né Lewis). The term "American Personality Assessment" was adopted later.

Then as now, these were two hundred questions divided amongst ten traits. Later some alterations were made to the names of the traits. For instance trait F — Aggressive vs. Submissive became Trait F — Capable vs. Incapable. But the traits were in essence the same.

Although valid and usable, some of the questions or their wordings didn't fully suit the British culture, and Ray Kemp's version was a welcome improvement. This was the OCA.

Another change even later on was in the display of the graph. The two grey bands around the mid score area lost their straight edges and took on the shape of peaks, valleys and plateaus. This was an improvement in place of the "generalisation" represented by arbitrary straight demarcation lines.

Also at that time, a Reliability of Answers Test appeared perhaps originally from South Africa. For my own uses with people I preferred to adapt or alter this test very slightly so I could display it as an additional; trait on the OCA graph.

All these tests and assessments later fell into disuse and when later revived these last two developments seemed to have been forgotten. I still prefer to use them however.

In the 1950's and 1960's the free introductory Personal Efficiency Course could produce some

notable key-outs and consequently good graph changes. This was especially true when the Socratic method was used to draw insights out of students. Very occasionally a huge key-out would occur. In my opinion, at the time, this was due to the realisation that answers to life's mysteries did exist and could be obtained. A "defeat", "frustration" and "no hope" was blown. Actually *getting* all the answers the individual wanted (i.e. cognitions) was of course a later step likely to be frustrated.

In the 1960's I bypassed the Org and purchased the OTIS IQ Test direct from the publishers Harraps. The IQ was arrived at by adding sixty points to the number of correct answers. There were eighty questions so that gave the test a ceiling of 140 IQ points. Scientology however, for mysterious reasons or perhaps just plain old misduplication of the publisher's and author's instructions preferred to add sixty points if testing a woman, and seventy five points if testing a man. Therefore the latter would sometimes be ascribed an IQ of 155 which was never the designers intention.

Another test I still have from the 1950's is an Accident Prone Test. In principle an interesting and useful test, it wasn't as well thought out as the other tests. But with some modification I found it useful. Another test the C of S had was a Tone Scale Test. I did obtain the "questionnaire" but not how to mark it, though I know the principle behind such marking of the test.

In the less regulated, more pioneering days of the 1950's and early 1960's I used tests and assessment as a procurement tool, as well as with pre-clear intensives when working as a lone field auditor. In those days, like the newcomer to a Personal Efficiency Course, whether justified or not, hope and faith in the future of the tech was a great key-out factor. □

# The Story of S & D

by John McMaster

*The following appeared in The Free Spirit December 1990 Vol VII, issue 4.. IVy Ed.*

*The "S & D" process is an important scientological procedure which addresses an individual's particular vulnerability to another's malicious or supposedly malicious intentions. It is indicated when a participant repeatedly loses the acknowledged gains they have already had from processing, or behaves in a highly unreliable manner. ("S & D," stands for "search and discovery")*

*This is the story of the development of that procedure, with some profound insights, by John McMaster, and is reprinted from The Heretic, Issue X. (See "Bon Voyage to John McMaster" in the Free Spirit 90.) — Hank Levin: (editor, The Free Spirit).*

□

I WOULD LIKE TO DISCUSS the development of S & D for the implications it had in the subsequent development of scientology technology. Had it not been designed the way it was, things might have gone a little differently.

Late summer, 1965. The message read: "Ron wants you to bring six of your best review auditors to his office at quarter past five today, and would you get it all organized?" When we were all there, he said that he'd gotten us there for a specific reason, and the reason was to evolve a particular process which he wanted to call "Search and Discovery."

Now, in the processing that we were doing then, which was mainly the power processes and power plus, we were getting some cases moving magnificently fast, others sort of medium, and some cases moving very slowly.

He said that there must be some factor that was sort of impinging on these cases that were moving slowly, and this process was to be called Search and Discovery simply because it was to search for that which was impinging on the slow

gain case and the no case gain, to search for that and then discover it.

And he wanted us to evolve a technology whereby this could be done effectively.

## Our job

We got together and decided that it would be a good idea to have a listing process to start off with on the search side of it, and then we would discover an item.

We decided the listing question would be something along the lines of "Who or what is causing difficulty?"

We made a list and then we'd get whatever the item was, and then put the item into a Represent ("Who or what would item represent?"), and then list away. If the item on the first list had been a person, one blew the charge off that person by getting the Represent out of it.

And on this "Who or what would item represent?" the PC invariably found a "What" in relation to his own behaviour or his own conditions of existence that got restimulated by the actions of the other person and caused what appeared to be the symptoms of a "Potential Trouble Source," as it was later called.

It was something that the person had in his own makeup, his own behaviour pattern, his own mental mass, that had a sort of magnetism for the behaviour of a certain person.

The other person did something, and this particular thing, in the whole pattern of the PC, would cause an upset and prevent the PC from looking as clearly as he or she might look, from wanting to win, from doing whatever one was expecting the person to do.

## Our results

So we ran this listing process and the represent process, and we got what we got, and took the results to Hubbard. And as I said, invariably it was a "What". And you can't declare a "What"

that exists in the magnetic field of the PC to be a suppressive person.

There was a tremendous improvement in the PCs because they found out that in actual fact, when they were so-called "being the effect" or "being suppressed" by someone else, it was because of themselves and something that they had that had compelled them to become the effect of the other person's behaviour.

But there was another thing some of them found out. Some people found out that in their behaviour patterns they did things and behaved in such a way that they compelled the other person to commit suppressive acts towards them.

For instance, here's me. And, not during the auditing session but in my everyday life, I am doing something with a regularity that compels another, who also has something in his magnetic field that my behaviour restimulates, to be suppressive towards me, and I am in actual fact causing it.

So there were two aspects that people began to find in this auditing:

- 1) they had something in their own space that got restimulated by another person's behaviour, and when they found that and blew it, they no longer were the effect of that person's behaviour; and
- 2) they were unknowingly doing something that was compelling the other person to act suppressively towards them.

And everyone run on this process, with the listing and the represent, had far more case gain than is gotten from running up to the ethics officer and disconnecting from a so called suppressive person.

We were really thrilled, because these people, immediately after having had this kind of S & D process run on them, moved magnificently on the power processes.

### **Ron's response**

We took the results to Hubbard, and he kind of hemmed and hawed and told us it was a little bit long-winded and we could do it faster another way. Eventually he changed the thing down to: "Who is suppressing you?", and it had to be a person. And when that person was spotted, the PC had to go to the ethics officer with the folder.

The ethics officer then had to find out whether the person would "handle or disconnect", and in most cases the ethics officer decided of his or her volition that the person was incapable of handling and compelled the person to disconnect.

Now if you look at the history of scientology from that point onward, late summer-autumn of 1965, what was happening?

Suppressive people were becoming a reality and the ethics officer was becoming an absolute necessity in any organization in order to safeguard your technology.

Well, nothing can safeguard technology better than perfect auditing. If you take the process and audit it perfectly, your technology is established.

Having this via of darting around the corner to the ethics officer just gives the auditor an out. If he can't quite manage the PC or he can't quite manage the process, or he can't quite manage putting the two together, he always knows he can say "Well it's OK; if I can't quite manage this then it'll become an ethics matter."

When a person was not moving as quickly as the person ought to be moving, they then had to have this S & D process, and then automatically it went onto ethics lines.

So then standard technology was very much involved with ethics; you couldn't have standard technology without an ethics officer to handle these particular situations. So the suppressive person became a reality and the ethics officer became an absolute necessity in order to have the tech working and standard.

### **The result**

So now the PC disconnects from this "Who" the ethics officer regards as a suppressive person, and yet still intact is the "What" that predisposed the suppression in the first place. So the PC is still vulnerable to suppression.

He disconnects, has a bit of relief, and maybe until the end of that auditing intensive the PC is free from the impact of the other. But within the makeup of the person, that which predisposes the PC to being suppressed is untouched.

And the overt act of disconnecting from another, blaming another for one's own inadequacy, and

the fact that one has this predisposition towards suppression, compounds the felony.

The felony of whatever one has done that makes one vulnerable or predisposed is still there, and that is compounded by the disconnection, which creates a heavy ARC break perhaps not only with the person being disconnected from, but with all the people to whom that person is connected.

So now you have the compounded felony. That thing which had come into restimulation in the auditing that should have been run out right there and then, is now being covered over by another overt act, the act of disconnection. And what does that do? It causes the prolongation of that condition which predisposed the PC to suppression in the first place.

S & Ds, such as they are run now, do not give permanent relief or release from anything. What they do is prolong the agony of potential suppression. So far from setting a person free, they are in actual fact burying, and therefore prolonging the condition that predisposes and precipitates the suppression.

This "standard technology" is in actual fact ruining the whole potential of our aims and goals and purposes, because it is pressing out of sight that which we were fortunate enough to have surface, that thing that is predisposing the PC to feeling suppressed.

### **Suggested procedure**

It is a very healthy sign when someone you are auditing suddenly has problems. So they say they're not making gains. So what? This indicates to you that something is in restimulation that prevents them from making gains and achieving their goals. This means you've got something right there and then, right at the surface, ready to be handled.

So you can do an S & D, but I suggest that you do it the way we did it originally, before it was changed to a "Who?" You might get this thing which has come into restimulation on the first listing, in which case it's gone. If you have to put it into a Represent list, well, you'll get a whole lot there.

Now, I didn't do this at the time, but it seems to me that you could then put in a third question if

you do a represent out to another item and you still haven't blown everything.

You could say, "Now, how do you use so-and-so to make yourself vulnerable to suppression?", or a question of that nature. Then you have removed the predisposition to the suppression because that which was in the magnetic field of the PC that enabled the suppression to happen will never be there again, unless the PC puts it back. But it won't be the same one; it'll be another one.

So I hope this sheds a little light on the way an S & D could be run that could give gain for all time, rather than this temporary relief by committing an overt act on a fellow being on this planet at the same time as one is. It's not always such; sometimes one disconnects from people out of another time.

### **The reality**

However, this is just a vast Q & A with reality. The reality is that somewhere in one's makeup is this predisposition to be suppressed, and when it is precipitated one behaves like a potential trouble source. So, get out what's in restimulation and remove completely and forever the chances of being suppressed in that particular way.

That is how we started out on Search and Discovery, and how I feel it could be done even now. It's not too late, for Heaven's sake! And we could get in, and do the job properly. □

## **English Conference**

A conference was held in England on October the 28th. There were 42 participants including people from USA, Australia, Germany and Denmark. It followed the format of earlier conferences (see IVy 22, p. 29). One participant remarked the great ARC present seemed more mature than previous conferences. On the following day there were a number of smaller meetings. The next conference will be on Saturday, the 18th of May 1996. Why not plan to combine this with a holiday in London (if you are not a Londoner!) Write to Michael & Ewa Manius, 76 The Fairway, Wembley Mddx, HA0 3TJ, England. □

## Lessons From Geese

**Fact 1:** As each goose flaps its wings it creates an "uplift" for the birds that follow. By flying in a "V" formation, the whole flock adds 71% greater flying range than if each bird flew alone.

*Lesson:* People who share a common direction and sense of community can get where they are going quicker and easier because they are travelling in the thrust of one another.

**Fact 2:** When a goose falls out of formation, it suddenly feels the drag and resistance to flying alone. It quickly moves back into formation to take advantage of the lifting power of the bird immediately in front of it.

*Lesson:* If we have as much sense as a goose we stay in formation with those headed where we want to go. We are willing to accept their help and give our help to others.

**Fact 3:** When the lead goose tires, it rotates back into the formation and another goose flies into the point position.

*Lesson:* It pays to take turns doing the hard tasks and sharing leadership. As with geese, people are interdependent on each other's skills, capabilities and unique arrangements of gifts, talents or resources.

**Fact 4:** The geese flying in formation honk to encourage those up front to keep up their speed.

*Lesson:* We need to make sure our honking is encouraging. In groups where there is encouragement the production is much greater. The power of encouragement (to stand by one's heart or core values and courage the heart and core of others) is the quality of honking.

**Fact 5:** When a goose gets sick, wounded or shot down, two geese drop out of formation and follow it down to help and protect it. They stay with it until it dies or is able to fly again. Then, they launch out with another formation or catch up with the flock.

*Lesson:* If we have as much sense as geese we will stand by each other in difficult times as well as when we are strong.

*Editors note: We got this from a scientology area of Internet, and it was sent in by Muriel Chen in Australia, who added the following:*

*Lessons from Geese* by Angeles Arrien, based on the work of Milton Olson. This was copied from the newsletter *Staying Positive* by Patricia and Shane. PO Box 1016, Windsor 3281 Victoria Australia ph. (03)9537

1373 fax (03)9537 1549 (It is a positive newsletter!! and it is OK to copy it)

Patricia and Shane do seminars which use humour to get across the message that it is one's feelings that affect one's experience and similar messages. They are very entertaining and really give a lot. I like the fact that they encourage copying of their newsletter material. They are national speakers.



# B

## International Viewpoints

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*Nice to see you began the new year well with IVy.*

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