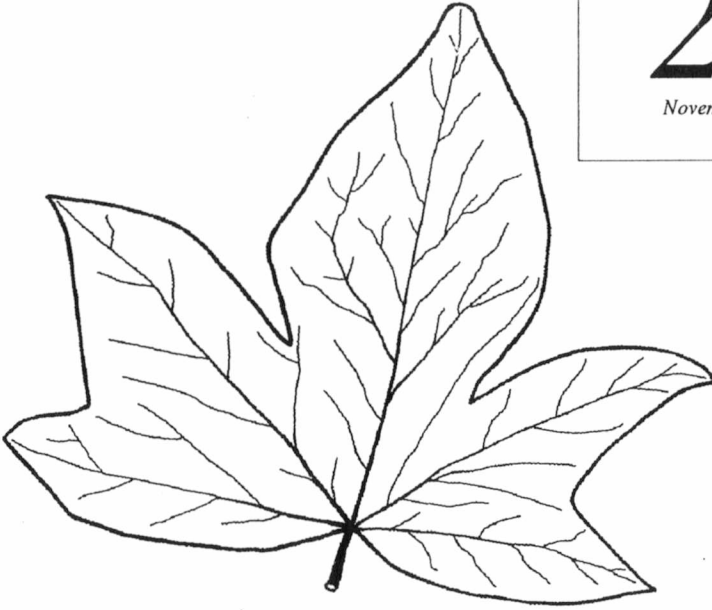


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November 1996



International Viewpoints [Lyngby]



Dr. Anastasius Nordenholz
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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 somewhat 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). □

Contents

- Another Look at Basics — # 10:
Reality as a Mental Model 3
- Book News:
Nordenholz' Book *Scientologie*:
Review: *Scientologie*: 5
Nordenholz on Internet 8
Nordenholz *Scientologie* 13
Hubbard and Nordenholz: From "The
Fair Game Law to The Holocaust" . 16
Nordenholz' Problem and Axiomatics 18
- Regular Columns:
Classic Comment :
Very Interesting ! 21
Kemp's Column:
Old Cuffs — and the SCI 22
New Realities:
Achieving Self Realization 25
- Studies in Literary Archaeology:
#1: The Benchmark Hypothesis of the
Four Gospels 27
Life Maps 28
Goal Aversion 29
- Thoughts Inspired by...:
Leonard Dunn's Article in *IVy* 27 . . 31
No-Games Conditions 33
The Nature of a Game 35
- Book News:
Thetan and GE: A Loving Couple . 40
Horner's Course 41
Master Classes and Player Classes . . . 42
Postures 43
Sales Data 44

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Your subscription to *IVy*, or lose your comm line. We are merciless in demanding a subscription in order to receive *IVy*. And this issue is the last for 1996!

Subscription rates — back page.

Another Look at Basics — # 10

Basics

Reality as a Mental Model

by Frank Gordon, USA

IN THE TECH Dictionary, Reality as defined by Hubbard may be paraphrased in part as follows. The agreed-upon apparency of existence; the ability to place something in time and space; solid objects, the real things of life; and, it begins with postulates and ends with mass.

Reality as a general concept is expressed as a very abstract substantive.¹ This, I have found difficult to grasp, as it is such an enormous generality.

By putting this concept into an active verb form, we get: Realize. Defined as (1) to bring into concrete existence, to accomplish; (2), to become fully aware of what exists.

We can place this in reference to Scientology Axiom One: "Life is basically a Static... It has the ability to postulate and to perceive". LRH also says, "Life is a *space-energy-object production and placement unit* because that is what it does."²

Thus, the Life Static postulates (creates, realizes) realities and then perceives (realizes) them.

Another action view of reality is the operation of "negotiating" in order to establish a given reality or set of agreements.

Mental Models

A further aspect of reality is considered in *The Volunteer Minister's Handbook*. "Reality is not a

function of the physical universe, it is a function of spirit." Following this definition, we may view realities as mental models made by the spirit.

A mental model is an internal image of how the world works: a picture of reality used as a basis for action. It is composed of images, assumptions, stories, stereotypes and other habitual forms of thought.

Thus, we may view reality as a set of mental maps or models, R1, R2, and so forth, covering Dynamics 1 through 8. For each Rx we can select criteria to evaluate the "reality" model of this Dynamic:

Accuracy. Is it an accurate map?

Usability. That is, workability or applicability. Can we use it to get where we want to go? This aspect is expanded in the utilitarianism of Jeremy Bentham.³

Predictive value. Will it predict the results of a given action?

Explanatory value. Does it provide a model explaining how things go together (their connectedness) and how they influence each other? Oriented around some key datum as per Logic 10.⁴

- 1 As an adjective defined by *The American Heritage Dictionary* as "Of substantial amount; considerable".
- 2 *The Phoenix Lectures*, by L. Ron Hubbard — Publications Organization, 1968 edition, pages 146-147.
- 3 Utilitarianism (noun). A doctrine, originated in 1827, that the useful is the good, and that the determining consideration of right conduct should be the usefulness of its consequences.
- 4 Logic 10: "The value of a datum is established by the amount of alignment (relationship) it imparts to other data". From *Scientology 0-8: The Book of Basics*, by L. Ron Hubbard — Scientology Publications Organization, 1976 edition, page 68.

Reality and Is-ness

The term "reality" as a noun or substantive, used with *is*, denotes an existence; but used in this way, it has a static, abstract quality.

So to look more closely at this concept of "reality," let us use Logic 8.¹ A "reality" is comparable to a perception,² a category,³ or a theory.⁴

And thus a person's realities are his mental models: his theories about life, his habitual categories of thought, or his itsas⁵ of how the world works.

One's collection of realities are the mental maps (like road maps) or models one uses to organize thoughts about life, and they serve as a guide to action. □



- 1 Logic 8: "A datum can be evaluated only by a datum of comparable magnitude".
- 2 "Sensation, seeing, hearing, smelling, and so on are distinguished from perception, which involves the combination of different sensations for the utilization of past experience in recognizing the objects and facts from which the present stimulation arises." *Webster College Dictionary*, 1961 edition.
- 3 "Category (in logic). An ultimate concept or form of thought; one of the primary fundamental conceptions to which all knowledge can be reduced." *Webster College Dictionary*, 1961 edition. Also, a general class, such as animal, vegetable or mineral.
- 4 Theory: a plausible general principle offered to explain phenomena; for example, in science, the atomic theory. In everyday life, perhaps something like: "He's being nice to me because he wants something".
- 5 "Itsa is what travels on a comm line, if that which travels is saying with certainty, 'It is'." From *Technical Dictionary*, definition 5.

Nordenholz' Book *Scientologie*

In 1934, Dr. Anastasius Nordenholz published a book with the title *Scientologie: Wissenschaft von der Beschaffenheit und der Tauglichkeit des Wissens*. 600 copies were printed and a revised version followed in 1937. In the late 1950s, Woodie McPheeters, a Scientologist who was named a few times in the American Scientology magazine *Ability*, translated the book but to our knowledge those in the official Scientology organization (which had become a Church) at the time were not informed of the fact. In 1993, *The Free Spirit* (American magazine) made available photocopy editions of the original and the translation. Later, Freie Zone e.V. (Free Zone Association, Munich, Germany) obtained the rights to the book and had the original German 1934 edition reprinted and an improved English translation was printed — 14 cm by 21 cm paperbacks with smart, blue and yellow covers with a picture of Nordenholz.

There has now been a little time for study of the book, and in the following few pages we present some views on its contents.



Review: *Scientologie: Science of the Constitution and Usefulness of Knowledge* by A.Nordenholz, 1934.

By Flemming Funch, USA¹

THE MOST remarkable thing about this book is that it exists at all. A certain organization we know would like to maintain that the subject of "Scientology" was originated in 1954, and it would furthermore like to claim ownership to the word "Scientology" as a trademark and stop others from using it freely. There could be arguments for and against trying to interfere with that. I think the word itself has served its use, and might no longer be needed. However, I do not approve of anyone trying to monopolize wisdom under any name. This book should surely be a thorn in the eye of anyone trying to monopolize the subject of Scientology.

This book was published in 1934, 20 years before Hubbard published anything with the name "Scientology" on it. It bears sufficient semblance to Hubbard's subject to claim to be a precursor to it. Nordenholz was there first! He wrote a book about the science of knowing how to know, he based it on axioms, he went down a number of the same avenues that Hubbard later would follow. Nordenholz did not trademark his subject, and the copyright of his book has expired years ago, and it should therefore be in the public domain by now². If nothing else, this book ought to be good material for legal protec-

1 This review was written before any of the other articles in this issue of IVy and has not been updated. *Ed.*

2 We checked with Bernd Lubeck from the Free Zone Association in Germany. He wrote: "You don't need to trademark or copyright a book-title, or a piece of music or something in this direction. It is legally protected by certain laws automatically. The work becomes public domain 70 years after the death of the author. On the other hand, according to our laws here, you cannot sell 'copyrights'. They always belong to

tion of anyone being attacked for practicing the "proprietary" subject of Scientology.

The book was written and published in German. Little more is known about the author than that he was born in Argentina, and was a doctor of law and a philosopher. The book was never published in English, but a translation made in 1968 is circulating. Nordenholz called his subject "Scientologie", which would be the proper German spelling. However, a couple of pages in the book were written in English by the publisher. In these the subject is described as "Scientology".

Nordenholz wrote several other books on similar subjects. One of the titles that caught my attention was (translated) *World as Individuation. The design-plan of an individuation progression*, written in 1927. "Individuation progression"? Sounds kind of like "grade chart", doesn't it?

Contents

Now, on to the actual contents of the book. First of all, I really do not know if Hubbard knew of this book, or if it is just a coincidence. There are some definite parallels but there is no clear indication that there should be a direct connection. For legal purposes it should not matter, but to satisfy our curiosity we need to know. So, let us do a brief comparison.

Nordenholz sets out to establish a theoretical and practical system for understanding consciousness and knowing. He says that one could easily argue in circles on such subjects without getting anywhere. To avoid that, he will base the study on certain postulated axioms that he will then go ahead and check for validity. He makes sure to point out initially that they should not be accepted as truth, they are merely proposed principles. However, amusingly he then proceeds to "prove" them in a rather endless circular manner without referring to much else than what he says himself.

Axioms

Three main axioms are proposed here. They are delivered in a very convoluted manner. However, after a bit of deciphering it is quite clear that his axioms 1 and 2 are directly represented in Hubbard's Scientology axioms 1 and 2. His axiom 1 essentially says that the fundamental nature of a being is as a detached, absolute source outside the universe that manifests itself as a conscious being inside the universe. Axiom 2 basically says that consciousness can imagine (consider) something and make it so, and that the world basically is formed as an agreed-upon collection of created pictures. Axiom 3 goes ahead to describe what is the two-pole universe, how wholes can be split into parts and all sorts of phenomena come out of that. Nordenholz uses words very different from Hubbard and gets much more complex. However, they both seem to have had a fondness for the construction of new words.

Let me briefly summarize some of the other concepts that might parallel Hubbard's works. Nordenholz talks about the rights to self-determination and freedom of choice for individuals (the rights of a thetan). Much of what he says involves ideas encompassing the Dynamics, such as moving upwards towards "unity" and downwards towards "multiplicity". He presents it as an overall goal, to move towards unity through the integration of multiplicities. That is, reversing the fragmentation of beings and getting back towards absolute unity. He states that a being has the abilities of Immanence (permeation) and Transcendence (exteriorization). He describes life as a game, and defines a game as a playing space with borders and freedoms and self-assertion.

Basics

So, if we look carefully we can see traces of what later became basics in Hubbard's Scientology. That does not prove anything in itself, of course. We can find elements of "Scientology" principles in many philosophical or religious works. Which is, of course, in part because some of it is actual universal principles, which would be there no

the author of the work. What we have are the 'exclusive rights' to use the book. That means that even if Nordenholz was still alive, he couldn't put it on the market without our permission". *Ed.*

matter what Hubbard, Korzybsky, Nordenholz or Whoever would say about them. Truth can not really be owned or trademarked very effectively. Words can, sometimes, but not if somebody puts them in the public domain first, as in this case.

Most of the philosophical models that Nordenholz presents seem fairly meaningful, albeit rather convoluted. However, this book is strenuous to read because it is extremely abstract. It is so abstract that I did not find even a single example or a single reference to anything observable in the physical universe. For the school of philosophers Nordenholz seems to have belonged, it might have been the accepted presentation method. He makes many references to the theories of Kant and Schopenhauer. However, for a contemporary reader, this book would be likely to provide a direct experience of "lack of mass" phenomena.

Communication ability

I can really appreciate how stellar a communicator Hubbard was, after reading a book like

this. It is interesting to study his sources, but it does not really subtract much from his own accomplishments. Hubbard obviously succeeded in communicating these subjects in a far more understandable and inspiring way than most leading philosophers of his day. If it had been just up to Nordenholz, the word "Scientology" would never have become a household word, and the ideas grouped under that heading would never have made it very far.

If you are practicing anything even remotely like Scientology — this is an important book, even if you are not planning to read it. Its existence alone should justify your having the right to discuss and practice a like subject, and you should be able to call it "Scientology". If you feel like doing that at all, and if you would be willing to go through the potential legal hassles to prove your point — that is up to you. However, it is always nice with more options, and more layers of protection. □

Get your copy of Nordenholz' book

Scientology: Science of the Constitution and Usefulness of Knowledge
Scientologi: Wissenschaft von der Beschaffenheit und der
Tauglichkeit des Wissens

Professionally printed book, in original German or English translation,
21cms by 14cms, about 126 pages, including a glossary.

24.80 DM or US\$18.00 (German or English version, includes postage)

Send to:

Frei Zone e.V, P.O. Box 1215, D-83524 Haag i.Obb.
(E-Mail freezone@lightlink.com)

Nordenholz on Internet

There's a misleading title for you! This is not a message Nordenholz sent to IVy by Internet or even what Nordenholz thinks about Internet. It is a discussion that took place in a private Internet area in 1994 on the subject of Nordenholz' book, which had recently been made available in photostat form by the magazine The Free Spirit, Editor Hank Levin. We thank Thom Pearson for editing it, in particular eliminating the Internet quirks, which may be irritating or mysterious to the uninitiated (except for the "smileys" — the smiling face on its side formed by semicolon for eyes, dash for nose, and opening or closing bracket for a smiling or glum mouth = G = grin) Because it was a private group, the names of the contributors have been replaced by letters. We have left the days of the week in, to show how fast things can go by Internet. Ed.

((AAA wrote on Sunday))

Subject: *Original German Scientologie* == DYNAMITE!!!

I just had a look at the German *Scientologie* and its English translation, side by side. The two major issues that popped up instantly are the following:

1. A direct translation of the German work yields terminology that is *much* closer to LRH's words than the existing translation by McPheeters.

2. The English translation leaves out entire pages. Those pages contain material that conform with the 3rd Dynamic viewpoints of the Nazis to a *shocking* degree. Even if there are no actual reference to Jews, it clearly mandates "Ausmerzung" (Annihilation) of individuals, families and races that fail to abide by the overall goal of "Race Hygiene".

Currently, I'm torn between reading the original book and writing this message. I'll write more soon. My first impressions, though:

1. The German text, even if translated more precisely and consistently than done by McPh., is not really comprehensible without solid

knowledge of Hegel's "Dialektik," Nietzsche's Evolution Theory, Schopenhauer's "Transzendenz," and Kierkegaard's Existenzialism.

This is quite something, and having studied all above intensively, I cannot read thru the book like any of Hubbard's books.

2. A translation without explaining key words, like "Diathese," "Amphitropie," and many more, is futile and would leave the reader in complete confusion.

3. A major disagreement that I had in the Church was that I rejected Hubbard's "Axioms" as what the name "axioms" really stands for. I got sent to Ethics a couple of times during Wordclearing and nearly aborted M1 and left. Nordenholz sets up an "Axiomatic Systems," and after thinking about it for the last two hours, his axioms *are* axioms in the true sense of the word, whereas LRH had "Axioms" for Scn, Dianetics, and so forth, that really were *definitions* and not axioms.

It is therefore not possible to compare the axioms of Nordenholz with Hubbard's. So far, I have not found an LRH "axiom" that could not be *deduced* from a Nordenholz axiom, but I'm not through Hubbard's list yet. Got hung up in reading Scn 0-8 and the OT XII definitions (grin).

As a side note, Scn 0-8 starts with the Factors which are signed as following:

"Humbly tendered as a gift to Man by L. Ron Hubbard, April 23, 1953"

Couldn't help it — just had to throw this one in :-)

4. It will take me a while to really work through Nordenholz's 139 page book. I had it two or three years ago for some months but gave up after trying to speed-read through the beginning. (The same happened to me to *TROM* last year.) So speed-readers beware, no chance.

5. As a first step before a more solid comparison, the key concepts of Nordenholz should be transferred into modern English and compared to

Scn lingo. For example, "Substanz der Natur" = Theta, etc.

6. I would not want to do a rote translation of a text like this.

7. The photocopy of the English translation is partially unreadable. I don't know whether Hank Levin got some better copies. The kind of offer of somebody here on the list to type it in would therefore not be feasible at least with the copy I have. In addition, as mentioned above, the translation is very inconsistent, and contains gross alter-is even on the first glance. And, see above, entire pages have been found to be missing.

As a final note, before diving into the book again: As BBB pointed out, LRH's accomplishment was to "communicate" those things to most everybody. After spending some time with Nordenholz' *Scientologie*, I *really* appreciate Ron's ability to communicate much, much more than ever before (grin).

((CCC wrote on Sunday — replying to point 6. "I would not want to do a rote translation of a text like this."))

Too bad. I like rote translations. They are not "readable" in the sense that most people expect, but they have certain virtues, and without the prejudice against such lack of readability and without the requirement for 100% comprehension, they can be quite useful.

((AAA wrote on Sunday))

I see your argument. In this particular case, the translator used three different terms for one original word within *one* paragraph. Thus, there is *no* way you get the meaning without the original in a text like this.

IF you'd want to have a rote translation, it would have to be absolutely consistent.

((DDD wrote on Sunday))

Perhaps a new and complete translation is in order.

((AAA wrote))

DDD, I'm not rushing to do that translation. Actually, I was happy to hear someone else volunteered to type it in.

When I sat down with EEE, though, and went over original and translation, the problems I mentioned just popped up one after the other. There is even more to this than I mentioned in my first impressions early Sunday 2am. If there is a way to avoid a re-translation, it would make my day. Bear in mind, also, that parts of the English translation are *physically* unreadable because of blank spots on the copy.

((DDD wrote on Sunday))

Once you have a clear idea on what is in the book I would like to discuss it with you and perhaps meet and dissect it if it seems to have, as I believe it does, a connection with Scientology™.

((AAA wrote on Sunday))

I'd be more than happy to do that. Especially, I'd like more opinions as to the connection to Scn. BBB says, his "feeling" indicate it's independent. (Just like electricity was discovered at different places on the globe at about the same time.)

I was uncertain but the more I study it, the more I get caught in baffling coincidences. For example, the central importance of the "Stufenleiter" concept (gradient chart), and more.

The most suspicious thing is this, though: LRH's axioms are not true philosophical axioms. That is obvious immediately if you look at the sheer numbers of axioms for *both* Dianetics and Scn.

Nordenholz axioms are *true* axioms, philosophically speaking, and there are just 3 (three!). Which makes much more sense than 100. Now, why would LRH call his stuff *axioms* without apparent reason, and a misnomer, too? One could argue that some of the *factors* would be axioms, but then again, why would one want to argue anyway :-)

((AAA wrote on Monday))

The German original and the English translation are 2 *different* books. The German edition, labelled: "Facsimile edition of the original work published in 1934", is actually the 1937 reprint containing 139 pages. The English translation is done from the 1934 edition containing 112 pages. This is good news for several reasons:

1. There are now *two* publications.

2. The English translation is not as faulty as I presumed after the first review and can be used to create an electronic document.

This means, whoever has kindly agreed to type it in, is encouraged to do so. I will mail the book as early as Monday.

I have notified Hank (*Free Spirit*) already, but I think it is a good idea to not spread the word yet. I am searching for the originals of the two volumes and another book by the same author. Does anybody have contacts in Argentina?

I'll try to find the time to translate some selected passages from the 1937 edition in the next days, and will mail them via this list for discussion.

((FFF wrote on Monday))

The way to do a translation of a work that's dense like this, is to have the freely interpreted English text on one page and have the original German lines with the literal English translation above or below them on the opposite page (you can have wide margins and annotate grammatical, idiomatic usage, and historical/philosophical references. A lot of work but the (illiterate in German) reader would get much more of the flavor and expression of the original work and also the overall form and communication.

((AAA wrote on Tuesday))

That's what I'm planning to do.

I started with the first chapter of the 1937 version today (which is quite different from the 1934 version for which an English translation exists). It's dramatic. You'll see it for yourself shortly.

((FFF wrote on Tuesday))

This approach to translation leaves one with a much better feeling for the original material. (Of course one could learn German and do one's own translation, but most people don't have that kind of energy.)

((AAA wrote on Tuesday))

I don't see this kind of German taught even in German schools anymore. This is *not* day to day talk. More like Latin compared to Italian. *Heavy* stuff, and requires understanding of the context (Schopenhauer, etc.). I hope CCC can help me in finding good English expressions.

Just on the first lines, I hit these little gems:

1. "An-Sich-Sein" could be best translated as "As-Is-Ness" (in the sense of "being-is-as-it-is").

I had to sit down and sort out my own understanding and how it has been colored by Scn lingo.

In "my" usage today (which might well be my own collection of MU's :-)), As-Is-Ness is a nominalization of "As-ising", like in "I gotta as-is the condition in order to resolve it".

But this is complete reversal from its semantical origin. As-is-ness, strictly spoken, does *not* imply anything, especially not any kind of doingness. In the contrary, its original meaning is that it is just "As-it-is".

Would like your feedback on this very much.

2. "Wissen" (abstract usage) has to be translated as "knowingness". The translation of "Wissen" with "Knowledge" or "Science" is only correct if it is relative to a specific subject, like "cars": "He has knowledge about cars."

But this is expressively *not* Nordenholz' usage. This will be more obvious when I post the first chapter tomorrow or Wednesday.

I do not know the common-day usage of "knowingness" in English. I thought it would have been a term coined by LRH. But I thought about many terms that I didn't know before Scn, like Gung Ho, Hatting, etc.

More to follow. Please do not hesitate to chip in your two or more cents. This is not so much about German, but about the usage or meaning of words used by LRH.

(By the way, as stated already, this kind of literature makes you really appreciate LRH's ability as a communicator.) Too bad, he didn't make it clear where exactly he got his ideas from :-)

((DDD wrote on Tuesday))

I have not found the use of *ness* as a method of expression tacked on to words such as beingness, havingness etc. used elsewhere, and I am fairly well read. I always wondered if this was a utilization gleaned from another language to turn the words into a more expressive form.

((GGG wrote on Tuesday))

I don't understand: *ness* is used often in English to turn adjectives and verbs into nouns.

((DDD wrote on Tuesday))

Yes but only certain agreed on words. I can think of no verbs per se prior to the ones Ron coined. Helplessness, shyness, loneliness, timidity (not timiditiness) and so on. The suffix does not normally go with nouns. It expresses the state or quality described by the adjective. One does not normally say going-ness or usingness or beingness and so on. This is not normal usage. If you can think of a verb that is normally changed by *ness* into a noun outside of Scientology I am willing to say I missed it and it also could be the exception that proves the rule!

Okay tell me a verb!!! Please — I have been going crazy and I cannot find one.

If it starts with to -----, it doesn't work!!!

To be *ness* — Beingness.
To have — Havingness.
To do — Doingness

This is not usual use in English.

Sleepingness — cookingness, workingness, drivingness, lurkingness (there's a good one) and so forth..... they are not normal English — I am not saying the concepts do not need expression, only that in tracking down the etymology I have found no English person so far, other than Ronieboy who did this and it is an exact translation for certain concepts expressed in German!!!!

((AAA wrote on Tuesday))

Here is an excerpt from the first part of the 1937 German edition which is not part of the currently existing English translation. It took quite a while to sort out the German sentences and even longer to find some English approximation. A "rote" translation, as suggested earlier here, would leave your head spinning even more :-)

Feedback requested and appreciated.

*** WARNING: The laws of the Misunderstood Word are in full force in the text following this warning ;-)

(¹ Knowingness offers two sides to the spectator:

1. It is a capacity that is to be regarded as wanting to comprehend something without being concerned about its success.

Pure Scientology is concerned with this ability of knowingness and with its potentiality.

2. But it is also the application of this capacity through fulfilment of knowingness with beingness.

Applied Scientology is concerned with this actuality of knowingness.)

(But is this absolute beingness knowable as itself ?

As soon as beingness becomes conscious, it immediately ceases to be a free, absolute beingness.

Knowingness-ability and absolute beingness are a paradox.

In any case, the science of knowingness cannot neglect the question of the as-is-beingness.

It should at least think of the possibility that another beingness of knowingness-ability might exist besides the actual knowable beingness of knowability; that the knowingness does not limit the beingness.)

If this would really be the case, Scientology could be divided into:

1. a rational Scientology which is based on reason

2. an arational ((? arational, meaning not or without rationale, as in amoral and aseptic.)) Scientology which is exceeding reason.

((AAA wrote on Wednesday))

Subject: Scy '37: Axioms — what for and what to do with them?

1 We have retained the authors habit of enclosing translation from the book in brackets. Ed.

More translated stuff from the very first pages of *Nordenholz Scientologie, 1937* German edition. Please compare the last two sentences and consider how LRH dealt with this. Feedback appreciated.

(Axiomatics

I. General

1. Axioms as Exit

If the *problem of knowingness* is considered (which means that a system of *forms of consciousness* or a *system of expressions of reason* is to be designed), then nothing less is endeavored than a self-knowingness, a self-comprehension, or a self-mirroring of knowingness and reason.

That which is searched for — the form-ness and the comprehensiveness — has to be assumed as given, at least in its potentiality.

If we want to say something, we have to have a language at our disposition; if we want to comprehend something, we need reason, the system of expressions.

Thus: What is to be found has to be treated as being available already.

We are facing here a circularity:

1. The systematizing of consciousness and reason requires the availability of consciousness and expressions.

2. Knowingness and expressions require existence of consciousness and reason.

This relationship cannot be cancelled out because it is founded in the -ness of knowingness and comprehensiveness, and in the relationship of consciousness, reason, and world.

World and knowingness necessitate each other.

Achieving an exit point, a starting point out of this circle, is only possible by means of a dictate, a destruction of the knod.

This happens in form of *decree-ing* a first exit point, namely, in form of applying *axioms*.

Axioms are expressions, sentences, or statements that are applied as if they existed based on their own force or grace, thus neither capable nor in need of strengthening or affirmation from any other side.)

(They [the axioms] are so to speak children of an emergency situation and thus cannot claim to be more than a temporary or emergency measure.

The requirement for proof and the obligation for self-justification is not eliminated but just procrastinated.)

((FFF wrote on Tuesday))

1. The scientologie of reason and the Scientologie beyond reason Hubbard called Scientology and parascientology. Scientology was what could be objectively demonstrated.

(The E-meter and finding similar or apparently identical incidents on individuals, i.e. implanting, beclouded this a bit, but these are squarely in the parascientology area).

2. Regarding the axioms, Nordenholz did not, to my knowledge, know about Goedel's work (Goedel's proof) which came out a few years later. This pinned down rather aesthetically that you cannot develop a mathematics or in general a logical structure, without some initial postulates or axioms which are taken as true for the purposes of development but cannot be proven independently without going outside the system (i.e. you can't have an absolute proof, you have to start from somewhere, and that start has no foundation except that you said it is). It appears he was chewing around the same problem from a different (philosophical) entrance.

Some of the constructed terms *a la* beingness are very reminiscent of items in the upanishads, Patanjali, early Sanskrit Bhuddist texts, etc. (yet another language to understand :-)).

((AAA wrote on Wednesday))

Yes, the language of the text is strikingly similar to Schopenhauer and German Pali-Buddhist Schools around the turn of the century. Schopenhauer introduced words to the German language that were not commonly in use at his time. So, in the end, the language applied goes into the Sanskrit direction which has distinctive grammatical forms for the "quality" of things versus the "manifestation" of things. To tackle the subject of Scientology this difference *must* be carefully observed.

I'm glad we have such a knowledgeable forum here !!!



Nordenholz' *Scientologie*

An Overview and A Brief Comparison to Hubbard's "Scientology" and Other Eastern and Western Philosophies

by Dr. Kaspar Hanman, Germany

NORDENHOLZ' book *'Scientologie — the science about knowing* is a very abstract work, written in the language of German philosophers at the turn of the century.

Attempting to find and describe the most basic laws in the Universe, Nordenholz does not care too much how well his findings communicate to the rest of the world.

On the contrary: at times it seems as if he would intentionally encode his insights within formal constructions in order to impress the scientifically oriented reader. Thus, his words seem to be directed more at the philosophical peers of his times than an ordinary reader.

In short, it is pretty rough terrain, even for native Germans with excellent education and philosophical background.

As a philosopher, Nordenholz was looking for the most general laws or methods that are underlying all processes of "knowing". A much better translation of his term "Wissenheit" is "knowing-ness", a generic capacity, rather than an individual instance.

Thus, "Knowingness" is the *potential* or the *capacity* of knowing, whereas knowledge is "instantiated¹ knowingness", meaning the appearance of knowledge in presence of an "object of knowledge" and the capacity of "knowing", which is "knowingness".

Knowledge is bound to time and subject, knowingness is time- and spaceless.

Nordenholz introduces three axioms that form an axiomatic system. These axioms are "meta-

laws" for the construction of laws within the world.

Every law or relationship between phenomena must follow the axioms of the system or the axioms themselves would not be valid.

The actual phenomena are like variables or expressions that would put into the "world-formula" for verification.

According to Nordenholz, every instance of perceived law in the world is based on three parts, called axioms:

1. Axiom of Mediation. This part describes a flow, interchange, or sequence (a sequence is a discrete, or digitalized, flow).
2. Axiom of Specification. The part which separates objects of the world in the knowingness of the beholder (from spicio: image and facere: to make).
3. Axiom of Individuation. The part which forms groups (inclusively or exclusively)

Nordenholz' claim is that these three axioms are sufficient to describe every physical, social, and spiritual law in the universe.

This is a bold, unprecedented claim.

But he goes further and describes a fractal² universe, and is framing the level of reflexivity within "scales" of distinctive steps or levels and thus arrives at an ordering structure within nature that still is the most concise depiction of the unfolding of this Universe that can be found in modern Western philosophy.

1 Instantiate: to give an instance or instances of, substantiate with concret examples. *World Book Dictionary*.

2 Fractal is an expression for the hierarchical mirroring of structures. *Ed.*

At the time of his book *Scientologie*, Nordenholz' concept of seeing the Universe and its life forms as a whole system, had parallels only in Ancient Eastern Philosophies.

With regard to Western Philosophy Nordenholz was far ahead of his own time. Only in recent years, scientists and philosophers are looking into the implications of Fractal Geometry and Chaos Theory as a means of describing the Universe as a whole system.

The understanding of Nordenholz' views thus comprises a confrontation with the very basic foundation of life and universe and is worthwhile just for this very reason. Even if the reader would reject Nordenholz' particular solutions and explanations, the exposure to the subject of his investigation is an enlightening and enriching experience.

L. Ron Hubbard's "Scientology"

At first glance, it may seem a coincidence that both authors used the same name for their works. On the other hand, some may argue that creating a word describing a "Science about Science" must necessarily lead to the word "Scientology".

Upon closer inspection of both philosophies, however, it quickly becomes clear that Hubbard not only must have known about Nordenholz' theories in one way or another, but that Hubbard, lacking a solid education in philosophy and logics himself, copied some of Nordenholz' concepts uncritically and thus introduced inconsistencies that cannot be explained easily otherwise.

Because of space constraints, we will look in this article only briefly at the two most glaring and illogical alterations: the "axioms" and the "scale theory".

An "axiom" is a basic assumption which cannot be reduced further. Therefore, the creation of an axiomatic system will always be guided by the effort to create a "minimal system". Nordenholz arrives at three axioms which cannot be reduced further. Hubbard not only seems to be unaware that axioms only make sense within a specified "axiomatic system", he also adds temporal and causal deductions and interpretations to his ever growing list of "axioms". For the purpose of our comparison, it does not matter if Hubbard's "axioms" make sense or not. Exami-

nation shows that they are *not* philosophical or logical axioms at all.

For Nordenholz, the "Axioms of Scientology" formed the basis for all laws of this Universe. In this sense, his axiomatic system is the meta-law that governs all other laws. In other words, laws can be derived for specific areas of science merely by filling in the components of the meta-law.

Hubbard, unaware of this circumstance, uses derivative law systems such as the "Affinity/Reality/Communication" relationship and lets part of it flow back into his "Axioms". Although he recognizes more of these basic law relationships by forming (or copying) other law systems like KRC, he never realizes the universality of the approach itself. In other words, he is not using in whichever way the "Axioms" as axioms.

The Nordenholz axiomatic system is a revolutionary approach and deserves the highest attention and respect. Nordenholz wanted to see an "Applied Philosophy" that would replace existing static laws with triangular relationships.

Hubbard, unfortunately, did not have any idea about the magnitude of this concept and did not evolve or apply this philosophy in any significant way even though he called his "Scientology" sometimes "Applied Philosophy" in yet another coincidence of matching nomenclature.

The same is obviously true for the concept of "scales" (Stufenleiter) which is a fractal concept of a progressive order of phenomema. Using this concept, Hubbard worked out several things very well, for example the "emotional scale". However, he seemed to have ignored or at least not emphasized the specific fractal character of these scales, especially not the fractal properties of the scale of progression that he called "The Bridge". As a result, I am inclined to suspect that, just as he did with the "Axioms", Hubbard copied concepts *and* nomenclature without the full understanding of its ramifications and implications.

This impression easily grows into a fair certainty when other significant parts of Nordenholz' book are compared to Hubbard's "Scientology", notably:

- the “dynamics” (which is an example of a scale, of course),
 - the scale of laws for “survival on dynamics”
 - the view of subsystems of organisms as entities in their own right and their relationships to other entities that are higher on a hierarchy scale,
 - the contemplation that viewpoints create space,
 - the basic triad of living beings (“be-do-have”), another immediate, direct application of Nordenholz’ “Axioms of Scientology”,
- and so forth.

In fact, the only significant item in Hubbard’s philosophy that is not present in Nordenholz’ work, seems to be the concept of the “org board”.

Since both Hubbard and Nordenholz attempted to understand the basic principles, it is of course possible that they arrived at the same conclusion independently.

Again, it is the identical nomenclature and the duplicate set of key issues in Hubbard’s framework as compared to Nordenholz’ book that is undoubtedly beyond any coincidence by mere chance.

Eastern and Other Western Philosophies

Two parts of Nordenholz “Axioms of Scientology” can be recognized immediately as the Yin and Yang components in Far Eastern Philosophies. The third part, the axiom of mediation, could be seen as the “te” or the way of interacting in world of yin and yang. While yin and yang should be seen as basic principles and not just properties of elements in the cosmic game, Nordenholz goes far beyond this concept (at least as it is known today) by introducing a generic, triangular relationship for the basic laws of life and universe.

From a structural viewpoint, Nordenholz seems to come closer to the system of “gunas”¹ in Indian Philosophy. But, again, even the concept of “gunas” seems limited compared to the ramifications of the “Axioms of Scientology”. The con-

cept of scales and its fractal characteristics is extremely well worked out in Indian philosophies (far more concise and comprehensive than in Hubbard’s work, for example) and finds a parallel verbalization in Nordenholz’ work.

In Western philosophies, triads were always thought of being part of the basic structure of the Universe but there are (historically) no precursors to the depth of Nordenholz’ examinations even though the resulting structures, most notably “the tree of life”, have been documented in great detail in the past.

The concept of triads is generally prevailing in religions but the concept is invariably presented as a higher truth and never explained.

(As an interesting exercise, the reader may contemplate to identify the parts of the axiomatic system of Scientologie in the “Holy Trinity” of the Christian religion, Father/Son/Holy Spirit, or the “3 Jewels, Buddha, Dharma, Sangha” of today’s Buddhist sects).

In science, a contemporary thinker started to developed a model of the Universe based on triads using a geometrical/mathematical approach: Buckminster Fuller. Fuller arrived at his conclusions using the same approach as Nordenholz by postulating that the true, basic structure of the Universe must be comprised of balanced and minimal elements and seeing more complex structures as compounds of more simple elements.

One could also think of Nordenholz as combining Darwin’s and Hegel’s principles in a new synthesis describing both structure and evolution of life. But a mere summation of both would not suffice to arrive at the same conclusions as Nordenholz. It appears that Nordenholz made a step on the scale of universe descriptors; in other, modern words, a quantum leap.

Summary

It should always be kept in mind that the understanding of phenomena is *not* increasingly difficult with rising complexity of its context.

1 The author tells me this is difficult to explain briefly but it is from Vedic/Hindu philosophy and many books have been written about it. *Ed.*

In the contrary, the more basic the phenomena, the more difficult a true understanding will become.

The reason for this not widely realized circumstance can be illustrated by looking at a specialized law, for example in the area of electronic amplifiers, and comparing it with a more basic law in which the specialized law is embedded.

Clearly, the more basic a phenomenon is, the more lower-scale implications it will have. Close to the base of this self-reflexive scale of knowing, the numbers of lower-scale implications are growing to astronomical amounts.

In this light, Nordenholz' work is of fundamental importance and can only be fully appreciated when viewed with the number of ramifications in mind that any such basic, axiomatic system will yield. □



Hubbard and Nordenholz: From "The Fair Game Law" to The Holocaust

by Bruno Francelli, Italy

"DAS GESETZ DER Freiheit liefert auch dem Strafrecht seinen allgemeinen Richtweis: Ausmerzung der gesetzesfeindlichen Individuen, Familien und Rassen, nach Massgabe der von ihnen bestaetigten Gefaehrung des Gesetzes der Freiheit". Nordenholz, Scientologie, Revised 1937 edition, p. 96

"The law of freedom also provides guidance to the penal code: annihilation of lawbreaking individuals, families, and races, according to their demonstrated threat to the law of freedom"

Groups and societies which are following leaders that claim superior spiritual or other powers and are bound together by systems of thinking that they call "religion" tend to fight other such groups and societies.

Interestingly, the closer the mental framework of the perceived enemy is to the group of society, the more fierce and cruel the battle will be.

Few such groups fight others as ruthlessly and mercilessly as the so-called "Church of Scientology" founded by L.Ron Hubbard, a former offi-

cer of the US Navy, who claimed and lived off benefits because of mental problems for several years after the World War II, before embarking on a career as a science-fiction author.

Not receiving the recognition of his readers and publishers to sustain a living, he started a self-help movement based on the ideas of followers of a certain Count Alfred Korzybski, a Polish emigrant living in the United States of America since the late twenties, called "Dianetics".

Soon being expelled by upset leaders and members from the very society of he had been a co-founder in the early '50s, he went on to create his own religion, "Scientology". Claiming it to be a "science", at the same time he did not shy away to issue doctor titles to anyone who would pay the fees for the "Philadelphia Doctorate Course" and have the patience to listen to him. Naturally, he himself claimed the first such title, a "Doctor of Scientology".

What are the special characteristics and the roots of this "science", brought forward by a

man who grew up on a farm in Montana and never completed a formal education before joining the Navy, from which he was discharged on grounds of "mental instability"?

Some light is recently being shed on this question. What it reveals is not a pretty picture, quite in the contrary.

The very basis of his "science" can now be traced to a German-Argentinian author with the name Dr. Anastasios Nordenholz who, in the year 1934, published a book at his own expenses, called *Scientologie*.

There, in this book, the reader will not only recognize the same concepts, names, and conclusions that L. Ron Hubbard boasted as his own, but it also explains, albeit in longwinded and twisted phrases, the reasons why it seemed perfectly alright for him and his followers to mercilessly annihilate any enemy of what he came to call the "Church of Scientology".

Dr. Nordenholz, a lawyer, not a philosopher to begin with, is also known as the co-founder of the "Institute of Racial Hygiene", which was established in the early 1900's in order to promote the "Pruning of the races" (Veredelung der Rassen), notably, of course, the race that Nordenholz himself belonged to.

As a seemingly logical extension of Darwin's ideas and theses, Nordenholz demanded the purging of "inferior races" in order to ensure the survival of humanity itself. For him, the "Dynamik" of entities and groups of entities, naturally extended from individual, "natural" persons, to families, tribes ("Sippen"), to nations, races, and humanity itself. Just as a common criminal should be destroyed in order to prevent more damage, a family, a tribe, a race should be destroyed in the name of survival for the according "Dynamik".

Nordenholz argues that all the different levels of human society are part of a "scale of human life". Law and justice, according to Nordenholz, must be equally applied on all levels, to persons, families, and races to ascertain survival of the whole.

Nordenholz correlates survival and freedom. Again, as with all "true and just laws" this is true for each level on the "scale or dynamic of humanity" (Stufenleiter), persons and races alike.

This context now opens a better understanding of the framework of his "reasoning", which is being echoed by his followers. For him and them, it is mandatory, not optional, to work for a complete annihilation ("Ausmerzungen") of all enemies, persons, groups, nations and races, because this is the only way to gain "freedom" and "survival" for himself and his "Church".

It becomes now clearer why it is not at all unethical for a "scientologist" to destroy any perceived enemy of "Scientology" or a member thereof. And also, why it is not enough for them to fend off an attack against their group but why they are convinced that they have to annihilate the attacking party once and for all.

It should now also become clear that they will not only not hesitate, but will feel compelled to apply their doctrine of annihilation, the "Fair Game Law", at all levels of societies, the "dynamics" of humanity.

Just like the founder of this philosophy, Dr. Nordenholz, provided the quasi-scientific basis for the terrors and atrocities of the Nazi time, the "Scientology" of today is grounded in a merciless Darwinism that not only justifies, but mandates, the permanent eradication of their enemies, true or perceived, from the face of our planet.

The next step up, logical and reasonable for any supporter of Nordenholz and Hubbard alike, is therefore the annihilation of all races ("Ausmerzungen der Rassen") which oppose the "freedom and survival" of Scientology, in other words: the Holocaust.

For the sake of sanity and the future of mankind, I pray and hope that history will not repeat itself.

□



Nordenholz' Problem and Axiomatics

by C.B. Willis, USA

Anastasius Nordenholz (1862-1953) was an Argentinian-German philosopher who wrote *General Theory of the Production of Society* (1904), *World as Individuation* (1927), and *Scientologie: Science of the Constitution and Usefulness Of Knowledge* (1934, 1937).

This article addresses the beginning of Nordenholz' *Scientologie* (the chapter entitled "The Problem" and "Axioms as a Starting Point") in the light of earlier philosophical influences. Thus we begin to see Nordenholz' place in the history of philosophy.

In the section "Axioms as a Starting Point", Nordenholz makes the bold and provocative assertion, "What should be discovered should be treated as if it already exists." I believe we will eventually find that this assertion points to the core of Nordenholz' philosophy: consciousness creates the world. Therefore, what we want and expect to find in the world we will find, and we create it.

In the meantime, Nordenholz points out that we are caught in a dilemma: if we are to systematize consciousness and reason, we already have to have knowledge in order to undertake the task; and if we're to have knowledge and understanding, then we need to put these into the framework of consciousness and reason in order to give perspective. The only way out of this dilemma, he says, which is indeed a trap, is to assume power, step outside the trap, cut the knots, and simply decree a path out of the trap by setting forth axioms. [page. 8]

Axioms

Here is Nordenholz' definition of "axiom":

"Axioms are comprehensions, propositions, declarations, which are initially set in place as if they stand on their own power and dignity, as if they were capable of, but do not need, a verification or confirmation from another source."

Axioms invite the reader to entertain one or more propositions as if they are true, without

immediate need of proof. Nordenholz notes that axioms are makeshifts, temporary conveniences. Axioms are the children of a philosophical emergency: the urgency of knowledge that wants to know itself. Proof will have to come later.

From where do such axioms arise? Axioms arise directly from consciousness. They are innate to consciousness. Therefore, we should not be surprised to see axioms revealed to consciousness, as consciousness considers itself. Axioms are revealed and discovered, not deduced or derived.

Thus, Nordenholz' axiomatic approach to doing philosophy is "speculative." He is doing speculative philosophy in the grand tradition of Plato, Plotinus, Descartes, Leibniz, Spinoza, Kant, Hegel, Schopenhauer, Nietzsche, Fichte, Husserl and others whose works form the basis for many of today's religious and psychotherapeutic lineages, as opposed to the concurrently-popular logical positivism that forms the basis of today's science and logic with their demands for proof. The first historical vector is based in a person's identification as consciousness; proceeds from spiritual and rational experience and certainty; and intends to manifest this consciousness and experience into the world. The second historical vector is based in a person's identification as body and/or mind, mind being an epiphenomenon of body/brain; proceeds from logic, sense experience and probabilities; and grapples with the world by means of induction and deduction.

While Nordenholz' axiomatic approach is speculative, not all speculative philosophy uses axioms. Indeed, the use of axioms and a glossary is unusual in the history of philosophy.

The Problem

Nordenholz begins by noting that "the world appears to our consciousness as a multiplicity of phenomena." Science studies these phenomena. Even knowledge is a part of the world, "a phenomenon among phenomena".

In contrast to the above, Scientology or Eidology is the science of knowledge. In the original German, this knowledge is *Wissen* or knowing. Therefore we can distinguish between two sorts of Wissen/knowledge: 1) *Wissen* as what is known, the objects of knowledge, and 2) *Wissen* as the process of knowing. While science selects the *objects* of knowledge for study, Scientology selects the *process* of knowing for study.

Therefore we need to keep in view three elements: 1) consciousness (the knower, the subject), 2) the object of consciousness, (what is known, the object), and 3) the process of knowing (the relation between the knower and the known).

Knowing involves both the active role of consciousness in creating the world (pure Scientology), and the passive role of consciousness in perceiving the world, thus mirroring back its own creation (applied Scientology). The whole of Scientology involves the co-operation of the active and passive positions in flexible and spontaneous interchange.

What we call "consciousness of reality" enters Scientology through appearances. Thus applied Scientology breaks into phenomenology, while at the same time consciousness seeks to retain awareness of its own creative contemplation.

Without the duality and cooperation of 1) knowledge as creator (the knower, subject) and 2) world as creation (the known, object), there would be collapse into unity and what Nordenholz calls an "arbitrariness" as seen by the following statements: "Knowledge is nothing but world, a rise of knowledge in the world; world is nothing but knowledge, a rise of world in knowledge". The statements are nonsense, and if this is what Nordenholz means by "arbitrariness", we are therefore led to embrace duality as the only viable alternative. Bear in mind that the operative German word here is *Wissen*, which can refer to knowledge as the "object of knowledge" (what we would normally call "knowledge") or to the process of knowing. Since Scientology is about the process of knowing, perhaps we could better substitute the phrase "the process of knowing" for "knowledge" above. Then we can see that it really makes no sense to say that "the process of knowing is nothing but the world" etc. However, I leave it to readers to determine the cogency of Nordenholz' argument

against a unity and for a necessary duality of knower and known.

Historical Context

Nordenholz goes to extraordinary lengths philosophically to attempt to prove in a new way the duality and creative relationships that had been asserted by others:

- Descartes (res cognitans vs. res extensa),
- Spinoza (natura naturans vs. natura naturata),
- Leibniz (monads [points of view] create bodies by force),
- Kant (the transcendental unity of apperception [pure self-consciousness] vs. the phenomenal world),
- Hegel (spiritual consciousness creates spiritual substance),
- Schopenhauer (the world as I experience it is my idea or my will),
- Fichte (world is a product of the absolute ego [*Ichheit*]).
- Brentano, Meinong, and Husserl (intentionality: the consciousness of a subject refers or directs itself to objects or phenomena, then describes the phenomena).

While Nordenholz was grounded in the history of philosophy, he goes on to elucidate old ideas in new ways and to resolve old problems with his own unique approach. In an historical context, however, a few more notes below on Fichte will enrich the reader's appreciation of Nordenholz. I give Fichte special mention also because he was a post-Kantian German idealist seldom studied by Americans, so might otherwise be missed in connection with Nordenholz. I believe we can say that Nordenholz too was a late post-Kantian German idealist, since he clearly follows much of Fichte, with strong influences from Schopenhauer and Hegel as well. Nordenholz' later dates need not deter us from the attribution. As Heidegger observes, "Every real philosopher is contemporaneous with every other philosopher".

Fichte

Gottlieb Fichte (1762-1814) called for an all-embracing science, a science of sciences, a *Wissenschaftslehre*, which would be a source of certainty for all other sciences and proceed from self-evident or necessary propositions. Consciousness was to be a clear, complete,

developed self-consciousness and used to understand the purposive whole. Mind cannot become free and self-conscious [self-aware] without exercising certain acts of intelligence. Genuine knowledge is possible only by an act of freedom. I understand only what I can create freely in thought; what I cannot create I do not understand. Consciousness can be explained by nothing outside itself. Knowledge presupposes as its ground a pure, self-determining activity. The ego [self] intuitively its own activity, rises above space and time perception, no longer beholds phenomena but withdraws into itself, looks at itself, knows itself. Intuitive self-knowledge gives certainty. [References: Fichte, *Science of Knowledge*, written during his Jena period 1794-1799. Thilly and Wood, *History of Philosophy*, NY: Henry Holt & Co, 1914, 1958.]

Consciousness and the World

Consciousness is a mediator to the world, and the world is an appendage of consciousness. There is a reciprocal relationship between consciousness and the world whereby each completes the other, and this relationship is necessary and inevitable. We can analyze the whole into parts, but such analysis is artificial, as if the parts were discrete, so serves only as a method toward understanding. An intrinsic interrelatedness persists regardless of our analytic methods. As a result, we can expect to naturally discover the traces of the creative activity of consciousness in the world.

Nordenholz states: "Scientology as a science of knowledge, or as a system of knowledge, predicates self-comprehension, self-review, self-systematization, self-grasping, self-recognition of knowledge and understanding." [page. 4] Scientology is a highly reflective, self-referencing study.

Unreflective [non-reflexive] thinking directed outward to phenomena only is what science does, but that practice may lead to more unknowns than knowns if consciousness itself is

not brought into the equation. Perhaps consciousness is even responsible for what exists in the world! Putting consciousness into the scientific equation was a radical notion that heralded the conclusion of quantum mechanics that you can't get the experimenter out of the experiment; furthermore, the consciousness of the experimenter changes the experiment. Thus Nordenholz intends to address an old Kantian problem: how far do our minds and reason go in the construction of the world?

Consciousness cannot create from nothing, asserts Nordenholz. It must find a source, a something, a beingness, out of which it can create. When consciousness captures some of that beingness, wins it, that beingness transforms to conscious-beingness, which is now a creation of consciousness. Consciousness and conscious-beingness supplement each other. (Although the above words are awkward in English, I believe Nordenholz echoes the intuitions of Hegel that spirit "splits" into spiritual substance and the consciousness to view it; furthermore, spiritual consciousness creates spiritual substance which is called "objective spirit." [Hegel, *Phenomenology of Mind* (1807), Baillie trans., London: George Allen & Unwin Ltd., page. 462]) Consciousness and conscious-beingness then combine to create the world.

The science of *consciousness* is Scientology or Eidology. The word "eidology" refers to the Greek *eidos*, meaning [creative] ideas. The science of conscious-beingness is *phenomenology*, the study of appearances and description of experience; substance is an object created and viewed by consciousness. The science of the world is *cosmology*. Phenomenology then acts as a bridge between consciousness and cosmology. Therefore, Scientology is a "key science" and provides the orientation and overarching perspective for all kinds of experience and other science. □

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Internet users will find more on Nordenholz' book at:
<http://www.freezone.org/www2/index.htm>

Regular Columns

Classic Comment

By Terry E. Scott, England

Very Interesting !

READING THROUGH several independent publications, I have noticed a variety of advertisements for tech spin-offs.

There were ten in an American magazine, each with its own brand-name and viewpoint on mind, spirit and life. As well, there were announcements of ~~new era~~ books and the like.

Among all these systems, something might be helpful.

But — on which of them might it be wise to spend hard-earned cash, or even a postage stamp for more information? Maybe some systems have aspects of truth; perhaps some could land one deeper in the soup.

(We independents ought to have a tech congress, and sort out some ideas — albeit at the risk of a few noses going out of joint.)

Still...how would one choose between these spin-off mental/spiritual systems competing for our attention?

There is a clue in L. Ron Hubbard's book *The Co-auditor's Manual*, which came out around 1956. In an early chapter is a comment that seldom gets an airing today.

Theta, said Ron, is *interested*. Mest is *interesting*. If someone is being interesting, you are looking at either an automaticity running the person or, at best, theta operating in a mest role.

An interested philosopher or facilitator has his attention on the item he has found to be of



value, and he is not trying primarily to attract your attention to himself. Yes, he may indicate it to you, on the lines of, "Look..." *He* is interested.

Nor does he endeavor to create a mystery sandwich to part you speedily from your money.

In the first century, a fellow whose name was actually Jacob wrote: "By my works I will show you my belief/faith". The *interested* being tends to do things, not just believe them and become awfully interesting about them to others. Like maybe one Paulus — whom Jacob took issue with.

Jacob's elder brother Joshua had earlier said, "By their deeds shall you know them".

Ron's interested/interesting is Clue One to sorting wheat from chaff when further specifics aren't available.

By the way, if anyone has a copy of *The Co-auditors Manual* that he would let me borrow or buy, do let me know. Mine was lent or lost, or left behind in Pubs Org, long ago.

□.

Regular Column

Kemp's Column

By Ray Kemp, USA

Old Cuffs — and the SCI

The following is an edited reply to a letter from the Editor to Ray concerning one of Ray's articles.

BULLETINS and Policy are for the blind obedience of fools and the guidance of wise men.

I would not discourage anyone from reading anything. In fact, even in the early days, I suggested that any student of Scientology read many other sources of data, including psychology, various religions, and what comes under the heading of "Traditional Wisdom". Read so that greater understanding can occur, for a datum can best be understood by examining one of comparable magnitude.

Ron was an avid reader, and had an intense curiosity about everything. He never claimed to have *invented* Scientology, for he states categorically that he organized the subject and, in so doing, made certain discoveries — which he found would increase one's understanding of existing data or information.

Yet to try to fit Scientology into the rest of the world is an exercise in futility since it does not *fit into*. But you can align the rest of the world and Scientology very easily by not being closed to other forms of expression or information of a like nature. Notice the difference.

Many areas

There are many areas of the overall Scientology scene to examine. They are Ron's published tech, his philosophy, L. Ron Hubbard the man, the Scientology organization(s), and, last but not least, other people's understanding of all these.

Any changes of tech or "new tech" should stand the test of: "Does it improve the existing scene?" If it does, use it. If it is just another alter-is, see it as that. Remember, alterations and additives are hard to get around. And Ron did not ask for



a better bridge, he asked for help to build it...not redesign it.

What exists

Mainly, people who want, invent, or create Something New do so because they cannot use what exists; mostly, through not understanding it. They then put their own version of it into practice.

Now, Pam Kemp wrote up a disconnection technique, and this does not contradict anything that Ron wrote but is so written that, as far as we can tell, no one can screw it up. It still follows the philosophy behind Ron's writing on the subject.

No druggies

Years ago, Los Angeles org would not take drug cases until they were clean for a year. I told Ron that this was crazy, for Pam had a routine that handled drug cases; we were doing it regularly. He sent a mission to see Pam and get the full details, and as a direct result the Drug Run-down was published.

Another stable datum I use is: "If it ain't broke...don't fix it". What part of the application of LRH Philosophy is broken? If someone says "Such-and-such does not work," I would reply, "What does not work?" And add "Who isn't working it?" Is it unworkable — or cannot someone work it, and if so, why?

International Viewpoints

Contents IVy 1996 (25-29)

Author	Title	Page	No
	English Conference	38	25
	Nordenholz on Internet	08	29
Andersen, Judith	What is TROM?	09	26
Arrien, Angeles	Lessons from Geese	39	25
Brovcenko	OT States Story	06	25
Burtles, Britta	... Dennis Stephens' "Ron in the 1950's"	34	25
Burtles, Britta	Leonard Dunn's article in IVy 27	31	29
Burtles, Britta	Scientology in daily life	06	28
Burtles, Britta	Teaching and evaluation	24	26
Burtles, Jim	Faerie in a jar (poem)	39	27
Burtles, Jim	Groups (poem)	47	28
Burtles, Jim	Our conferences (article and poem)	39	26
Burtles, Jim	Postures (poem)	43	29
Chen, Muriel	Australian and NZ conference	11	26
Chen, Muriel	Is evil the author of control?	06	26
DL	Life Maps	28	29
Ducharme, Robert	GPM Clearing (1)	29	27
Ducharme, Robert	GPM Clearing (2)	31	28
Dunn, Charlie	Technology for the 21st century	15	27
Dunn, Leonard	Britta's article	27	27
Dunn, Leonard	Knowing, believing and knowing about (1)	25	27
Dunn, Leonard	Knowing, believing and knowing about (2)	41	28
Dunn, Leonard	The early days: personal recollections	28	26
Fairburn, Barry	OCA/APA test	35	25
Fairburn, Barry	Personal view of GPMs, A	09	25
Francelli, Bruno	Hubbard and Nordenholz	16	29
Funch, Flemming	An introduction to NLP	36	26
Funch, Flemming	Doors	38	27
Funch, Flemming	Drills	10	26
Funch, Flemming	Nordenholz' <i>Scientologie</i> - review	05	29
Funch, Flemming	TROM: Similarities & Difference	38	28
Geltman, Helen	Ascension states	27	25
Goldstein, Mike	Mock-ups and unwanted conditions	09	28
Gordon, Frank	... Dennis Stephens' "Ron in the 50's" (2)	32	26
Gordon, Frank	Benchmark hypothesis of the four gospels	27	29
Gordon, Frank	Commentary on Kemp's Column in IVy 26	45	28
Gordon, Frank	Communication of a philosophy	03	27
Gordon, Frank	Fable Update: The Princess and the Frog	03	25
Gordon, Frank	Heuristics — a guide to making sense out of things	03	28
Gordon, Frank	Literary Archaeology	29	28
Gordon, Frank	Logic 18 and Testing Workability	04	26
Gordon, Frank	Reality as a mental model	03	29
Gordon, Frank	Scientology as a Philosophy, Science, Psych. Religion	05	25
Graham, Peter	Evaluation	28	27
Hacker, Allen (Speaker Allen)	Acceptance perspective on clearing, The	28	25

IVy

Hacker, Allen (Speaker Allen)	When positive thinking fails	21	28
Hanman, Kasper	Nordenholz' <i>Scientologie</i>	13	29
Harman, Ray	Hare and the three legged tortoise, The	11	28
Harman, Ray	Instant disagreement; What's in a name	07	27
Harrington, Joe	Recovering one's past	15	26
Hemningslose, Kurt	Ability drills elements	12	26
Hemningslose, Kurt	Goal Aversion	29	29
Jones, Mark	Achieving self realization	25	29
Jones, Mark	Doing initial assesment of condition and remedies	22	26
Jones, Mark	Esetoric secrets of success	22	27
Jones, Mark	Evolvement	27	28
Jones, Mark	Miracles	22	25
Kaye, Jenny	Rhythm of life	25	26
Kemp, Raymond	How to handle monkeys	20	27
Kemp, Raymond	IVy 25	20	26
Kemp, Raymond	Navy lark	24	28
Kemp, Raymond	Old Cuffs — and SCI	22	29
Kemp, Raymond	Opinions: They are neither logical or based on facts	20	25
Kin, L	L.Kin, volume 4 — contents	40	28
Kin, L	L.Kin, volume 4 — preface	04	27
Kin, L	Thetan and GE: a loving couple	40	29
Laidlaw, Bob	Early engram experiences	14	25
Luvalle, John	Evaluation	28	27
Maier, Bill	The auditor's code	08	26
Mayo, Julie	Reminiscences of Ron — 5	14	28
Mayo, Julie	Sea Org in the 70's	14	28
McMaster, John	The story of S & D	36	25
Methven, Judith	Nature of a game	35	29
Methven, Judith	OT abilities	26	26
Methven, Judith	Scientology - masculine or feminine?	44	28
Mitchell, Gregory	Listening elements	24	27
Mitchell, Gregory	Tips on listening	14	26
Moore, James	Auditing basics	08	25
Moore, James	Expansion experiences	25	25
Moore, James	Silent survivors, book review of <i>Secret Survivors</i>	36	28
Moran, Brennen	Fable update: The Princess and the Frog	03	25
Moran, Brennen	How I founded Nonsense Day	03	26
Pearcy, Ralph	No-games conditions	33	29
Pearcy, Ralph	Total ownership	19	28
Pearcy, Ralph	What is "IDSY"?	33	26
Pearson, Thom	Peak experiences (notes on)	26	25
Phillips, Antony A	Facility differential	18	27
Phillips, Antony A	Free scientology publications	37	26
Phillips, Antony A	Horner's course	41	29
Phillips, Antony A	Internet lists — address changes	20	28
Phillips, Antony A	Master classes and player classes	42	29
Phillips, Antony A	Video project	36	27
Ross, Bob	Independents' Day	28	28
Ross, Bob	Nearly found out, The	07	25
Ross, Bob	Power of choice procedures (1)	32	25
Ross, Bob	Power of choice procedures (2)	31	26
Ross, Bob	Power of choice procedures (3)	37	27
Ross, Bob	Wonder, moments of (missed withhold)	09	27
Salén, Todde	KRC & the Garden of Eden	05	28
Salén, Todde	Religion and the 1000 year empire	05	27
Scott, Terry E	Democracy and the Church	19	25
Scott, Terry E	Held down squirrels	19	27
Scott, Terry E	Mary Long — in memoriam	18	27
Scott, Terry E	More on church democracy	19	26
Scott, Terry E	Very interesting!	21	29
Scott, Terry E	When in Rome	23	28
Spencer, Hubert	It still might happen	33	25
Spencer, Hubert	Pleasant?	36	27
Swart, Leon	From South Africa	17	25
Ulrich	Author's true identity revealed	18	26
Willis, C.B.	Nordenholz' problem and axiomatics	18	29
Wright, Allen	Video Project, The	12	28

Title	Author	Page	No.
... Dennis Stephens' "Ron in the 50's" (1)	Burtles, Britta	34	25
... Dennis Stephens' "Ron in the 50's" (2)	Gordon, Frank	32	26
Ability drills elements	Hemningslose, Kurt	12	26
Acceptance Perspective on Clearing, The	Hacker, Allen	28	25
Achieving self realization	Jones, Mark	25	29
An introduction to NLP	Funch, Flemming	36	26
Ascension states	Geltman, Helen	27	25
Auditing basics	Moore, James	08	25
Australian and NZ conference	Chen, Muriel	11	26
Author's true identity revealed	Ulrich	18	26
Benchmark hypothesis of the four gospels	Gordon, Frank	27	29
Britta's article	Dunn, Leonard	27	27
Commentary on Kemp's Column in IVy 26	Gordon, Frank	45	28
Communication of a philosophy	Gordon, Frank	03	27
Democracy and the Church	Scott, Terry E	19	25
Doing initial assesment of condition and remedies	Jones, Mark	22	26
Doors	Funch, Flemming	38	27
Drills	Funch, Flemming	10	26
Early Engram Experiences	Laidlaw, Bob	14	25
English Conference		38	25
Esetoric secrets of success	Jones, Mark	22	27
Evaluation	Graham, Peter	28	27
Evaluation	Luvall, John	28	27
Evolverment	Jones, Mark	27	28
Expansion experiences	Moore, James	25	25
Fable update: The Princess and the Frog	Gordon and Moran	03	25
Facility differential	Phillips, Antony A	18	27
Faerie in a jar	Burtles, Jim	39	27
Free scientology publications	Phillips, Antony A	37	26
From South Africa	Swart, Leon	17	25
GPM Clearing (1)	Ducharme, Robert	29	27
GPM Clearing (2)	Ducharme, Robert	31	28
Goal aversion	Hemningslose, Kurt	29	29
Groups (poem)	Burtles, Jim	47	28
Hare and the three legged tortoise, The	Harman, Ray	11	28
Held down squirrels	Scott, Terry E	19	27
Heuristics — a guide to making sense out of things	Gordon, Frank	03	28
Horner's course	Phillips, Antony A	41	29
How I founded Nonsense Day	Moran, Brennen	03	26
How to handle monkeys	Kemp, Raymond	20	27
Hubbard and Nordenholz	Francelli, Bruno	16	29
IVy 25	Kemp, Raymond	20	26
Independents' Day	Ross, Bob	28	28
Instant disagreement; What's in a name	Harman, Ray	07	27
Internet lists — address changes	Phillips, Antony A	20	28
Is evil the author of control?	Chen, Muriel	06	26
It still might happen	Spencer, Hubert	33	25
KRC & the Garden of Eden	Salén, Todde	05	28
Knowing, believing and knowing about (1)	Dunn, Leonard	25	27
Knowing, believing and knowing about (2)	Dunn, Leonard	41	28
L.Kin volume 4 — contents	Kin, L	40	28
Leonard Dunn's article in IVy 27	Burtles, Britta	31	29
Lessons from Geese	Arrien, Angeles	39	25
Life Maps	DL	28	29
Listening Elements	Mitchell, Gregory	24	27

Literary Archaeology	Gordon, Frank.....	29.....	28
Logic 18 and Testing Workability.....	Gordon, Frank.....	04.....	26
Mary Long — in memoriam	Scott, Terry E.....	18.....	27
Master classes and player classes.....	Phillips, Antony A.....	42.....	29
Miracles	Jones, Mark	22.....	25
Mock-ups and unwanted conditions	Goldstein, Mike	09.....	28
More on church democracy	Scott, Terry E.....	19.....	26
Nature of a game	Methven, Judith.....	35.....	29
Navy lark.....	Kemp, Raymond	24.....	28
Nearly Found Out, The	Ross, Bob.....	07.....	25
No-games conditions	Pearcy, Ralph	33.....	29
Nordenholz on Internet.....	08.....	29
Nordenholz' problem and axiomatics	Willis, C.B.....	18.....	29
Nordenholz' <i>Scientologie</i>	Hanman, Kasper	13.....	29
Nordenholz' <i>Scientologie</i> — review	Funch, Flemming	05.....	29
OCA/APA test.....	Fairburn, Barry	35.....	25
OT states story	Brovcenko	06.....	25
OT abilities.....	Methven, Judith.....	26.....	26
Old Cuffs — and SCI	Kemp, Raymond	22.....	29
Opinions: They are neither logical or based on facts	Kemp, Raymond	20.....	25
Our conferences (article and poem).....	Burtles, Jim	39.....	26
Peak experiences (notes on)	Pearson, Thom	26.....	25
Personal view of GPMs, A.....	Fairburn, Barry	09.....	25
Pleasant?.....	Spencer, Hubert	36.....	27
Postures.....	Burtles, Jim	43.....	29
Power of choice procedures (1).....	Ross, Bob.....	32.....	25
Power of choice procedures (2).....	Ross, Bob.....	31.....	26
Power of choice procedures (3).....	Ross, Bob.....	37.....	27
Reality as a mental model	Gordon, Frank.....	03.....	29
Recovering one's past	Harrington, Joe	15.....	26
Religion and the 1000 year empire	Salén, Todde.....	05.....	27
Reminiscences of Ron — 5	Mayo, Julie	14.....	28
Rhythm of life	Kaye, Jenny	25.....	26
Scientology — masculine or feminine?	Methven, Judith.....	44.....	28
Scientology as a Philosophy, Science, Psych. or Religion..	Gordon, Frank.....	05.....	25
Scientology in daily life.....	Burtles, Britta.....	06.....	28
Sea Org in the 70's	Mayo, Julie	14.....	28
Silent survivors, book review of <i>Secret Survivors</i>	Moore, James	36.....	28
TROM, What is ?	Andersen, Judith	09.....	26
TROM: Similarities & Difference	Funch, Flemming	38.....	28
Teaching and evaluation	Burtles, Britta.....	24.....	26
Technology for the 21st century	Dunn, Charlie	15.....	27
The story of S & D	McMaster, John	36.....	25
The auditor's code.....	Maier, Bill	08.....	26
The early days: personal recollections	Dunn, Leonard	28.....	26
Thetan and GE: a loving couple	Kin, L.....	40.....	29
Tips on listening	Mitchell, Gregory.....	14.....	26
Total ownership	Pearcy, Ralph	19.....	28
Very interesting!	Scott, Terry E.....	21.....	29
Video Project, The.....	Wright, Allen.....	12.....	28
Video Project.....	Phillips, Antony A.....	36.....	27
Volume 4: Preface.....	Kin, L.....	04.....	27
What is "IDSY"?	Pearcy, Ralph	33.....	26
What is TROM?.....	Andersen, Judith	09.....	26
When in Rome	Scott, Terry E.....	23.....	28
When positive thinking fails	Hacker, Allen	21.....	28
Wonder, moments of (missed withhold)	Ross, Bob.....	09.....	27

Regular Column — Kemp's Column

Empire creating

Many people seem to be trying to create their own empires rather than get on with the job of bringing expansion to their fellow man.

An auditor who lives locally was discussing with Pam what she handles in the first three hours of any client. That auditor commented afterwards, "I could not do that — you do more [in those three hours] than we do in a 25-hour intensive, and if I did that we'd be broke and run out of preclears."

Some people are *using* LRH technology and applying it well. John Galusha, for example. I do not care if anyone wants to call it John's Tech or LRH's Tech or anyone else's tech. The point is, John has made his own what he has learned and understood, and is applying it. So do I and Pam and (regrettably only a few) others.

Finally, a quick story about John. In Phoenix, Ron was teaching Games Processing, and had sent students out to introduce the subject to the public. John went to a toy store and started to talk about Scientology, not getting any real response. Finally, in answer to a question, he said: "Scientology is the greatest game on Earth". To which the store owner said, "I'll take ten dozen".

Southern Californian Institute

Ray also wrote the following in response to Frank Gordons Article, page 45 of IVy 28.

It isn't that complicated. Scientology is a philosophy. Amongst other places this is well described in the Internet Home Page of The Free Zone Association:

Scientology is best comprehensible if one takes the viewpoint that life is basically a game.

A game consists of "freedoms", "barriers" and "purposes". (LRH)

A person playing a game is involved in it to a greater or lesser degree. He loses control over the game the more it becomes compulsive for him. He gets involved with interferences from others,

agreements and non-agreements, with creation and destruction, he gets entangled in games not of his own, and in the end he winds up rather being a piece or a broken piece than a player.

One of the most important targets of Scientology is the rehabilitation of the person as "Player" and the rehabilitation of his "Spirit of Play".

Let me quote a few parts from the Southern California Institute (SCI) brochure.

Education within the Southern California Institute is defined as: The activity of relaying an idea or action from one being to another in such a way as to not stultify or inhibit the use thereof, but to permit the person to think and develop the subject.

Education must take into account the relative importance and applicability of the data being taught. The SCI is oriented toward the following objectives:

In recognition of the inter-relatedness of knowledge, control, and responsibility: To enable individuals to attain a higher level of responsibility, participation and effectiveness in society. SCI is very cognizant of the vast progress in today's Science and Technology, but feels that the fields of Philosophy, Humanities, and the Arts have been outstripped to the detriment of modern society. We have therefore as an overall objective the restoration of Education in those fields. The educational system of SCI is governed by the policies inherent in the individual Learning Management System, a self paced technique which controls the absorption of data and application in a constant manner for each individual student. This replaces the old-fashioned ideas of semester courses as criteria for graduation, which is replaced by completion of a program and demonstration of competence.

Course curricula**ABECEDARIAN¹**

Basic fundamentals of understanding
Man as a thinking entity; the mental image

1 The university level way of saying ABCD, meaning basic or teaching beginners.

Regular Column — Kemp's Column

picture

Suppression of creativity; the mechanism of misunderstanding; the relationship of the spiritual nature of Man to the environment; fundamentals of communication

Credits

3

PRACTICAL COMMUNICATION

Communication Formula

The use of attention and intention

Theory of communication

Human communication

Awareness as a factor in receiving communication

Credits

6

INTRODUCTION TO STUDY

Credits

2

HUMANITIES

Epistemology 1 & 2

Humanities 1: (Sen HQS course)

Humanities 2: (Dianetics course)

Humanities 3: *Fundamentals of Thought*, Axioms, Logics, *DMSMH*, Drugs culture, Failed Solutions

Assists

Logic. Data Evaluation.

Written exam, thesis, practical demonstration of competence

Degrees:

B.A (Major in Counselling)

Post Graduate Courses equivalent of 0-4 auditor's course plus internship.

Degree M.A.

Doctorate Course

Dr Theology

SHSBC 0-4

Expanded Dn Course

Dr Education

The above plus Course Supervisor and Qual Officer course

Dr Education in Educational Administration

All the above plus OEC and Management courses

Ph.D (Major in Counselling)

All the above plus Class 8 course

Ph.D (Major in Management)

All the above plus FEBC

Now all of this was written up, presented and approved by the State of California in 1973, and SCI was then operating legally and working for Accreditation (takes three years), and had passed the first examination.

Today there would be some adjustments based on Tech, but essentially it would follow the same general procedures.

The point to realize is that *the subject matter* has a very good reputation in most areas. It is only the actions of the organization that has a bad reputation, which in turn have sullied the name.

□

Contents

Many valuable articles come in *IVy*. Many of them are worth reading again, in a year or two's time. Someone talks about goals, and you are reminded about *IVy* articles on the subject. Which issue were they in? Where to find them? Or where was that article by Judith Methven on TROM? Or where was something on Transformational Dialogues? The answer is in the Contents.

Where is the Contents? Well, the last issue of every year (like this one) has a Contents for the year in the middle. That's one for every year you have subscribed. And if you have a IBM compatible computer, we can supply a computerized contents programme, where you can look up author or title. Contact us about it.

Regular Column

New Realities

By Mark Jones, USA

Achieving Self Realization

AS IVy READERS and contributors, we share a common goal of achieving self realization, I believe. Each of us may define this goal in his own, unique fashion, but the way I am employing it as a basis for this article is: "That state of being in which all of our potentials are being realized".

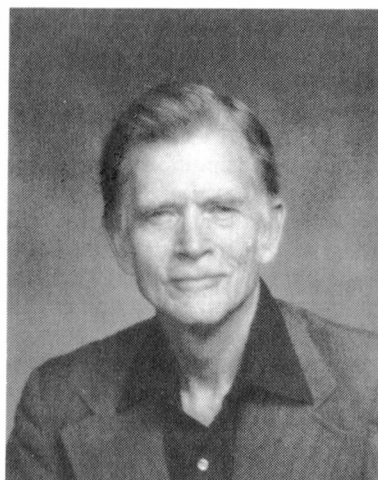
While using the various processes in the Church, many of us made progress toward this goal. As we did, it is likely that we experienced times of feeling "high" and of being more aware and in tune with ourselves and the universe. Yet we might not have maintained these states fully, nor continued to expand them to our full satisfaction and fulfilment.

Early Route One processes enabled some individuals to move to and explore a wide variety of spaces outside their bodies. In doing so, some gained a subjective reality that they existed exterior to time and space, and, as a result, felt very expanded.

Implant releases

One of the earliest processes I ran with auditor guidance was that of gaining release from the Heletrobus or Heavenly implants, which were said to originate from electronic clouds over planets. In doing so, I gained greater awareness of my whole track existence and some of the energies with which I had been programmed. Later OT processes enabled me to recognize and release other entities that had, in essence, become part of me. As a result, I felt more centered and "freed up". Other processes focused my attention on incidents and limiting beliefs and considerations that I had formed, and I became much freer of them.

I now know that, in this processing, I was addressing experiences held in both the conscious and subconscious or reactive minds. By run-



ning these, I gained a sense of expanded beingness and more harmonious emotions. But, at times, when I was not focused on enjoying my gains or doing the next level, I recognized that I had much more "opening up" to do to reach a full OT — what some call a Nirvana — state of full awareness of self or of "all that is". In addition, I recognized that I had not achieved a state of synchronicity within myself or with all existence. So it seemed vital to continue to explore other avenues for reaching higher states.

(I had found in my experiences of years of flying as a pilot in propellor and jet fighters that, with resolve, focus, and continued progress, there were no limits to reaching higher levels and dealing with what I found there.)

Exploration via channels

During this time, I had learned that another preclear, Pat Price, a former police commissioner, in continuing his self exploration had gained an ability to do remote viewing. He had become a pioneer and leader in that field. This and other breakthroughs served as reminders that possibilities were unlimited.

One method of exploration, available from a wide variety of sources, was channeling. As with all data, I considered that the applicability of information from these sources had to be evaluated. In doing so, I found that applying these data led to new realization. A means used by

Regular Column — New Realities

channels, to assist in gaining greater insight, was channeled guidance in exploring intense meditative states. This enabled participants to reach deeper levels — the unconscious — to discover and deal with energies that were more basic and powerful than found on the conscious and subconscious levels. Some of these were archetype energies that formed the basis of the functioning of the human psyche and experiences. Doing them expanded awareness, opening up greater understanding and ability to deal with the energies that bring about, and can inhibit, creation and life force. Of the many different channeled sources that provided guidance to these energies, Lazaris, Seth, and Bashar are perhaps the best known, but there are many others.

Some channeled sources provide guidance in classes to teach others how to become channels. At least two of the most highly trained auditors who were in the Church have become effective channels. Other sources provide training on how to channel, heal, and do astral body travel.

Other than BTs

Another fascinating and apparently very effective approach became available from a non-physical entity who gives his name as Rasputin. Whereas certain Scientology levels locate energy sources called “body thetans,” BTs, in a person’s fields (as lost or disoriented souls, they respond to commands to get into valence and leave), he points out that individuals were often heavily influenced and severely limited by energies neither BTs nor entities.

These energies have been implanted or attached to the individual. Rasputin trains students to develop their abilities to feel, sense and locate these negative or limiting forces and to remove them from the body and/or fields around it. This approach often produces phenomenal results, as individuals regain their power and a greater sense of identity. One of many, practical applications of this is to remove the barriers to money gaining the ability to have it in abundance.

The approach developed by Alan Walter, the founder of many successful missions, has received wide and consistent acclaim from members of the independent field; particularly those who could be called “old timers” because of their extensive experience and auditing. Many of them report that doing his Super Being Power Processing Course has enabled them to get much more in touch with their essence and innate power than any approach that they have ever encountered. This organization can be reached on:

Internet:

<http://www.knowledgism.com>
leader@knowledgism.com

By post:

The Institute of Applied Knowledge
 3330 Earhart Drive, Suite 213
 Dallas, TX 75006, USA

Phone (in USA): 972-404-8125

Fax (in USA): 972-404-8821

I have found exploring these avenues to be rewarding and very fulfilling. □

Back Issues

Maybe you have not been reading *IVy* from its distant start in 1991. If so, read on.

We have all the back issues. What’s more, we are actually willing to supply them. That is, send those you are missing to your own private, personal address. Even more exciting is the fact that we supply at reduced price.

There are many good articles in earlier numbers, so contact *IVy* WW for an irresistible offer. (We only have all numbers available from Denmark)

*Studies in Literary Archaeology, #1.*¹

The Benchmark Hypothesis of the Four Gospels

by Frank Gordon, USA

MY EARLY interests, school training and orientation were primarily scientific. Later on, I became curious about the Christian religion and its New Testament.

I had trouble understanding it, concluded that this might be a matter of language, and sent a letter to another protein chemist I had known at Harvard — asking him for a New Testament in Hebrew. Perhaps, in this language, it would cohere better poetically, and be more understandable.

This was a back-translation from the Greek, and was not helpful. I then went to the original Greek, and here things began to make more sense (which I will consider later).

First, I wanted to find some kind of overarching structure. What was this Kingdom of Heaven material all about? Such a Kingdom literally would involve the starry skies, and this led me to look at astrology.

Clue from Astrology

Previously, at an Episcopal retreat, I had been exposed to an old image, a poster of a man opposite a lion, crossed by a bull opposite an eagle. Relating this to astrology, these become the four fixed signs: Aquarius (man the humanitarian, Fixed Air), Leo (the proud impulsive lion, Fixed Fire), Taurus (the steady plodding bull, Fixed Earth), and Scorpio (the mystical eagle cum serpent cum scorpion, Fixed Water).

Oddly, these correspond to the Four Gospels: Matthew, Mark, Luke, and John; and, when you trace out their relative positions in space, they make the sign of the cross.

But does Aquarius correspond in character to Matthew, Leo with Mark, and so on? It appears that they do. Matthew the broad humanitarian, Mark with his fiery impulsiveness and "Straightway...", Luke, the plodding historian, and John the mystic with his miracles and conversion of water into wine.

Using astrological thought-forms, one can continue with the Sun (Jesus?) moving through twelve signs (disciples?).

Hypothesis

Now to the Benchmark Hypothesis: The precession of the equinoxes is due to a very slow Earth wobble, and takes about 25,100 years. Therefore the Vernal Equinox, or Tropical spring point, only coincides with zero degrees Sidereal Aries (the constellation) once during that cycle.

This slow cycle is probably reflected in the Greek myth of The Voyage of the Argos (which means lazy and slow).

Putting this all together, one can hypothesize that, at the beginning of Spring, the day of Jesus' resurrection at sunrise, there was an exact coincidence of the House System, the Tropical Zodiac, and the Sidereal Zodiac. This special event would not recur for another 25,100 years.

Thus it served as a benchmark. Such an exact correspondence implies that the influences of each starry constellation could then flow in a pure unadulterated form to Earth. This provided a favorable time for the study of these twelve personality types, with reports (in a special, mytho-poetic scientific form?) by the four Fixed types.

1 See IVy 28, page 29 for the introduction to this series

Other possibilities (to be developed) stem from this hypothesis; for example, the true beginning of the Aquarian Age could relate to the establishment on Earth of controlled hydrogen fusion, when celestial Aquarian, Fixed Air influences flow through Cardinal Fire (Tropical Aries).

Some Axioms

Here are some possible Literary Archaeology axioms and corollaries.

LA1: All great or sacred writing is designed to reach into the distant future, and transmit practical wisdom.

Corollary CLA1.1: Successful transmission depends upon relay stations separated by some time interval.

Corollary CLA1.2: The required time interval becomes shorter as noise and distortion introduced become greater.

LA2: In sacred writings, the intent is to transmit these scriptures as dogma, not to be changed or distorted until they reach someone who can decode the encoded wisdom and use it.

Corollary CLA2: A transmission line is designed to remain essentially unassimilated until it reaches a suitable receiver.

LA3: The long-range artistic means employed for transmission by literary works involve special techniques. One of the aims of Literary Archaeology is the discovery of these techniques. □

Life Maps

This extract from a letter to Allen Wright applies to tape #2 "Visualise Their Life" (The Life Map) of his Consultant Series Video Project.

I WILL try to keep it simple: First off, the Life Map as it unfolds before the client's eyes develops into an amazing "User Friendly Graphical Interface". Things that'd never come up in an initial interview blossom flower by flower into a bouquet of life experience. The clients thus far have been intently interested in each line all the way through. They have sat back proudly admiring their "work of art". They even put it on the mantle so to speak, looking at it from a distance and each and every have remarked in amazement at the visible patterns (trends) that had heretofore gone unrealized. They're in living-color too. I let them take the maps home (they are theirs anyway), and I've always got telephone calls about the cognitions that start flowing. Sometimes, even a week later, a client would ring me up about an amazing thing that happened last night while looking at their life map.

I have one client that I took on as a challenge to myself. She was so caved in by life that any power regained to her would surely have been used as fuel for a "self destruct" in the real

sense of the term. The Life Map was a blessing as things were in so close that they were so big and she so small and she needed room to expand before she could expand. Earlier practices for the most part would have given her too much juice before she got sufficient space.

So back to the story. As she did the life map you could see the area around her increase phase by phase, and when it was finally done she had experienced what many would call a life repair (and we were just starting). At one point she looked up in awe and asked: "Where or what book is this based on? . . ."

Then suddenly she says to me very astoundedly: "Oh! I know, I know, don't tell me . . . It is Me !!!"

At which point I says to her, ". . . Nice to see you."

Thanks Allen, for the Video Project — well done.

DL (USA) □

More Data on The Video Project can be obtained from:

Allen Wright, Einsteinstr. 129, 81675, Munich, Germany. Ph. & Fax +49 89 477415.

Email: 100240.2562@compuserve.com

See also his article on page 12 of the IVy. 28.

Goal Aversion

By Kurt Hemningslose, Denmark

GOALS are a very important part of life, and I will speculate a little on why some people seem to steer clear of the subject. First, let me quote something Gregory Mitchell has written on the matter, which seems to me to emphasize the importance of goals in contributing to a happy daily life.

"The ability to achieve a goal, or to do anything positive, is not primarily determined by circumstances, past experience or competence, but rather by letting go of such considerations, ceasing to be determined by them and, instead, using them as part of the process towards what it is we want to achieve.

"But first we must be clear as to what it is we *really want* to achieve. For the more we are in touch with what we really want to do, in touch with the sensation of it, as well as the vision of it, the more spontaneously we will find ourselves actually *doing* it. That is, we will no longer feel a sense of separation between ourselves and the goal. Means and ends will become one process. The 'want' is what provides the energy to achieve the envisioned result. If it's not what you really want, there's no energy! If it is only a solution to a problem that is being avoided, or an obligation being fulfilled, there will not be the necessary energy to overcome the difficulties that will inevitably arise. The difficulties seem a reason to stop, rather than a welcomed opportunity for learning and creative choice.

"When setting a Goal, it is not necessary to know exactly how you are going to achieve what you want, before committing yourself to the idea of doing it. The opportunities will emerge out of that commitment. It is necessary, though, for the Goal to be a specific and tangible end result, wanted for its own sake only, that does not primarily depend on somebody else's efforts or to please some-

body else. It should not be limited by what seems possible — it should be what is *truly* wanted."

There you have it. If you want energy, don't take pills, take goals.

There can, of course, be many different reasons why individuals are either diffident about goals or deny their importance. The following is just some of my speculation, and definitely may not apply to all cases. And I might be wrong to say they are important!

If one has been severely suppressed in childhood, one may have learned to aim low or not aim at all. To want something leads to denial, which leads to disappointment and unhappiness. How, as a small, relatively helpless child, does one avoid disappointment and unhappiness? Set your expectations low. Don't aim high. This also is rather the philosophy of apathy; but later in life, after escape from a somewhat unkind parent, one has not thought of changing the basic philosophy. Be thankful for small mercies is still the order of the day.

Another example is the person who really has been busy and successful in life. Children, career, hobbies. There has been *activity*. Success and happiness. As well, there has been a normal ration of stress and disappointments, for not all goes smoothly in this fun world we live in. (The possibility of losing a game must exist, otherwise no there is no randomness and no fun.)

One then runs into the Western World's little trap called retirement. The idea is that you can now take it easy. The idea may also have been promoted that you are worn out. So you settle back, and decide this is the period in your life when you will just let things happen.

And they do happen. Other people set goals, some of which go against your well being. Others make the postulates. And maybe your attention has gone off the other Dynamics you

have been engaged in. What is left to put your attention on? You. But unlike a small baby, who is very much First Dynamic, you have an enormous knowledge of what can go wrong with your body. A little pain, you put your attention on it, whereas earlier on, with family and career, you would have shrugged your shoulders and focused on your many activities. The little child cries until help comes. But you put your attention on the pain, figure about it, give yourself some wrong indications on it. What you put your attention on you get. Because you have allowed your interests on the Dynamics to wane, your attention is on this pain or wrongness, and it is more pain or wrongness that you get.

There is also the possibility of misunderstandings or charge on the word Goal. An NLP¹ book I have read talks of Outcomes. Use another word

if you don't like Goal. (We have other words in Danish — advantage of a two language culture: make love in French, talk to your dog in Danish.)

One misunderstood might be that a goal has to be big, like *Clear the world by 1984*. Or *Get a man on the moon by such and such a date*. That might be all right for a nation but a bit steep for an individual. Maybe *Give Aunt Jill a pleasant surprise on her birthday* would fit the bill better.

Yes, charge could come from the word's association with the official Scientology orgs. They talked so much about goals. Yet do not throw the baby out with the bath water. Goals, when well understood, are definitely the baby.

Of course, there will be other reasons for not having goals. How about some suggestions from other readers? □

1 Neuro Linguistic Programming. *Introducing NLP* by O'Connor & Seymour. Publisher: Thorsens, 1995.

Who (or what) would read IVy?

Well, there are a few people who think it worthwhile to cough up real money once a twelvemonth to get *IVy* coming through their letterbox five times a year.

What sort of person are they?

Pretty obviously, they are people who have had some sort of contact with Scientology. There are too many unusual words for the person not familiar with Scn to comprehend. Very often, they have had connection with the Church of Scientology. And left.

They must be quite a few in that category. A deal more than we know about. We would like to make our existence known to them. Maybe one or two of them are looking for a magazine just like *IVy*,

And there is the problem. For we do not have a list of names and addresses of people who have a high affinity for Scientology tech, but a low affinity for Scientology Church.

And perhaps a part of the solution lies with you. Remember anyone you knew in the Church, who now might be interested? Do us a favour and contact them. Tell them about *IVy*. Or let a distributor have their name and address and we will contact them.

I can tell you that some people are immensely glad to hear about and receive *IVy*.

Maybe someone you know of is yearning for such a comm line.

Ed.

Thoughts Inspired by

Leonard Dunn's Article in IVy 27

by Britta Burtles, England

TWO OF many evaluations I have accepted from L. Ron Hubbard are:

- 1) The immense value of exact duplication and full communication to create clarity, understanding and harmony;

and, on the opposite side of the spectrum,

- 2) the dangers of misunderstandings arising from non-duplication and non-communication.

To prevent misunderstandings, I submit the following thoughts. Any body of knowledge — not only religions with dogmas — starts with a teacher who sees and who evaluates what he sees to form thoughts and concepts. He communicates these to students who wish to acquaint themselves with the teacher's ideas.

A student accepts his teacher's evaluations,

- a) if he is unable to do his own examination and evaluation — because he is low-toned, as Leonard suggests, and because he is other-determined rather than self-determined; or,
- b) if, after examining and evaluating a new datum for himself by comparing it to his own store of data and experience, he agrees with it and decides to accept it.

Unreserved Acceptance

However, when confronted with a new subject, a high-toned, self-determined student, who has no data on that subject in his own "store" to compare the new ideas with, delays his judgment until he has found out from experience whether the new data work for him or not. According to his findings, he either accepts or rejects them.

Only when he finds, through many repeat applications, that the new data continue to work, will his initial reserve dwindle to an "unreserved" acceptance of them. And, if that experience is repeated over (say) a thirty-year period with data emanating from the same source, then the

initial reserve towards other ideas from that source also dwindles. Always...as long as experience gained through application proves the data to hold true and to work.

With Respect

I was surprised to read Leonard's sentence about "Britta's *unreserved* acceptance of *everything* in regard to LRH" (my italics). His mind-reading effort is on rather shaky ground here, to say the least; and, in this instance, is quite a bit off the mark. It could even be seen as "spreading false data," but such an activity I could not possibly associate with Leonard, whom we all look upon with respect. It must have been a slip of the pen.

Yet, if you hear a strange noise in the background, it might be Ron turning in his grave! And you might even hear him say something like, "Leonard, maybe you could do with some cramming".

LRH told us of the dangers of using generalities. To use one occasionally, okay (we are none of us perfect); but to use two in one sentence...! That is a bit over the top. Leonard refers to "the finest teachings of LRH". How about applying them? Because, if Leonard cannot use them, it is no surprise that others cannot, so we have to listen to many who are disillusioned and disaffected.

Eminently Workable

However I much prefer to believe that Leonard meant: "everything" I have "unreservedly" accepted in regard to LRH is *all* those parts of his tech that I have evaluated, used, and found to be eminently workable. And that includes *all* those chapters of his teaching and philosophy that have assisted me to lead a more fulfilled life. And *all* those sections that have proved to be helpful in my growth as a human being across all eight Dynamics.

I suggest that people who, like I, accept "unreservedly...everything" with regard to *LRH's*

achievements might fall into the following categories. They are those who

- did not become victims of the CofS and those who have not pulled in actions they considered harmful to themselves;
- had enough courage and know-how of the tech to rid themselves of the charge; who are now free of it and again able to recognize and validate “unreservedly...everything” that is useful, workable and valuable of LRH’s legacy to Mankind;
- correctly duplicated and understood LRH’s teachings and instructions to find, upon application, that they gained through them that which they wanted and needed;
- are positive thinkers, preferring to put their attention on the constructive and helpful things that LRH produced in a lifetime devoted to developing tools for the progress of his fellow human beings.

Just one of those tools is his prediction, “What you put your attention on, that you will get”. In half a life-time of use, I have found this to work reliably, which has led me to accept it unreservedly.

OT Levels, Staff

Leonard suggests that the OT levels are a *must* in the CofS. This is not what I experienced. After completing the lower levels, I knew I was ready for the next lot. So I *wanted* to do the OT levels. Nobody said anything about *must*.

While auditing the material of the upper levels, I sometimes found, as did Leonard, that there was very little charge in an area, and speedily moved on to the next step.

Yes, I was on staff too, just like Leonard implied. As a return flow for the great help I had received in the London org, I wanted to make a small contribution towards letting others experience similar gains to those I had. Not only did I work as a paid staff member but also, for a time, as a volunteer without payment.

Then, when it was time for me to leave, I left. But I always admired those who stayed on, so that I and hundreds of others could continue with the training and auditing to raise our ARC and KRC. □

If you are reading a ***borrowed*** copy of *International Viewpoints*, why not give yourself a real treat? Buy yourself a subscription. Write to a distributor listed on the last page — get a regular comm line in from others in the free Scientology movement. What a lovely surprise to get *IVy* bouncing through the letter box now and then.

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Write to us!

You can also help make the magazine more varied and useful. Send us a letter with your comments; or an article on what you are doing; what you think, or even go and interview someone in your area and get her or his viewpoints out.

Exchange of viewpoints is often very beneficial.

No-Games Conditions

Ralph Percy, USA

"YOU'LL GET into a No-Games Condition," I have heard it said. The implication being — though never stated in so many words — that this was the end, the pits, the worst morass of boredom and indecision and lack of any direction in one's life.

It has taken a long while for me to realize that this is a crafty piece of disinformation. It implies that Games are Good, rather like the way the movie character Gordon Gecko, brilliantly played by Michael Douglas, preached that Greed is Good.

Different Kinds of Games

Well, some games are good. Composing or performing music, for example, is an excellent game. It is a source of enjoyment for oneself and others, and harms no-one. In contrast, Zero Sum Games, in which someone has to lose if someone else wins, inevitably entail that someone gets hurt, bodily or spiritually.

"Play the Game of Life to Win!" an insurance salesman once inscribed for me on the flyleaf of a book. But is "life" a game? And how do you win it? By clobbering someone else? But doesn't that come back to you as karma and as a gradually disintegrating society — a dwindling spiral?

In contrast, there is just enjoying life and, what is much more, seeing that as many others as possible enjoy it too. In other words, just by being an ethical, responsible, outgoing person. But is this a game? Or is it a No-Games Condition, being antagonistic to no-one?

Looking Back on the Time Track

We have all been involved in the antagonistic kind of games for far too long. Consider GPMs (Goals Problem Masses). The story is that we set out to do something, found someone opposing us, and became discouraged or disillusioned or perhaps plain bored, so decided on a lesser, slightly less taxing purpose and/or identity, and again lost out...and so on, down a spiral. (Incidentally,

does identity follow purpose, or vice versa?)

Anyone reading this has probably run through quite a number of these. There is quite a lot of charge on them. Charge resides particularly in decisions made at turning points, such as "There's no future in this," or "They're too strong for me," or even "This sensation is so ecstatic, I want it to go on for ever" (laying a foundation for future additions).

Games in the Present

This comes down, in present time, to being involved in a network of games. This is the life of ordinary folks. There are struggles against parents who either do not understand or are plain selfish and do not want to be bothered with the children they produced. (Or want to own them, to show them off and, when the parents become aged and infirm, to enforce their aid.) There are struggles with office politics and with paranoid or oppressive bosses.

For teenagers, there are all the games involved in discovering sexuality and how to make use of it for pleasure, domination, submission or manipulation.

With all these games, as well as, vicarious sports games on television or in the stadium, how can anyone be bored? Yet boredom is pervasive. So is loneliness. So is quiet desperation. Playing the Game of Life has become a bore or a chore that people are stuck with. And if their freedom has been so curtailed that there is not even any game, they have to either succumb or break out, to assert their rights in order to survive.

The Perpetual War

So the implication is that, to avoid a No-Games Condition, which is the ultimate bottom of the dwindling spiral, there has to be a perpetual war, a battle of group against group (another interesting phenomenon, for a future article) — a state of hoping that vulnerability and insecurity

are not completely unavoidable. But, of course, this "perpetual war" in many games, many fields, leads inevitably to the bottom of the dwindling spiral. It is a No-Win Situation.

Do you think that some sneaky beings set this up as a form of entrapment? And do you think, perhaps, that they are still around, egging people on to play the Game of Life?

And the Way Out — and Up

There are those of us who have always been in the Resistance - the *Maquis*, as the French Resistance called itself in WWII. We resented having all those replays of the Holocaust, down the ages. We thought people should be free to compose music, be free from entrapment.

Which side are you on? Remember, though: in a No-Games Condition, there are no sides. Doesn't that go against all that conditioning?

If you want to avoid the Perpetual War, there are only two things you have to do. Refuse to be drawn into conflict, but resolve any conflict with genuine affinity and empathy for other persons. And expand your own beingness, and your knowledge and skills, in Clearing Technology in its widest applications.

The more you become free, the more you (and others you help to rise out of their boredom and loneliness) will be able to escape the trap of antagonisms. □

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The Nature of a Game

By Judith Methven,¹ England

EVERYTHING we do has the characteristics of a game. The simplest chore, every relationship be it fleeting or long-term, indeed the very fact that we are alive on Earth, inhabiting a human body — is a game.

Any game requires opposing sides and is played between opponents. It is defined by its rules; and playing by these brings rewards, while there are penalties for breaking them.

Games can be divided into two major categories, which can be labeled finite and infinite, and they differ radically from each other. Let us take a look at some of the distinctions.

A finite game has a clearly defined beginning and ending, while an infinite game does not. It is of little importance to players of an infinite game where their game began, and they do not really know or care if or when it will end. That is of no importance to them because they are playing with the purpose of continuing the play, while finite players play with the purpose of winning, or ending the game.

Rules

The rules of a finite game do not change, but it is essential that the rules of an infinite game do change.

Take tennis as an example of a finite game. You start with a set of agreed-upon rules, and play by those until you have a winner or an end point. In an infinite game, it is different. A good example is the relationship between parent and child. If this game is to continue successfully, the rules within the relationship must alter to accommodate changing circumstances.

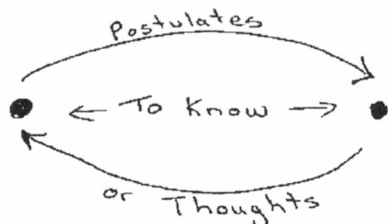
You could put this another way, and say that finite players play within unchanging boundaries (the rules do not change), enabling them to reach an end point and establish a winner. Infinite players play with boundaries (or rules), they move (or change) them as is necessary, so as to continue the game.

A finite player consumes time, and wants to reach an end point. But an infinite player generates time, and constantly establishes new boundaries (changing old rules for new ones) and creates more space, or time, for play. Boundaries such as death are included within the game — these limits are taken into play so that play may not be limited.

Finite players prepare against surprise. They try to think of all eventualities in a game and to put in place strategies to deal with them as they wish to avoid surprise. Infinite players prepare for surprises — and enjoy them. These give opportunities to exercise problem-solving abilities and to develop new strengths.

A finite player plays to be powerful — he wants to end up as the winner while an infinite player plays with strength. The infinite player knows that he can cope with most things that come along because he is constantly developing and exercising his problem solving abilities.

STRUCTURE OF A GAME



1 This is an edited text of a talk given by Judith at the May, 1996 London conference — Ed.

He, therefore, usually does not mind and learns a lot from surprises.

It is a good thing to be aware of these two types of games, because they are played in different ways, and it is useful to be adept at both types. Many people do not even realise that there are these two kinds of games.

How does one arrive at the conclusion that everything is a game? Why could one even consider that everything we do, indeed life itself is a game?

Let us take a look at The Factors in *Scientology* 0-8. The first one states, "Before the beginning was a Cause and the entire purpose of the Cause was the creation of effect".

Why create effects? Basically, in order for them to be known. And we receive effects in order to know. You could say that life itself is an effect, but actually the agreement to be at effect is a causative consideration; that is, you are only at effect because *you* agreed to be.

One arrives at the conclusion that the most basic thing that all Life does is to know. To know, you first have to not know. You will find that any game, if you look at it carefully, reveals at its basic level that its action will evolve around the concept To Know and its variants. So in all

games you will find a viewpoint, probably you, and another viewpoint or goal (or problem); and between you and the goal is the action of knowing.

Understanding this, it becomes easy to perceive the structure of a game and how it is played.

Two Poles

This is a two pole, or dual, universe, and therefore every game consists of two or more separate points with time and space (distance) between them. Or a viewpoint and a point to view in Scientology terms.

Let us put up two points as shown in the diagram. What goes between these two points are postulates, or ideas. A game is essentially a contest of convictions: To convince the opponent of the truth of your postulate, while resisting the truth of his. He is doing the same.

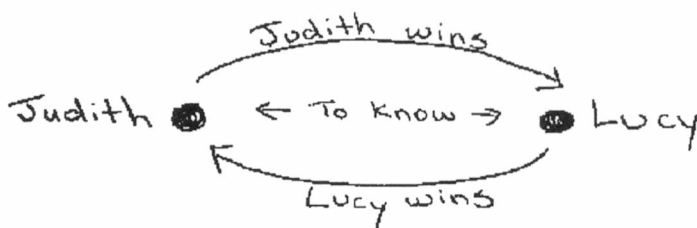
A game is continued by postulates that are opposite, like in, say, a game of tennis. I play this game with my daughter, and so shall use it as an example. We both have the postulate "I can win," but of course mine is actually "Judith wins" and hers is "Lucy wins," so actually we oppose one other. Eventually one of us will convince the other that her postulate is right because we will play by the rules, which cannot change as this is a finite game, and an end point

will be reached, when one of us will be the winner by agreement.

Opposing postulates are keeping the game going.

It is interesting to note that this finite game is actually being played within an infinite game. At heart, I have the idea that I want to enhance Lucy's life; I get pleasure from being able to do that. So I coach her along, encourage her, and lose a few shots so that she can have some wins. Her game is

OPPOSITION CONTINUES A GAME



Same of Tennis

improving and so is her self esteem. The infinite game for me at this stage is that I am helping her to improve the quality of her life. The finite game is that we are playing tennis.

Here is another example of where opposing postulates kept a game going. In Britain some years ago, a man called Lord Lucan was involved in a murder case, and he was the prime suspect. The police wanted to find him (their postulate). But he did not want to be found (his postulate). Eventually, the police managed to discover that he had left the country. They have spent many years trying to find him, but have not done so. There were stories that he had ended up living in Botswana on a remote ranch, but the long and the short of it is that they did not find him, and the game is (although not actively), still in play. Two opposing postulates are keeping the game going. This is a contest of convictions.

On the other hand, if someone puts out a postulate "Let's go and see a movie," and you have nothing particular to do, you could say "Great idea — let's go to the next show". He has put out a postulate, you have agreed with it (an affinity), and that particular little game ends. You could say he wins, he has convinced you of his postulate.

In the primary instance, the game is created by postulates. As long as these are in opposition, play continues. The game ends when you put in a complementary postulate, an agreement, or an exact duplication of the communication.

Affinity or agreement ends the game. These two facts are useful to remember.

Winning and Losing

As a game is won when one of the opponents becomes convinced of the opponent's postulates, all games are essentially contests in conviction. Postulate failure can be known

as an overwhelm. Overwhelming the postulates of another can be an overt act. Having one's own postulates overwhelmed can be called a motivator.

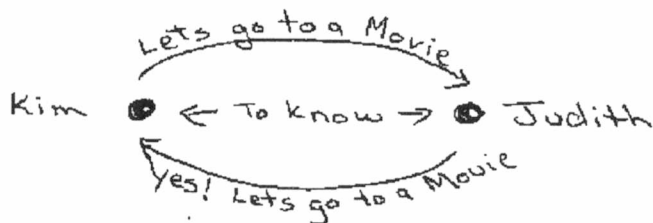
The difference between win/lose and overt/motivator is a fine one, and is determined solely by the considered value of the game. If you consider the game is trivial, win/lose applies, if it is *important* then overt/motivator is applied.

It is quite interesting to look more closely at the word *important* here. The more important something becomes, the more solid it becomes; and, in assigning importance to a thing, you automatically assign importance to the opposite or absence of those things. As something becomes more and more important to a being, it becomes more and more solid and persistent and develops command power over a being.

As something becomes increasingly important, so it becomes more and more vital that you win. It turns out that you are no longer playing for fun, you are playing because you must, just must, win. And thus this player becomes a compulsive player.

A compulsive player is in an unfortunate position. He is actually trapped. Due to the fact that something has become so important he *must win*, and to win he *must* play. He loses his freedom of choice as to whether he wants to play

AGREEMENT ENDS A GAME



Same of 'Lets go to a Movie

the game or not. This is only an apparent loss — but it is very real to the person concerned. Actually he can change this condition if he wishes, but usually he does not know how to and so becomes a compulsive player in this game.

Obsessive games are the result of too many losses of your importances, resulting in a must have/cannot have condition. This is based on the Scientology principle of reach and withdraw. The more you reach towards something, the more it withdraws, and vice versa.

Playing a game compulsively is no fun, no fun at all. Essentially, you feel as though you have lost control of what is happening to you, and frequently find yourself at unwanted effect.

So it is a good thing to be aware of the assignment of your importances as this is crucial with regard to the fact that you have good games.

It is you who assigns the importances in your games. Nobody else. This is a fact well worth remembering, because it takes us on to the important aspect of responsibility.

Causation

Responsibility (or control) is the willingness to assume causation. We are actually all responsible for our own universe whether we know it or not — the trick is to bring this knowledge to full consciousness, and then to control our universe in a desirable way. This responsibility is where *you* consciously decide on the allocation of importance to things (right to self determinism) and *you* decide whether you want to play a particular game at all or to go off and find or create another. (Right to leave a game.)

Thus, unwillingness to assume conscious causation or responsibility is a measure of the compulsiveness to play games in a being.

In compulsive games, a being has lost his freedom of choice and is compelled to play.

It is quite useful to be aware of *blame* here. If you find yourself blaming another for your condition, beware! You are assigning the cause of your condition to another. That is not helpful because, unless you are in charge of yourself, you are not free to change yourself — in other words, your change depends upon what another person does. It is always dicey to depend upon

another to make you feel good. That should be under your control.

Blame and Guilt

There is an interesting mechanism regarding blame and guilt, which is actually a little game of its own. If someone has lost a game in terms of the agreed-upon rules, he can accuse the opponent of unethical play. If the other accepts this blame, he feels guilty.

Accepting guilt, he thereby admits he was wrong. Doing this, he relinquishes his victory, and the loser becomes the winner (by foul means). However, he only gets away with this if the other accepts the blame and feels guilty.

I have a friend who had an affair 27 years ago, and because of this her husband always blames her for the sorry condition he now finds himself in. He is depressed and has not made a success of his life because *she* caused him such pain 27 years ago. She accepts this: his condition is her fault. But the rules of the game were laid down by him before that fatal affair, when he had an affair of his own and walked out on her for a while. He never concerned himself with what effect this had on her.

By accepting the blame for his condition, she constantly allows him the upper hand and he does his best to make her unhappy. By the way, she could not see what was happening until she became aware of this blame/guilt mechanism.

So when a blame/guilt mechanism is in operation, one should look carefully at the situation to assess exactly what is going on and whether this is just a means of obtaining an unfair victory.

Another interesting fact to do with *importance* is to realise that what is important in one society can be unimportant, or of completely different significance, in another. Take marriage for example³. It is generally accepted in Western societies that the rule, or importance, is: one man, one wife. Yet in Islamic countries, a man is allowed up to four wives provided he can support them. There is a tribe in Nepal where it is customary for a girl to marry into a family and be the wife of all the brothers. So there is one wife and she has several husbands. The emphasis on importances can and does change. It is good to remember this, as it helps one to be flexible.

Playing a good game

To play a good game, you need to be able to retain your freedom of choice: this is survival.

This important concept is encapsulated within Hubbard's saying that a being has the right to his own self-determinism and the right to leave the game.

This statement is well worth remembering, because, if you are capable of exercising these two rights, you are in a strong position to play good games.

A being's self-determinism rises with his ability to take responsibility. The more you can assume responsibility for the way that you are, the more able you are to change the way that you are in any way that you want to.

An important aspect of responsibility is that we are able to define where our responsibility begins and ends. Others would love to make you responsible for unwanted things in their life, usually by blaming you for their condition although it is their responsibility. So it is good to be able to ascertain what is your responsibility and what is not.

If you look closely, you will see that all life, here at any rate, is involved in the playing of games. You and I, all of us, are always involved in the playing of games. These can be finite or infinite.

It is best to keep these games Survival, because thereby you will feel good and enjoy life and all its games much more — it will be fun.

Play survival games by realising that you are responsible for the space that you find yourself in. By assuming responsibility for this, you immediately put yourself in a position to change things.

As your understanding of responsibility increases, you are more able to exercise your rights of self-determinism and whether to leave the game or not. Exercising your freedom of choice in this regard makes you free — which is a nice space to be in because there is no compulsion, and thereby you really come to enjoy games and life.

The tricky thing about the game of life is that most people do not seem to play by a particular set of rules. However, this is an illusion. There

actually is a set of rules, and we all conform to them whether we realise it or not. The rules are available upon request, otherwise just live your life as best you can in a survival way and you are bound to find out anyway.

A good player will come to value his opponent for without a worthy opponent, you cannot have a good game.

The best games are played between opponents of equal magnitude. Here there is a 50/50 randomness which is a good mix for a satisfactory game. Each opponent has about an equal chance of winning or losing. In a game like this, no-one has too many losses, or overwhelms, and the game retains its fun element because it does not become compulsive.

As one's understanding of responsibility grows, so does one's ability to choose suitable opponents. The best games are played against MEST rather than against other beings.

The true power of a being emerges as compulsion fades, and the marvelous thing is that, because there is no compulsion, he is a harmless fellow.

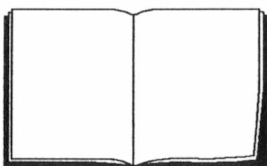
Get to know the games mechanism well and it becomes easy to recognise what is going on in games. Remember that games work on postulates. Opposing postulates keep the game going, and complementary ones (affinity) end the game.

Entrapment is to be found in the compulsive nature of life and games. Freedom lies in understanding the nature of life and games.

As you use these ideas, you begin to know them rather than just know about them. From this, you begin to live intuitively. At this stage life becomes magical, and you tend to be in the right place at the right time, and do the right thing. You get to a stage where you live easily in the world.

There is a lovely Chinese saying that describes this. It says that you flow like a river, reflect like a mirror and respond like an echo. Basically, you can easily handle whatever you need to in exactly the right manner.

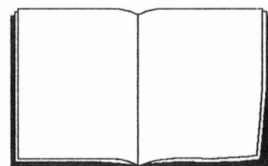
When you live like this you become completely free to play or not, as you choose. □



Book News:

Thetan and GE: A Loving Couple

By L.Kin



This excerpt from L.Kin's latest book, From the Bottom to the Top is printed with the publisher's permission. The book should be out by the time you receive this. Ordering details are in IVy 28, page 40. Ed.

LET'S HAVE a look at eastern practices with "ki" or "chi" as part of their name: they focus the practitioner's attention on the area just below the navel (called "hara"). By focusing on this point, the thetan creates his space via the main command post of the GE. He works "through the navel", as it were. This means they make the thetan consider and include the GE in what he is doing. He acts "in step" with his GE. His power and that of the GE combine. That gives him a lot of power. Very wise indeed!

In contrast, Hubbard takes his approach not through the navel but through the forehead (6th chakra), the major command post of the thetan. He goes "through the mind" (dia nous * dianotics * Dianetics). This emphasis on the mind unfortunately made the whole subject of Scientology very head-oriented. So much so that body and GE became ignored, if not despised.

Very unwise indeed!

The thetan loves logic and KRC. He thinks in the linear mode, he thinks in terms of cause and effect. He likes to focus his attention in a narrow beam. The GE loves emotional warmth and ARC. It "thinks" in the lateral mode, in terms of broadly sweeping associations. It tends to spread its attention all around. Both are useful, depending on the situation. This has nothing

to do with the left and the right half of the brain "doing" anything. As usual, the brain just reflects "theta electronics" in the form of MEST electric discharges. Right or left brain predominance in certain people just shows who is the boss: thetan or GE.

The closest Ron ever came to handling the GE directly is the Touch Assist. The Touch Assist doesn't work "through the mind" but through GE and body. To be more exact: it works through putting the thetan's attention on two energy flow lines which run up each leg from the heel, pass the spine on both sides, continue up the back of the neck, circle the head like a crown and unite at the forehead. Anyone familiar with yoga or shiatsu knows these lines. By putting the thetan's attention on them, knotted-up energy is released and made to flow again.

Ignoring body and GE is nonsense, of course. Because it would mean ignoring what is there. Next time you do TR-0, try it through the navel, that is include the GE in the process. Notice the difference! The art of confronting is often misconstrued to mean taking things on "with your forehead" (*frons*, Latin, means forehead). Perhaps this is the reason why Scientologists, particularly on a group level, often act like bulls in a china shop when it comes to confronting their environment and the people in it, all in the stalwart effort "to make it go right". Whereas followers of Eastern practices tend to be very mellow in their social interaction. Often to the point of getting nothing done! I'm sure we can learn from each other. □

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Horner's Course

By Antony A Phillips, Denmark



IT CAN EASILY be forgotten that Scientology has a history beyond that which we have either experienced or heard others talk about. It goes back a long way.

The picture above, kindly loaned to us, was taken in England in the early 1950s, and is of students on one of Jack Horner's courses.

Jack was an American Scientologist, author of the book *Summary of Scientology*, a 92-page paperback published in 1956 by the Hubbard Association of Scientologists, International — my copy says "Copyright by Jack Horner D.D., D.ScN.", meaning Doctor of Divinity, Doctor of Scientology, both issued by a Scientology organization. It is likely that he came to England in 1954 (before I came into Scientology), and he ran the 1st London Advanced Clinical Course and, I think, one or more B.ScN. (Bachelor of Scientology) courses.

We would be interested to know if any reader recognizes anyone in the picture. I am pretty certain that the lady in the middle of the front row is Gladys Wichelow, wife of George Wichelow.

In my copy of the 1968 edition of *Dianetics: The Modern Science of Mental Health*, the dedication says: "To the famous Magician George Wichelow, England's First Dianeticist". George died in the late 50s in a fishing accident in the Channel Islands. I heard that Ron was upset about it, and there was a rumor or hint that it was suicide because George felt unable to live up to people's expectations of being Clear.

Reminiscing still, pay has not always been low for the majority of staff members. In 1964, I worked as a shop assistant in London, earning £10 for a five and a half day week. The same year, I got a job at Saint Hill Manor (the headquarters of Scientology, Ron's home at the time) working only five days a week, with fewer hours and more pay, £11.

So when you think of Scientology, remember that it has a long history. A good understanding of that aids an understanding of the subject.

Recognize anyone in that picture?



Master Classes and Player Classes

By Antony A Phillips, Denmark

IN IVy 24, page 24, mention was made of Ulrich's workshop, based on L. Kin's book 2 technology (which of course is basically LRH tech). On September the 7th and 8th a follow up workshop was held.

This time Ulrich concentrated on the initial case interview and on planning based on this. Ulrich had with him the folders from a half dozen or so of his own preclears who had come to him with things they wanted handled (rather than desires to achieve ability).

What we did

In the first instance, Ulrich played the part of the preclear with a participant interviewing and Ulrich playing the role of the preclear and also indicating meter phenomena; and in the others he gave the preclear's main statement with their reads. The members of the group then worked out how they would handle them and in what order. These handlings were all based on the material in L. Kin's book.

There was of course discussion on the various suggestions, and Ulrich told us what he had decided to run, how the case developed and what he actually did. Cases were very interesting, sometimes startling, indicating both the powerfulness of the tech and the intricacy (and power) of some cases.

There were of course more masters than Ulrich present, and this produced an interesting exchange of ideas, views and practices.

We know that the tech works if applied correctly, and the workshop gave us all a chance to review our understanding of the tech and the

way we are applying it, and spot ways we could perhaps improve. It also showed the wideness of the tech, for there were a couple of cases where members of the workshop applied a bit of Scientology tech, which one hardly ever hears about nowadays, with startling results.

Players' classes

And what about player classes?

Well — during some coffee and cakes breaks, the subject came up in the form of glad memories of an OT workshop held earlier in the year. It sounded to me more like a play shop.

Apparently it had been held by Barry Fairburn in a beautiful house in the Cotswold Hills, a glorious area of West England. The house itself and grounds were ideal for the purpose, being very spacious.

And what was the purpose? That I did not really gather. It did not really seem to have much to do with being **cause** over other individuals. More, it seemed that spirit of fun and play was extant. And I even detected lighthearted irresponsibility about leaving so many mockups about for the local population to clear up.

The workshop has not otherwise been reported to IVy, so I suspect it was really a highly confidential OT affair, and all I heard was camouflage. I consider it very suspicious that it was not properly reported to the recognized and prestigious medium for "International Free Scientology," *International Viewpoints*. Indeed, your editor was kept in the dark about it until after it occurred. □

WARNING — you are approaching the *last* page of the *last* IVy for 1996. That means the last in this subscription year. If you don't pay (or have not paid) your 1997 subscription you appear to be entering a *shortage of theta Scientology communication area*. That is just too horrible to confront, so be a good boy or girl and get your subscription off now (if you haven't already done so).

Postures

By Jim Burtles, England

Some of the authors I have read, over the years,
Cause me to laugh, while others bring me to tears.
The way they posture and take up their place
You couldn't 'spot' them better, face to face.

Look how they adopt their particular roles.
"Ultimate Source" reaches down to us poor souls;
About as infallible as any Pope,
Without his valuable help we have no hope.

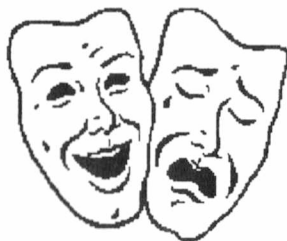
There are defenders and those who attack.
One has a go, then the other answers back.
Some tell good stories whilst others try to sell
Their "Lessons from failures" or "How to do well".

We get lots of Ronology; Helping Ron,
Advising Ron, Knocking Ron, Replacing Ron.
We could even set out a Ron Story Scale
To judge the quality of every tale.

As for me, like the jester before his King,
I make a joke, perhaps with a certain ring.
I stick my nose (and ears) in royal affairs
And spread some of the gossip beneath the stairs.

I play "Smooth as Shakespeare, smart as Einstein",
Or is it Quasimodo and Frankenstein?
Straight as Judas, subtle as a Philistine?
Confused as an Israelite from Palestine?

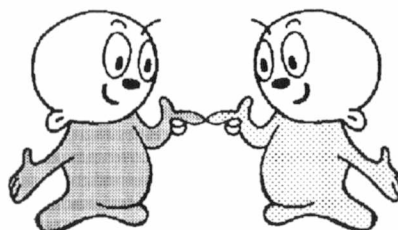
Just for a little fun, try my silly game.
Next time you read thingummy or whatsitsname,
Take a note of who you think they think they are.
Could be more amusing than the text by far.



B

International Viewpoints

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We are off to pay for next years IVy. Think!

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