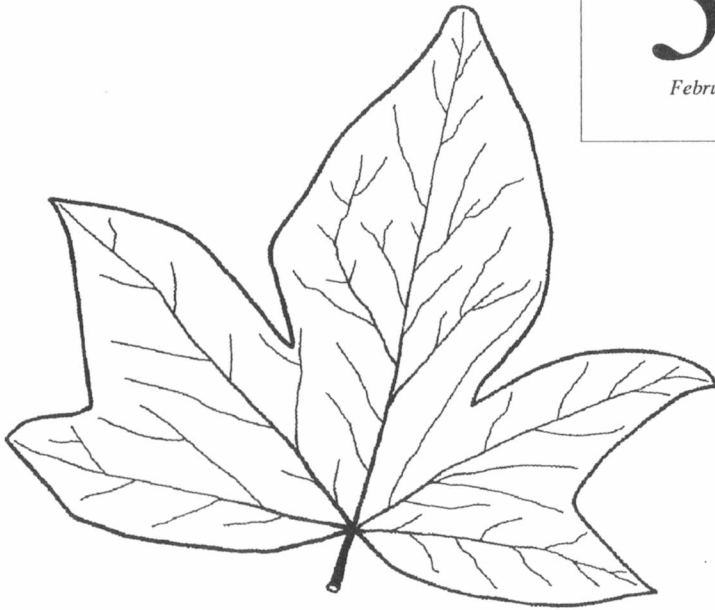
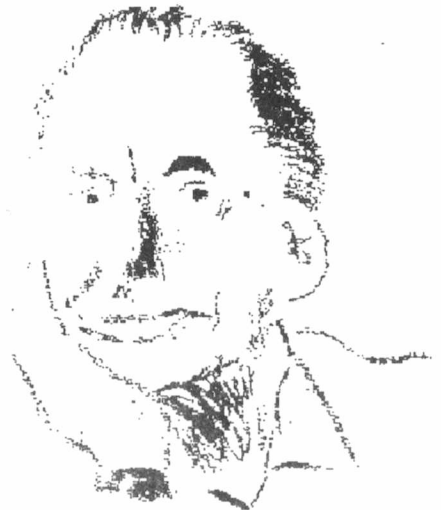


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February 1997



International Viewpoints [Lyngby]



ISSN 0905-9725

International
Viewpoint
(Lyngby)

Number 30
Feb. 1997

*International
Viewpoints* =
I.V. = (nearly)
Ivy (plant and
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IVy

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Danish law = ansvarshavende redaktør).

Printed by I.Tønder Offsettryk ApS
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Postgiro No.: 5 85 87 98 (Denmark)

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 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 outside.

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

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Editorial note: It saddens me to think that I have forgotten the story that begins: "There was an English Scientologist, a Scottish Scientologist, and a Welsh Scientologist...."

Perhaps some reader(s) could send their version(s) in. *Ed.*

Basics

Reality, Self-determinism & Randomity¹

by Frank Gordon, USA

AS ONE of the definitions of Reality, we have: "...the reality of something is the ability to place it in time and space."²

In PreLogic Q 1 we have, "Self-determinism is the common denominator of all life impulses..."

A definition of Self-determinism is: "The ability to locate in space and time energy and matter. Also the ability to create space and time in which to create and locate energy and matter".

Reality as specific space and time

Using these principles as a base, we can appreciate the importance of specific space and time coordinates for the quality of one's reality.

A person may begin with a generality, such as "All people are always sluggards", then by stages qualify this and make it more exact. From "all" to most, many, some, a few and no. From "always" to often, usually, frequently, sometimes, seldom, never.

Finally, from these gradations of the general down to something like: John Jones, while standing on the corner of Elm and Pine streets in East Sandwich, was a sluggard from 3:00 to 3:10 p.m. on January 31, 1996. This gives an exact, precise and specific description of a reality.

Unreality and generalities

In contrast, we could have a generality: Someone was doing something and being something, somewhere or other, at some time or other.

From this description, we might conclude that there had been some kind of a vagueness, possibly an ARC break.³

Selfdeterminism and randomness

In *The Axioms of Dianetics*, axiom 84 says: "The self-determinism of an organism is increased by optimum randomness⁴ of counter-efforts".

In axiom 85, "The self-determinism of an organism is reduced by plus or minus randomness of counter-efforts in the environment".

So we have three factors: reality, self-determinism, randomness; and these are interrelated.

For example, to improve someone's reality about something, we increase his self-determinism in the area — that is, his ability to locate in space and time the energy and matter involved. There are many processes based on this principle of precise spotting. "Spot, locate, recall," and so on.

Self-determinism (and one's reality) can additionally be increased by adjusting randomness towards an optimum. For instance, plus randomness (too much) can be reduced by repetition, and minus (too little) can be increased by hitting a hot button. □

1 In Logic 8, "A datum can be evaluated only by a datum of comparable magnitude".

2 *Technical Dictionary*, 1979 edition, p.338.

3 HCO Bulletin 29 March 1965 gives the general principle: "An ARC break occurs on a generality or a not there". And "the pre-clear's reactive bank is full of generalities..."

4 Definitions (Dianetics axiom 69): "...Definition: Randomity is the mis-alignment through the internal or external efforts by other forms of life or the material universe of the efforts of an organism, and is imposed on the physical organism by counter-efforts in the environment".

John Galusha: My Remembrance of an Extraordinary Man

By Mike Goldstein, USA¹



1980: Book Auditing Project

ON THE MORNING of October 23, 1996, my best friend and partner for the last 16 years, John Galusha, passed on. In a life dedicated to helping others, John not only touched the lives of thousands of people but also had a profound effect on all who knew him, whether they knew him well or just briefly. I do not know of a single person encountering John whose existence was not bettered through their association.

John was born 77 years ago in Pueblo, Colorado. He was raised on a farm, in a time and community where life was simple. Where people were not sure where their next meal was coming from, let alone have the comforts so many of us now enjoy. You either worked on a ranch or farm, or in the local steel mill. Life was hard, but nothing hardened or embittered John

Galusha. He took pleasure in all things around him. With great interest he drank in everything. I know this by the way he would talk to me about things during that period of his life. I remember he once described the making of barbed wire at the steel mill, a subject I previously would have imagined to be boring beyond belief. Yet the way he talked about it I found myself not only interested, but actually fascinated. It was not so much the subject, but the enthusiasm with which John observed the world around him that intrigued me. The overpowering image I got from his stories was a strong, lean, tough young man who embraced life, whose attention was ever outward, not stuck in the introverted "head chewing" that so many of us occupy much of our lives doing. But the thing that fascinated John the most was people. John loved people, was deeply interested by them. He enjoyed watching them, listening to them and observing them, but not from some judgmental point of view. It was like a child watching a butterfly.

A nonjudgemental man

In the methodology of Idenics®, a system that John developed many years later, the cornerstone of the subject is its nonjudgemental application, something that takes most practitioners some time to gain proficiency at doing. How John was able to do this so effortlessly has always amazed me. I think the application of Idenics is just an extension of the way John was naturally. He operated this way before Idenics, not only in the previous auditing methods he

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delivered but also in how he dealt with people in life. He did not have to learn to be this way or really discover it, it was the way he always was. But it took time for him to recognize something that was as natural to him as breathing, and then learn to communicate it to others who exist in a world where such an application is so unnatural, even alien.

Having such an intense interest in people, John could not help noticing the misery and mental anguish that people were experiencing and he wanted to help them. But part of his unique character was that he did not consider he knew anything about people. This consideration, and his nonjudging attitude, may be in part attributed to the fact that John did not have much personal reality on the mental difficulties that most of us experience. I remember once talking with John, and bringing up for discussion the difficulties people have with regard to how others think about them. He said that he was aware that people had such issues, but at the same time had trouble imagining it since he had never experienced such a condition himself. I recall being severely taken aback by his casual comment. I thought to myself, "What planet is this guy from who's never experienced feeling bad about what others thought of him!"

Helping others

Wanting to help people but not considering he knew anything about them he looked to others for these answers. Perhaps someone else knew what "made people tick" and he could learn from them how to help others. John now embarked on a career that would span the next 45 years of his life.

In 1951 John ordered a book being advertised in a science fiction magazine. The book was *Dianetics: The Modern Science of Mental Health*. His interest was not in resolving his own personal conditions, but in the possibility of helping others. He read the book once through, then again more thoroughly, and then started applying what he had learned with others and soon had his first auditing practice. In 1952 he went to Wichita to do the first Dianetics course being delivered by L. Ron Hubbard. After the course he stayed and began working with Hubbard and continued doing so as Hubbard moved to other cities such as Phoenix, Philadelphia, Camden and Washington DC. During these

years John worked very closely with Hubbard in both technical delivery and research. John assisted in the training and processing areas of Hubbard's organizations as well as the supervision of technically specialized events such as the early Congresses, ACCs, and the first Philadelphia Doctorate Course which was delivered in Phoenix. Even though he was right in the middle of technical developments and delivery, John was content to be in the background and simply do his job. Being there, when the majority of the subject of Scientology was researched, he had no attention on being recognized for his contributions. It was as if part of him was in the center of an exciting time, yet another part of him was on the outside looking in, quietly observing. His interest was not in the politics, organization or finances, just in what he could use to help others. And as long as he felt he could do this according to his own integrity, he stayed. During his time on staff, John continued to deliver his own auditing on the side, a practice the Scientology organization frowned on. But Hubbard never interfered with John doing this. In fact, when Hubbard was too busy to audit his own clients he would send them to John.

In 1958 John married Hubbard's personal secretary, Mildred Louise Deen. Milly was not only a very beautiful woman but an extremely competent one. Having once been Lyndon Johnson's secretary while Johnson was the Senate Majority Leader, Hubbard had had himself a jewel of an assistant who helped him in the structuring of his early organization. But her employment with Hubbard only lasted until 1960, when she and John moved back to John's home state of Colorado where they proceeded to raise a family. But John never gave up working with people or learning how he could do more for his clients. He continued his own auditing practices, participated in Hubbard's initial delivery of the Saint Hill Special Briefing Course in England, and started the first Scientology mission in Denver. But as the organization of Scientology became more rigid, John backed off. He operated on the fringes helping people as he could according to his own ethical standards.

1980

I met John in 1980. Like John, I had had my own career working closely with Hubbard in the upper echelons of the Church of Scientology in



1980: Mike and John in a training session

the 1970s. But unlike John, I had been quite embroiled in the politics, organization and management areas of that organization. My purpose was to help people, but for years the majority of my time was spent battling the insanities of the organization. My last effort in this uphill battle was in 1980. I had put together a project whose success depended on having a very special person with unique technical expertise. From all the research done, the only person who met these qualifications was a man I had only previously heard about. That man was John Galusha. I went to John and asked for his assistance. He agreed, and we began on a very special partnership and adventure that would continue for the next 16 years.

Partnership

My father once told me that a partnership was the most difficult relationship to maintain, even harder than a marriage. I do not doubt this as I have seen the trials many people in partnerships have had to go through. But I feel I have been somewhat blessed in this regard. In the 16 years I worked with John there was never any real disagreement, argument, or upset. He did his job and I did mine. There was a complete trust on both sides. I always completely trusted John in the wearing of his hat. I cannot say that I always trusted myself in how I was wearing my own hat, but somehow, he trusted me. I cannot tell you the number of times I confided in John about doubts in my work, desperately wanting advice. But never did I get "feedback"

or advice. That sort of help or opinion was not in the man. What I got was a question, a facilitation that encouraged me to take a look, and things got better. I realized early on in our relationship, that John was a very rare individual. I knew that it was not only a privilege to know him, but a great privilege to work with him. I knew that I might accomplish my purposes in helping others by connecting with this unique person. I believed that if I could create an environment where John could do his work, unabated, great things might be achieved. This proved to be a correct action. John blossomed and made astounding breakthroughs. Unfortunately, at the time of his passing, the magnitude and results of his work have only begun to be realized in the world. But I will continue to do my utmost to communicate with, service, and deliver to people only in a manner true to the integrity of John's work.

John Galusha was a simple man. He had his simple pleasures in life. He liked reading and read a lot, gobbling up nearly everything he could lay his hands on. He immensely enjoyed working with his hands on almost anything from fixing an engine to welding a several ton piece of machinery and was always interested in how the material things in this universe work. He did not strive for wealth and success or fame and recognition. He really did not care about any of these things. But what he did care about was his life's work, which was helping others.

In all the years I knew John, he never had a vicious or bad thing to say about anyone. Sure there were things people said and did that he did not agree with, but not once did I hear him verbally attack any of these people. There was much that Hubbard did and said that John obviously had strong disagreement with but I never heard John speak ill of the man. Many people have asked John what he thought of Hubbard. John's response was always very simple. A comment like, "He did what he did. I liked him and considered him a friend." I recall many years ago a reporter who was writing a book on Hubbard came from England to interview John. After maybe 20 minutes the reporter came out of the interview very frustrated because he could not get John to spill any "dirt" on Hubbard that he could use in his book.

Looking back, I can see that John tried for many years to prepare me for his leaving. Eight months ago John became unexpectedly ill. Those close to him tried desperately to figure out what was wrong and help in his recovery. John accepted all assistance graciously and without question or resistance. Though, what may have been somewhat frustrating to those around him, he also accepted his illness in the same manner. He did not complain, he did not desperately seek to find an explanation or cure. This response had at times puzzled me, and trying so hard to "get him well" sometimes frustrated me. But I can see now that at the end of John's life his caring for others was as unwavering as it had been throughout his life. He let us scamper around doing what we did. But we were also allowed to prepare for his eventual passing as each of us had to do. It is never easy to accept the loss of someone you are close to. A quick and unexpected passing can spare an individual the pain of an impending death but can also be quite a shock for those left behind. I once asked John for some advice on raising children. What he told me was one thing that he had done: "I tried to always take those actions that I thought they would best respond to." Perhaps he also tried to accomplish this with the people he was leaving.

Ego

Among all the people I have known in my life, I never met one as devoid of ego as John Galusha. But this is something John would have never said about himself. He was always looking. I happen to know that John had one personal desire in his life. It was not fame and fortune. It was something many have referred to as "enlightenment". It was never a subject he tried to cram down anyone else's throat, and only one that he was perfectly willing and excited to talk about if asked. John was the most "enlightened" person I have ever known but he did not consider himself to be "enlightened". But just before passing, I had greeted him by asking how he was doing. John said something to me that brought me great joy. He said that he had recently let go of any ego that he had still been clinging too.

From time to time over the past few days I would find myself weeping. Partly I cry out of loss of my friend. But most of all, I cry because of the deep and profound effect this wonderful man has had on my life.

I will greatly miss you my dear friend, and I wish you the very best. □



With Ron at an early Scientology Congress at Washington, DC.

LRH, the C/S

By Kenneth Urquhart, USA¹

One of my clearest and most enjoyable memories of LRH is of the times in the early seventies that he spent in his office on the ship, C/Sing crew folders. In the period when public people came to the ship for auditing (for a fee) he might C/S for them too.

Every so often, something would attract his attention to the Technical Division on the ship. It might be a rash of ethics actions amongst a certain group of people, or a number of ethics actions on one individual; it might be a report from the Medical Officer — a series of accidents or illnesses. He would call for the session folders of the people concerned, and if in going through the folders he found significant technical errors in a significant portion of the folders, he would directly supervise the C/Sing himself. That is, he would order that all folders be sent to him once a day, usually in the evening, for him to look over and to work on to make ready for the following day's sessions. While he and Mary Sue were having dinner in the A Deck Lounge, the messengers brought up the folders and stacked them on the floor next to his desk. There was often a stack several feet high.

Ron's C/S procedure

After dinner he would return to his office and get to work on the folders unless some other urgent matter needed his attention and action first. The messenger or messengers on duty would grab the top folder, open it, and place it in front of him ready to be worked on. He would have a stack of legal size white paper, a stack of yellow flimsy of the same size, and carbon paper. The C/S was written on the white paper, and a copy was made on the flimsy. The flimsies came to me for logging, filing, and follow-up.

It was very usual for him to want some company while he did this work; I think he enjoyed doing it more than any other work he did, and he liked to share that enjoyment. I was very often the one he called in to sit with him. To tell the truth, part of me rather dreaded the call, since it was my job to prepare for him his daily stream of paper. To sit with him for a number of hours while all that paper poured on to my desk would mean that I would be up all or most of the night going through it so that in the morning when he went to his desk all would be ready for him. In the morning I was always called as soon as he signalled that he was up and ready to start his day. While I was asleep more paper would flood in, and I would not have time to get myself up and ready to work and to get it all in order for him. So I did what was there before I went to bed.

Well, when he sent his messenger to tell me he wanted to see me, I did not argue. Sometimes I was just so tired from lack of sleep that I really wanted to get my work done and go to bed, but on the other hand I could just forget the tiredness and the prospect of one more night of not enough sleep; I could enjoy myself.

The C/S hat

He was at his most relaxed and radiant when he had been handling the folders for two or three days and was seeing the results of his work in the session worksheets, in the auditor and crew C/S comments, and in the pcs' exam reports. There were very few times that a bad situation in a folder did not resolve quickly under his guidance. But no matter how difficult a pc might be in session, he would usually maintain a most objective and caring attitude in dealing with that pc as that pc's C/S. He was wearing a very different hat in this work. He was not The

1 Ken wrote an article on his earlier experiences with Ron in *IVy 2. Ed.*

Commodore any more, he was a very human being taking great pride in his skills and demonstrating enormous skill. He was genuinely happy when somebody got better. He was upset when his instructions were not followed, or were altered, or departed from, or flinched from. He immediately repaired that kind of situation. An auditor or a crew C/S could very quickly find himself or herself in Cramming or in retreading or retraining, regardless of his or her status or rank. One auditor once received a comment on his session that consisted of a drawing of large rabbit ears¹.

There were very few occasions that I recall in which he departed from his usual attitude in handling a folder. One was when a public person had brought a sick child to the ship. The father had things to say about his daughter's sessions and they found their way into the folder and thus to LRH. After a few days of dealing directly but kindly with the man's anxiety and pressure, which did not seem to change, LRH was getting a bit annoyed. He was working on the folder and came across something the father had said that got to him. He told me what it was (I forget what the remark was) and looked at me. "I can go down there and sort him out in a hurry," he asserted. I shook my head at him and kept my eyes on his. He relaxed and continued working with the folder. He closed it with some signs of satisfaction at having made a difficult situation come out right. "I suppose you thought I'd go down there and start a row," he said. I nodded. He grinned.

When dealing with a situation in a folder that was not clear to him he would use his messengers to run to the persons concerned to ask and get answers to his searching questions. There was no comm lag, no mercy for any imprecision when he was straightening out somebody's case or a botched session or a misprogramming; he just did not mess about in any way at all. He wanted everything about that situation straightened out and put right, and the pc taken care of and feeling *good* about the auditing's

results, and he wanted that without delay and on no via. In one of the bulletins he wrote while doing this C/Sing, he said, apropos of finding out what is going on with the pc, that one way to get some information is to ask the pc's mother. I was there when he did ask that pc's mother.

It was during these periods that he wrote many of the HCO Bulletins that he issued from the ship. After spending some hours going through the folders, he might spend an hour, or three or four hours writing a bulletin to make clear something he had come across amongst the tech people handling the cases and the folders that needed to be clarified.

Finding the "out" session

As I sat with him, he would begin examining a folder. He would tell me something about the case, and about the person's situation. He would speak in a friendly, caring way — often indeed affectionately. If he were seeing this folder for the first time in a while, he would leaf through the reports in the folder, making remarks to me as he went — perhaps about the quality of the C/Sing or auditing, perhaps about the pc's visits to the Medical Office, or about the person's performance on post, or about previous auditing of the person, he, LRH, had C/Sed — in which case he would be very interested to see what had been done with the program that he had written for the folder, whether completed, altered, abandoned, or whatever.

He would examine first the pages on the inside left cover of the folder, with the current and earlier programs, and the summaries of actions done and of sessions delivered. He would usually look at the folder summary, to follow the sequence of recent sessions, looking at what was being run and at the brief notation of the results. Either from this information or from some other source, he would find, roughly or exactly, when the pc was last doing well (if it looked like the pc hadn't done well in a long time he'd order a Folder Error Summary² if one had not recently been done). Having located

1 "Rabbit" was the name LRH gave to an auditor who allowed the preclear to not do the required and necessary process for some irrelevant reasons (such as "the pc said some pain turned on").

2 The folder was examined by an expert for auditing errors and a summary of these made. *Ed.*

that point or period, he'd start looking at the Exam Reports for that session or in that period, and at any originations to the Examiner¹. He'd also be very interested in any Medical Reports. He would glance at them, almost lazily, almost lackadaisically, and all of a sudden his attention would be riveted.

"Aha!" He would say, "There it is! The pc was doing well. Then one day he goes to the Examiner, and there is something a little less than VGIs in his exam report. And the C/S handling the folder did not pick it up. Whatever happened in that session remained unhandled, and after a while the pc is in a mess, and nobody can figure out why." LRH had an excellent rear-view mirror, one that only he could possess, of course.

He would then examine thoroughly the session that produced that less-than-VGIs report which appeared after a series of VGI reports. "Yep! Here it is!" he'd say excitedly, jabbing his finger on the worksheet. And he'd tell me what the pc had said, what the auditor had done, and why it was an error, what he was going to do about it and why. He would be pleased, ready to roll up his sleeves to investigate further if necessary, in the folder or through the messenger, to write up the exact C/S to recover the situation, and the program necessary to resolve the case from the condition he found it in, to handle any deficiencies he perceived in the technical personnel, and to develop any new tech he felt the folder he was handling demonstrated was demanded of him. He knew exactly what result he wanted to produce, exactly how to go about getting that result; he revelled in his competence, and he anticipated the benefit to the pc.

Running commentary

He might maintain, all this time, a running commentary on affairs on the ship, usually in the technical divisions, or on people, or branch off into the history of the tech, or whatever else his fancy led him to talk about. He was showing off, in a way, not in a bad way, how well he

could do this job, how well he could meet any challenge thrown at him by the supposed deficiencies of technical personnel or by the complexities of cases. He could do it so well, he could talk about anything he wanted while he did it.

He was in his element, where he belonged, doing what he was meant to do. He was doing what nobody on Earth could do nearly as well as he could, and he was using skills that he himself had developed, and he was putting his understandings and his commitment at the service of beings who were perhaps deckhands or cooks or clerks or couriers, who were lowly in the scheme of things, perhaps personally not attractive, perhaps not very productive or exceptionally valuable, but who were there, who had had some sessions, who were in some trouble, and who were now in his hands.

"MESSENGER!"

If I was not called in one evening, I would work away in my little office-cabin across from his grander office, aware of the intensity of his focus, the power of his intention, and the integrity of his purpose. It was an almost audible deep tone-forty hum as though of energy emanating from far, far away. But everyone knew that that peace could be interrupted at any moment by a shattering roar of "MESSENGER!!!!", and we'd all shake in our shoes for the poor devil that was about to get hell. I recall one such roar, different from the rest. The messenger shot down the stairs towards the tech division, and came back with a for-once predictable answer, which quieted the storm as suddenly as it had arisen. A little while before, LRH had issued a new bulletin on Model Session and had changed the opening command from "Start of Session" (which the auditors abbreviated to 'SOS') to "This is the Session". When he opened his folders that night, he was startled out of his composure. I heard him say fiercely to the Messenger, "TITs!!! What's all this about TITS??? You go ask David Mayo right now!!!"

1 The Examiner was a person who checked one's E-meter and general condition after a session, and also noted down for the c/s any information one wanted to give the c/s, including not feeling good after a session. Exam Reports would be filed in the folder in chronological order with auditor, Medical Officer and other reports and c/s instructions.*Ed.*

I might add, while on the subject, that perhaps because of my own rather exalted position (I had the ear of L. Ron Hubbard and controlled access to his office by mail or in person), I was frequently given sessions. It was not until much later that I came to appreciate the fact that my sessions had been largely C/Sed either by LRH or by those trained by him and under his supervision. I well remember the one period that my folder was supervised by a person who had come to the ship and was not trained by LRH, and I think at the time LRH was not on the ship, because I became very aware that the C/Sing was very different. I was no longer being C/Sed for and as who I was, but according to some picture of me that the C/S held in his head that was not me at all. It was actually painful. It was as though an integrity that was a fundamental part of sessioning was gone. That was soon righted. The experience made me aware of the immense value of his presence, and has always made me feel that those who were cared for by him were specially blessed — and has emphasized for me how important and vital to us all are those people who can take care, as he did, of another human being's condition in the manner in which auditing resolves stuck conditions.

Editorial note:

It makes me sad to think how little, up to now, I have succeeded in my goal of having a humorous article near the beginning of IVy and having little bits of light relief throughout the magazine. I remember many years ago when I first read *The Readers Digest*, the first things I read were the humorous fill-ins at the end of articles. Maybe then I decided "I'll have a magazine like that" and I have not succeeded. Makes me sad.

So I would appeal to readers. Send me in short items to revive people after they have read a heavy IVy article. Things I can put in a space like this, after an article by an author who does not end properly at the bottom of the page.

To start the ball rolling, here is a little story partly translated from Danish. The word Molboer means a person living in the Danish district of Mols. You will have to complete the translation by changing to a suitable locality (or

Conclusion

I do not maintain that Scientology technology is a complete solution in itself. I am sure that when he returns to working with folders he will issue a lot more bulletins and a lot of people will be a lot better as a result. He was not perfect, and he had his own frailties, as we all know. But when he was good, he was so good he was head and shoulders above all others then and now. No-one can ever take this away from him or take from me my certainty of this memory of him; what he taught me I do not fully fathom, but I know that he gave me immeasurable treasure.

No, I have no way to measure what he taught me, in those evenings, and in different situations in all those days and other evenings I spent with him or close to him. There is so much one takes in from such a being as he. The poet T.S.Eliot said very truly, "More is said than is spoken." There is a story I like about a student of the Torah who went on a long journey to visit with a Rabbi renowned for his learning and his holiness. When the student returned his friend asked him, "Well, what did the Rabbi talk about? What did you learn from his lectures?" "Talk? Lectures?" replied the student. "I did not go to hear him talk or give lectures. I went to watch him tie his shoelaces." □

type of person) fitting your own deep and rich cultural tradition.

The question is: Why does it take five Molboers to audit a preclear?

The answer is: It takes one to handle the admin, and four together with the preclear to be greater than the preclear's bank (reactive or subconscious mind).

To the technically uninitiated we can explain that an early Scientology datum was that auditing worked because while the preclear's bank was bigger than the preclear (at least in opening stages) preclear and auditor together were greater than the pc's bank.

Do send us in various funnies and pictures to lighten the mag. Remember, both Ron and Richard Bandler recommended the spirit of play. Help bring a bit of it into other people's homes. Send to Box 78, 2800 Lyngby, Denmark, or ant@dk-online.dk. Ed.

Shakespeare's Hamlet

by Frank Gordon, USA

ANY WORK of fiction, a story, novel or play, results from stitching together a series of familiar and often repeated incidents from everyday life.

An examination of these oft-repeated experiences can be made by selecting out one of them and dramatizing it in a small group, not for production; but for running it over and over like an engram to get a clearer idea of its inner content.

The opening of Hamlet

Hamlet is a long play, with much beautiful poetry and images, so it is a temptation to speed one's way through it. But let's not do this, but instead take our time and explore just the opening scene.

In Shakespeare's plays, stage directions are very sparse, so clues must be sought in the verbal interchanges.

Let's examine the opening text of Hamlet. Here we have a single man on the stage with a bell tolling midnight. A possible dramatization of this is to open the scene with a sentry who is frightened and cold enough to have forgotten who he is, that he is a sentry. His pike is against the wall, and he is blowing on his hands and trying to keep warm, through the first six or so tolls of the bell.

Act I of Hamlet, Scene I — Elsinore. A platform before the castle. Francisco at his post. Enter to him Bernardo.

Bernardo. "Who's there?"

Bernardo is *not* the sentry, and his voice is coming out of the dark. So the odd thing about this opening is that the wrong person, Bernardo, is doing the challenging.

Francisco. "Nay, answer me: stand and unfold yourself."

Francisco was supposed to be the sentry, the one uttering this challenge. But someone else is doing it and trying to take over his job. This reminds him of who he is supposed to be and he asserts himself. Recalled to his role, he picks up his pike, and returns the challenge.

Bernardo. "Long live the king!"

Francisco. "Bernardo?"

Bernardo. "He."

Francisco. "You come most carefully upon your hour."

Bernardo. "Tis now struck twelve; get thee to bed, Francisco."

That a bell is striking midnight combined with the shortness of the opening lines indicates that these final gongs are interspersed with the opening lines. This rapid interchange, combined with the bell, establishes a sense of driving tension; and the two opening lines encapsulate the recurring event of who has the authority to request identification, or to demand that the other person "unfold himself." A kind of "Who are you, and by what right do you, etc." or "I'll ask the questions here!" I.e., who's in control? This brings to mind Hubbard's comment: "The greatest unreality is the unreality of control," and by implication, the importance of establishing it.

Who's there?

The play begins with a basic question, a what-sit?, and in addition to who can ask, and who must answer this question; we have the additional "Who's there?" of the ghost which has been appearing.

This question is common to the beginning of any story and recurs frequently in life. Shakespeare's dramatic skill is revealed, not only in his beginning with such a key question, but by his use of the attention-getting bell. □

1 #2 appeared "prematurely" in IVy 25, page 3 as "The Princess and the Frog". See also IVy 28, page 29, and IVy 29, page 27.

Tone Arm Motion and Case Gains

by Hari Seldon, Trantor

LOOKING BACK at the history of how the technology developed, a few interesting factors come to view.

Before the Grade Chart was issued (the first one came out in 1963), auditors ran processes without much relating them to one another. You could almost say that the results of auditing depended totally on the skill of the auditor and the luck of the preclear.

The Grade Chart was developed because of an important discovery about Tone Arm action and case gains. In 1963, several HCOBs were published on the subject of TA-action. It was discovered that TA-action determined case gain, and this was a very important datum in developing the technology, crucial to the creation of the Grade Chart.

Eventually, it dawned on the god who created our technology that TA-action = case gain was not such a black and white thing. It was found that there was Bad TA-action as well as Good TA-action. The solution was typically black and white: instead of using the knowledge gained about TA-action to balance it and gain more mature knowledge of the mind — that a process is finished when the preclear has an F/N plus VGIs plus Cognition — the new stable datum, 1965-1969, became, "Never audit past an F/N".

Quickie

As a result, we had quickie grades and very little case gain. Then, in 1970, came Expanded Grades, where it was okay to have more than one F/N per grade and even more than one F/N per process as long as the F/N did not come with VGIs plus Cognition.

But the importance of TA-action was forever lost in the CofS when the stable datum TA-action = Case Gains was lost sight of.

The mature auditor (who has had ample time in the Free Zone to experiment with the E-Meter, the auditing comm-cycle, the ARC triangle and preclears) has had an excellent opportunity to regain some of that lost knowledge about TA-action and its relationship to case gain.

Own observation

What I have learned, when I have been free to think and draw conclusions, is that TA-action is what determines case-gain; but that, once the EP of a process or a level has been reached, TA-action does not give theta-wins any more. So it is important to get the TA to move only as long as the EP of the type of auditing you are delivering has not been reached. Once you have reached the EP of the process or level, TA-action is not good for the case, even if the preclear claims he is having wins.

The mature auditor thus needs to learn to recognize when his preclear has reached the EP of a process or level, and to guide him onto the next process or level. If the auditor does so, he will have winning preclears, who will recruit more preclears for him. If he does not, he will fail to bring his preclears up the Grade Chart properly, and thus have a losing game.

This is very, very important KRC. If you know how to handle the E-Meter, if you can get and keep a preclear in session, there is no limit to where the technology may take you — with correct observation of how and when the TA moves. □

Misery and Ecstasy

By Homer Smith, USA

IN THE SEARCH for a meaningful and worthwhile purpose for 'being here, it occurs to me that there are basically two different kinds of goals in the world.

I have taken to calling these goals, IS GOALS and CHANGE GOALS.

An Is Goal is the goal to be here to experience something as it is.

A Change Goal is the goal to be here to change something from what it is to something else.

Usually a change goal would be to change something that one was *not* interested in experiencing as it is to something that one was interested in experiencing as it is.

Examples

For example, when you go to the Louvre to view the Mona Lisa, you don't go there to change the picture, or make it better, you go there to experience it as it is. That's an is-goal.

However when you go to the inner city and see lots of crime and drugs and drive by shootings, you want to change this to something better and fast. That's a change goal.

Change Goals

There three kinds of change goals.

There is the goal to change nothing into something. This is basic creation, the act of an artist. To put something desirable where there was nothing.

There is the goal to change something into nothing. This is basic destruction. To put nothing where there is something undesirable. For ex-

ample you want to kill off all the cockroaches in your kitchen.

There is the goal to change something into another something. This is sort of a combination of the first two, like when you want to change the present hell on Earth to a heaven on Earth.

The search for a meaningful and worthwhile purpose to be here then would have to encompass the above 4 types of goals.

The basic Adorian E/P¹ of any process is "Able and Willing to Be Here."

That's a big win if you can attain it but it has some problems attached to it.

First of all let's say that the being has nothing but Is Goals. That means his total purpose for being here is to experience things as they are. Clearly he has no motivation to change anything, so basically he won't *do* anything all day long except take in the sights. You would have to be *real* OT to maintain this kind of existence in this world.

So if you are going to get into action you are going to have to have some change goals too.

Ratio of change to is goals

Let's first look at the extreme. Say you have *only* change goals. That means you are totally dissatisfied with things as they are, there is *nothing* you wish to experience as it is. This puts you into a total state of action trying to bring things about that you are willing to experience as they are. It would be pretty hard to call this a state of happiness, right? There would be no rest, except maybe sleep and no experience at all.

Adore is a philosophic system developed by Homer Smith. Adore is an acronym standing for A Divine Operating Religion of Excellence. E/P, end Phenomenon, or End Point is a point where you should (or could) end off doing a therapeutic process. Homer, who did pioneer work in getting scientology onto the internet can be reached at PO Box 880, 25 Fairview Square, Ithica, USA 14851-0880 or Email: homer@lightlink.com. This article first appeared on Internet. *Ed.*

So, from this I would have to conclude that change goals alone will not do, and that happiness involves a balance of is goals and change goals.

The purpose of a change goal is to produce an is goal after all, so if one is winning there should be at least *some* is goals around, even if there weren't when you started.

There is however another problem with change goals. A change goal involves two things, it involves the desired end state that you are trying to bring around, and it involves the *process* of getting there, the game in other words.

The being may highly desire the end state he is trying to attain, but resent the hell out of the process necessary to get there. For example we may want the raiding hoards off our soil, but we don't want to go to war and get tortured to death to attain it.

This too is not a state of happiness even if you win.

Winning a change goal where the process of attainment was resented leaves a bad after taste that lingers forever.

Balance needed

So from this I must conclude that to attain "able and willing to be here", the being must have a balance of is goals and change goals, and also have change goals which demand a process of attainment that the being enjoys indulging in.

Now that would be pretty magical wouldn't it?

One way to audit this is to mock-up being way outside the Earth, like coming into the Solar System and seeing the Earth in the distance. From this point of view you can mock-up the present state of Earth, and all the games and things to do that you might find here.

From there you can ask yourself "What is goals and change goals would make it worthwhile and meaningful to come to Earth for?" "What could I do here that would make me want to come here for a while?"

Now from that point of view some things come to mind that are not so pleasant to behold.

Disadvantages of earth life

Earth is filled with people who have to eat to survive, they have to kill to live, even if it's only plants.

Life on Earth is filled with constant pressure and hurry, because time is passing and hunger grows and only extreme affluence will guarantee your survival through the rough times. Until the sun goes super nova that is.

So, in the long run, everything you build on Earth, or in this universe in fact, will one day be dust in the wind as the universe itself is its own bulldozer in the end.

Worse the penalties for failure here are extraordinary, really unconfontable. Try starving to death sometime just to see if you can do it. Or spending your life in jail because you said something politically incorrect. Or eating anthrax because the local yokels don't like your religion.

Given this point of view what possible meaningful and worthwhile goal could there ever be on this planet except to get the hell out of it and never come back?

If the good Lord were to give you a ticket to leave would you take it? I would. I would demand a ticket for Jane too, but then we would be out' a here in a second.

Now worst all, these things that I just listed above are really totally foreign to a native state thetan. Hurry, pressure, having to kill to survive, having to win present games in order to even have future games are all totally opposed to what a thetan really is. What kind of being could have an affinity for such a state of enslavement?

Then you come to Earth and you find that *every-one* not only is in this state, they have hammered themselves into nothing until they consider it *normal* and *life is good*.

They have taken *total psychosis* and made it into "*things are just fine, thank you.*"

These people are so far gone they are no longer able to compute a way in. They just can't figure out how or why a native state sovereign thetan would ever or could ever create the present mess they find themselves in. It just totally breaks their mind and sense of responsibility to even try to think about it.

Because they can't compute a way in, they can't compute a way out. The way in is the only way out.

So they are stuck and don't know it any more. They have totally gone to sleep from pain and are living a delirium tremens called normal.

Then you have to take a look at the fact that 99.9 percent of any game you choose to play here will be directly or indirectly influenced by the crazy psychotic games being played by these people who can't wait to get out of here but who can't admit they feel that way.

Yes they keep the GNP going, yes they milk the cows and bring the bread home, but its usually

to fatten you up so you can go die in some foreign war or another.

What looks like civilization on turns out to be a death camp designed for slaughter. Now you are going to come into this place and find a worthwhile and meaningful game to play? You are going to run some process that gives you "Able and Willing to Be Here?" You have your work cut out for you. □

New Regular Column

Editorial note

AS YOU WILL see when you come to it, Mark Jone's regular column is closing down.

In it's place, from the next IVy we will have a column run jointly by Ken Urquhart (also known as KG, see page 8), and Christine Norstrand (page 43).

Ken (KG) writes:

"I was extremely privileged to know L. Ron Hubbard as intimately as anyone outside his family between 1964 and 1975, first as his Household Officer and later as his personal 'communicator.' From 1978 I was able to focus on the technology (as I had always wanted) and became one of the highest-producing and more relied-upon NOTs auditors in the Clearwater 'Mecca of Standard Tech'. I left in 1982; for years I had felt that the organization had changed from the one I had first known in 1956 and was thoroughly out of communication with the humanity it was claiming to be clearing. I was also concerned that in my approaching old age I would be dependent on the Sea Org for my needs. As I was leaving quietly in 1982 I was kicked out noisily and

very unpleasantly; I have been asked many times to go back to 'the team' but my answer is always that I will not belong to any group that tells me what to think. However, I continue to believe that the majority of the technology that Hubbard has left to us is valid and that his contribution to humanity is one of the greatest ever made by anyone."

Christine says of herself:

"A voice from the trenches: While KG was growing old at Saint Hill and Flag, Christine was a mere child. She first contacted Scientology while she was attending the university in Santa Barbara, California in early 1969 when she picked up the Dianetics book. Through the sorry mess of classic philosophical fallacies and concatenation of nonsequitor remarks, she discerned a glimmer of truth. Unfortunately, she was busy at the time and unable to do much about it so passed the book on to her father, a prominent local attorney. He contacted the local mission and the rest is history for father and daughter. Her infamous first career in clearing (she hates

the word scientology™) spanned Celebrity centre Los Angeles, LA Foundation, ASHO, the former Guardian's Office, and ended with a whimper as Snr C/S of Narconon Los Angeles on Mother's Day 1984 when she was fired by a church advisor to Narconon. She has continued to celebrate the day joyfully for yet one more reason ever since. She is a Certified General Practitioner in Metapsychology and is working toward her PhD in Psychology of Religion. She would like to see clearing exported so that it is accessible to all people without taint of copyright or the bad reputation of those who have used clearing for unworthy purposes (she still hates the word scientology™). Christine consults as a technical director (case supervisor) and as a facilitator (auditor). Most of her clients have no history in clearing but she has a soft spot for people who were abandoned and betrayed by their former church. She lives with her six-toed cat, Razzle, who is smarter than most executives she's known." □

Reaching for Spiritual Freedom

by Sehlene LeCornu¹, USA

FOR AS LONG as we have agreed that the physical universe is real, beings have sought freedom from the oppression of their own considerations and from those they have turned into enemies. Let's stand back for a few minutes and see if we can see what this search for freedom has been like, and how it continues today.

Some visions

Our first stop is a wonderful old stone abbey in England, 12th century AD. The flicker of candle light in the darkness is somehow reassuring and yet the knowledge of satan's dark fingers just behind us, lurking in the shadows, cannot be denied. The ancient sanctuary reeks of smoke from the mutton fat candles, heavy sandalwood incense and the smell of cold, damp stone. Stretched out on the floor, face down with his head towards the altar and his arms outstretched in the form of a large cross, is a young man in preparation for his ordination as a priest. Around his waist is the rope which will remind him each day of his life of his vow of celibacy in the service of his God. A small group of monks stand behind the screened altar, intoning a Gregorian chant.

Our next stop is a magnificent sandstone temple, which towers above the slowly moving river beside it. Priests, lushly tanned and wearing huge collars of precious stones set in gold, glisten in the sunlight streaming through the columns. The yellow silken drapes behind the altar, shield the two young Priestesses kneeling on either side of a small private altar. They reach across the holy place and touch their palms, one against the other, in a moment of

cojoined adoration. Separately, they are but one. Together, they are the entire universe. Their physical form becomes transparent and what they were, no longer is, but forever will be.

The next place we visit is also heavy stone, but the roof is tiled in red ceramic and the corners are turned up as if in supplication to a God. Here we find dozens of monks moving back and forth on their daily chores, each wrapped in a saffron yellow robe, bare feet impervious to the tiny pebbles that cut into them. Their heads are shaved and there is a simplicity to their manner, a humility bound in grace. They live a life of nearly total privation, rice and water to eat, once in a while a rare vegetable, but never a piece of meat. "One does not consume the body of another being", or so their great teacher taught them.

And now we find ourselves in a dusty, noisy village in the middle east. A rhythmic, almost urgent music moves through the air with determination as if it is demanding something of those who listen. As we approach the sounds, we hear another sound, that of something brushing softly across the paving stones in time to the music — the bare feet of the dancers. Oh yes, and the other sound we hear is that of hundreds of yards of heavy cloth swirling around and around the gyrating bodies of the dancers. They will spin for hours and hours, each movement a benediction to their God, each movement a word of praise and adoration to the one whom they worship.

That same evening, a few blocks away, a large noisy family sits down to a table arranged as it

1 Sehlene is a native of California, USA. Her background includes: her profession as a Customs House Broker, at Port of Los Angeles. Economics & research, and editing of 18th century materials, etc. Religious/philosophical studies with Self Realization Fellowship; including Buddhism, Yoga, forms of Gnostic Christianity, etc. Scientology training at a Mission in the Los Angeles area (1974). Continuous and advanced studies and application of many forms of beingness expansion. *Intermediate goal*: the spiritual freedom of the beings in this universe — the playing field needs to once again be level.

was prescribed over two thousand years before. It is Passover when the Jews escaped from Egypt by placing the blood of the lamb on the door lintel so that the Angel of Death would pass over their house and not take their first born to be slaughtered. And on this table are the bitter herbs, the unleavened bread, all representing an entire people's travail through the desert, the escape from the yoke of the Egyptian ruler. And each person at the table reads a passage from the story in their holy book, emphasizing the promise of their God to save them. Then a change takes place and the table is filled with piles of food which the female members of the household have worked to prepare for several days. A joyful celebration of a new life beginning and honour paid to their brave ancestors and a generous God.

And four thousand years ago on the island of Thera, a charming group of young girls meet to gather saffron which they will place at the feet of the great Goddess. On one side of this beautiful woman stands a magnificent Griffin and on the other, several blue monkeys, pretending to be bi-pedal humans, mocking their every move. It is a joyful celebration, filled with honour for the earth and the sea and the sanctity of life. Young boys bring freshly caught fish from the harbour below and the men bring large jars and ewers filled with wine, fine olive oil, grain and snails. The Artisans have painted murals that will survive far longer than anyone could have imagined. Women and men are equally cherished in this society and granting of "beingness" is a way of life. Each being shows the other, regardless of age, occupation or sex, nothing but respect and honour. Life is precious, gay and filled with pleasure, grace, gentleness and great beauty. It is a life worth living in which the being experiences freedom.

In the foothills of a rugged mountain range we see a small and very ancient temple with a tile roof and wooden walls, lustrous from the rubbing of a thousand hands. A Master is seated on a low wooden platform, observing the young monks practicing the patience and precision of their martial art. It is far more spiritual than physical. And as if to prove the strength of the beings who become proficient with this form, a Master holds one of the ancient and traditional positions a few inches above the six foot tall post on which he was standing a few moments be-

fore. Force is only for use when self preservation is required, or to defend the weak and frightened when challenged by the one who wishes to be an enemy.

No children

On a planet which looks very much like this one, a society like the American 1960's, goes about its business. But after a few minutes it becomes obvious that there are no children and no old people, just people between about 17 years old and 30. They appear to be very calm and move through the streets as if half stoned on marijuana. Closer inspection discloses that there are children there but they are babies up to about one year old. A spaceship arrives one day and takes the little children who have reached the age of one. We follow them very cautiously and find that they are taken to a place where they are 'trained' to be good little 'robots' for their masters. The adults who reach 30 years old are also picked up by space ships, but this time they are sold to labor camps throughout the galaxy where they will spend the rest of their lives. The planet we have been observing is under the control of a race who uses it purely for the production of new little bodies to be trained. There are no temples or secret societies here, no attempt to clear or remove the considerations of entrapment.

The movie ID4 is lightweight compared to what we have seen throughout this physical universe.

An experience

And now a personal experience: About a year ago, just as I was taking my 'win' from a particularly satisfying session, I suddenly had what some would call a vision. Instead of sitting in my lounge chair, I suddenly found myself standing in front of it (dressed as I was on that particular day but my body was more like a holographic image). In my right hand was something very very heavy. Although I knew that I was in my den, in front of me I saw a jumble of large rocks. To the right of me was a beautiful little pond surrounded by pines.

Suddenly I found myself raising my right arm, palm up, and it was at this moment that I saw what was so terribly heavy, it was a brilliant sword, glistening in the sunlight. When I had my right arm straight up beside my head and the sword raised perfectly straight, pointing to

the sky, I felt a huge tug. The sword flew out of my hand, turning end over end three times before landing blade down into one of the largest stones. The clanging sound was almost deafening as the sword slid into the stone up to within a foot of the hilt. Then, just as the sound subsided, to my right, out of the center of the pond at a 45 degree angle, rose a giant phoenix with its powerful wings beating to raise it above the earth and water, up into the sky. At that same moment I found myself saying "It is the end of force and the beginning of beingness." I did not "think" of the words, they simply burst forth that which I am.

Since that day, I have looked at 'what is' to try to make the words come true. I refuse to allow anyone to become my opposition terminal (i.e., enemy), no matter how hard they might wish to continue one of the old games. It has been a

rewarding year and it has prompted many cognitions regarding the mest universe, our beingness, and our search for spiritual freedom on this planet and throughout the physical universe.

Perhaps this will encourage you to do some looking on your own, an investigation into the elements of spiritual freedom. In describing what it means to reach what the questioner called "The end state of Enlightenment", a dear friend of mine, Allen Hacker posted the following reply to one of the Newsgroups on the internet:

"Consciousness, Volition & Intention."

"Short but curious mysteries, gratifying discoveries, intricate vistas, and intense delight."

I will thank him for that description forever and beyond! ☐

Internet Discrimination

By Antony A Phillips, Denmark

JUST AS WE are eliminating class distinction from society, have won the battle of who has the largest television screen (or the most televisions in the house), and are valiantly succeeding in eliminating all sorts of discrimination just as fast as they duck up, a new threat has appeared on the horizon. Internet distinction.

Are you one of the haves or have nots?

In the future that is what will decide whether you are lower or upper class.

Two way comm

That is written with my tongue in my cheek (or is it my computer keyboard in my mouth?) Things are not that bad.

However Internet has markedly changed editorial procedure here at IVy World Wide. And Internet is a medium for two way communication, something, which one can regard as an integral part of Scientology basics. Almost all the new readers we have gained in recent years have met IVy on Internet where we have our own little notice board (called a Home Page), and for over a year we have been regular posting old IVy articles.

IVy-subscribers

Now we have gone one step further, and for the 30 or 40 IVy subscribers who are also on Internet we have established what is called a mailing list. This is an address which members can write in to, their letter is relayed to all members, others can reply to or comment on what is said — or originate a subject themselves.

This will allow us to get more feedback on the magazine, allow readers to express their views easily and a little bit more ARC be built up amongst some readers.

We have been trying out the list with subscribers whose email address we know. If you are on email, subscribe to IVy and want to come on write to:

Australia: rayman@adelaide.DIALix.oz.au

USA: IVy@vais.net

Great Britain: 100340.1063@compuserve.com or otherwise: ant@dk-online.dk

The service has been kindly donated to us, so there is no other expense than a current IVy subscription. ☐

Some Thoughts on the PDC's

By Sandra Morris¹, England

I HAVE now read a number of LRH's books, and have recently had the opportunity of reading the transcripts of the PDC lectures, and I am extremely impressed by them.

For anyone not familiar with Hubbard's Philadelphia Doctorate Course, this is a course of 62 lectures and 16 supplementary lectures given by LRH in 1952. They describe a series of sequential steps designed to exteriorise (in the fullest sense) the thetan from the body. Then, thetan perceptions, memory and abilities are rehabilitated by using mock-ups, and the state of cleared theta clear can be achieved. LRH also describes how the thetan has diminished himself by being seduced by the false allure of MEST (the physical universe) and its sensations. He emphasises the importance of *disagreement* with MEST and demonstrates how to *creatively* disagree with MEST universe laws, in mock-up form, in order to rehabilitate and free the true Self and re-create one's *own* universe.

I read these lectures with growing enthusiasm and mounting excitement. The sheer volume of information contained in this monumental series means that I am keen to read them again, to increase my understanding. Many of the lectures "indicated" to me in a way that no other material has. They have given me a better idea of the true nature of a thetan and how one's potential has been curbed and bridled. I found this powerfully exciting material, and would urge anyone who has not already done so to read, or listen to, these lectures.

I was therefore quite surprised to hear that the style was considered "masculine" and "overbear-

ing", and Hubbard's style in general criticised as being too "direct and forceful". (IVy 28, Page 44, Aug. 1996). This has not been my impression at all. As a thetan first, and a woman second, yes, I found the style direct (which I prefer), forthright (which is necessary), and dynamic (which is inspiring). I can see that this *could* be termed "forceful". However, I see this style more as energetic and enthusiastic — sometimes acerbic, often humorous, but with an underlying and profound understanding of, and an (albeit unsentimental) compassion for, the "human condition" in which we find ourselves. I personally do not wish for sympathy, or intuition, only direct, forthright, and practical steps on how to rise above this degraded state and rehabilitate my true self.

It is my opinion that directness, intuition, etc. are not male or female characteristics — after all, gender and sexual characteristics are only the result of the biological programme of the body and cultural or social behavioural indoctrination. What we *all* have, to a greater or lesser extent, are thetan perceptions, thetan awareness and thetan abilities, which are what the PDC lectures address *directly*, with a view to their rehabilitation.

I have, in saying this, presumed that the thetan just *is*, and has no gender when in native, out of body state; of course, I am willing to concede that there *may* be male and female thetans, in which case, I should be most interested to hear from any other "Thetanesses" out there who have also read the PDC's!

□

¹ Sandra first met scientology in the 1980's, when she was interested enough to seek and receive auditing from the Independent field. She subsequently achieved the state of Clear and is eager to continue growing and learning. When not working, Sandra is an avid reader and enjoys oil painting, cooking and walking with her husband in the hills and forests near her home, which is in the gentle rolling countryside close to the Welsh border.

The Soul is Awake

By Lars Peter Schultz, Denmark

AN ARTICLE INSPIRED by the following two quotes from L.Kins's article "Thetan and GE: A Loving Couple", IVy 29 page 40:

- 1) "The thetan loves logic and KRC. He thinks in linear mode, he thinks in terms of cause and effect."
- 2) "Ignoring body and GE is nonsense, of course. Because it would mean ignoring what is there."

A thetan thinks in linear mode! NO WAY! A spiritual being is what a thetan is supposed to be, something totally different from a linear thinker. Yeah, the thetan can postulate believing in linear thinkingness and probably have some fun doing that, but we have a bridge, we have souls that want to wake up, we have spiritual case gains just sitting there waiting to be born! Isn't that what it really is all about — this game of going through a lot of levels and coming out in the other end and realizing that the spiritual being, the thetan, the life static, the soul, the real you — you name it — is alive and in harmony with life (hopefully including the genetic entity (GE)) or at least more alive and more in harmony with life.

Well, part of me does like linear thinkingness, so I am dealing with it now and then. But I am quite convinced that it is very healthy to rise above or move outside the level of linear thinkingness — you could say go exterior to it — and use it as a tool when the situation calls for such kind of tool. You could say or believe that the bridge is an indication that this kind of tool was needed in order to create a connection — a bridge — between parts of the soul that were in conflict or very much disintegrated. So the bridge can be interpreted as an integration process.

Linear education and life

The linear approach in the bridge, is created so that you start at the bottom, go through certain levels in a certain sequence and arrive at the top. This way of doing things seems to commu-

nicate to a lot of persons since it is so common in many educational systems. Probably a part of the mind thinks in this way, but it is also a game that can fit "the body way of developing" to some degree, because the body starts as a baby and goes through certain levels of evolution in order to arrive in a full grown state.

Very often it is vital to go through a linear system in order to learn a certain skill, like being able to audit. But once you are through you need to take charge yourself, otherwise the system becomes the master and you the slave. But you are life, the system is just a system.

Imagine an auditor that decides to be elsewhere and therefore puts up a machine — a beautiful straight linear machine — to ask the pc questions. What will happen to the case gains? Well, some case gains might surface anyway, but that is due to the pc's own live communication. It has ended up being solo auditing. But the pc comes to the auditor because he/she needs the live communication from the auditor. Any linear approaches created for auditing purposes are there to serve live communication, and with that in mind the auditor and pc really win the game(s).

After the bridge

Hopefully many people experience that going through the bridge gives them enough knowledge, control and responsibility (KRC) to make them able to see how they can continue integrating themselves as well as aiding others. This leads them to those beings that help them in that endeavour. For some it means that they go to a shaman, others would go talk to a tree, some would communicate telepathically with a master in another dimension and some would even go and talk with the local baker (because "the next level" could be doing something very much belonging to daily life). Often people will engage in activities that are of great benefit for all life.

When people do those things, I usually regard it as very good indicators, because it shows that

the person is operating as a spiritual being — the soul is awake.

Games conditions

It looks as if there have been and still are wars between spirits and bodies. It seems as if both parts play the same kind of game or rather games condition. The bodies get scared of spirits that try to take control of them so therefore they fight the spirits and the spirits get scared of bodies that try to take control of them so therefore they fight the bodies. The bridge could be regarded as a way of handling games conditions so that you can have real joy going on.

KRC and Logic

Do thetans really love KRC? Well I guess that some like it more than others. It is certainly a very good tool in order to make a creation, because if you can't postulate a creation just like that, then it tells you what you can do about it: Get some knowledge and control on the subject so that you can actually take care (responsibility) and then the magic appears, you can make creations in that subject.

Is it true that the thetan loves logic? I have to say that I don't really know, but I am mostly in the belief that logic is something that is going on in the mind. It could be created by the thetan and the thetan could like it very much. Maybe logic can be regarded as a game one can play.

Cause and effect

What about this idea that the thetan thinks in terms of cause and effect? Is that correct? Well, maybe life is so fantastic so that you can be in many dimensions and in some dimensions you would think in terms of cause and effect, in others you would be a sparkling purple light, in some you would act demonic but warm hearted, in some you would be kind of "casey" so you work hard to get it handled, in some you are a cute little cat that gets adored by everybody, in some you are just yourself whatever that is, in some you have tremendous fun together with some other beings of a similar nature to you and in others there are new not-yet-seen incredible opportunities. Maybe it could all add up to causing an effect of feeling absolutely great, full of energy, joy, life and in between a touch of poetic magic.

□

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Theta!

Regular Columns

Classic Comment

By Terry E. Scott, England

Who Owns Life ?

NATURAL LAWS cannot be patented, although an account of them can be copyrighted as an article, book or tape.

In all the legal hassle that has beset some Independents, was this lost sight of? For, insofar as L. Ron Hubbard discovered (or re-stated) and published natural laws of life, mind and spirit — the data rest in the public domain.

Anyone can use them, if they are able: to study and apply the laws of life that LRH expounded.

What is not okay is to plagiarize his copyrighted writings and recordings, but one is free to examine and try out his statements of natural law, to experiment with them, to establish them, to apply them...and, in one's own words and style, to write them up and speak of them.

Whoever discovers a spiritual, mental or physical law acknowledges an existing truth or fact, and cannot claim its ownership. They can lay claim to any procedures they invent, but not to natural processes.

Yes, it is possible to patent an invented process; how many individuals know the secret formula for, say, Coca-Cola ? And it is okay to file patent on a design for a wing on a supersonic airplane, but not on the laws of pressure and heat that the design is handling or making use of.



Where natural laws and workings are detailed in Scientology, Buddhism, Christianity, Islam, Zen and heaven knows how many other philosophies — they are bound to arise universally time and again. Independent researchers would come up with them (and will!) repeatedly — whether living in America or China, on Earth or Mars.

Thankfully, no one in recorded history has tried to patent, oh, Running, as a method of making your heart beat faster (in order to etcetera).

Let us suppose there were an Isaac Newton cult. All right — should non-cultees feel unwilling and unable to examine the spectrum or to apply Newton's understanding of gravitation? Of course not — and nor should we be unable to know, research and apply natural laws described in Scientology materials.

The Church can only lay exclusive claim where it or its Founder has invented means to apply natural laws. Not, surely, where he (brilliantly, sometimes) indicated natural processes. □

This article first appeared in *Uafhaengige Synspunkter* in 1991.

Regular Column

Kemp's Column

By Ray Kemp, USA

More on O.T.

I HAVE BEEN reluctant in the past to put down on paper a specific address to what in earlier practices we call OT (Operating Thetan), or what is possibly better described as the attributes of a lesser God. Recently however I have been reviewing this aspect, and here is the first of my findings.

OT is attainable, but it is *not* a finite walled in area, I prefer the route to be toward a state of O'Tishness, a gradual empowerment of the individual reaching outside the norms of physical universe, yet applicable to the physical universe. Thus it can be said to be the application by the spiritual entity, to both the universes of the mind and the physical universe. For instance telepathy is O'Tish, The thetan using the mind yet applying it in the physical universe as well.

Another aspect is *present time*, especially as it affects you, the owner of your Present time.

Apart from the very narrow Time limit that most people put on PT (ask yourself or others "How long is Present time?", and you will get answers ranging from milliseconds to seconds), there is also the question of the Condition of your present time, and remember that everyone has a different present time both in length and condition.

Now it can be said with some truth, that one's present time is the end result of one's past, and that for all practical purposes one's past has a beginning.

Factor 2 states: "In the beginning and forever is the decision and the decision is TO BE."



Let us look at this. Two questions immediately arise, one is "Be *what*?", and the other is, "Why?"

Alan Walter has done considerable work on the first, and has developed a workable technology based upon his answers to that first question. The other question which might be posed, as in acting school when a young actor is told to BE the identity in the play, is "What is the motivation?"

Time

Why would one conceive of the idea to BE, and what was it that so decided? Regardless of that little conundrum, it still can be said that from that point on one has built what you now have as PT.... this end of an infinite string going back to then and with the potential of continuing to thence.

Of course this is actually a slight misnomer, since time is not linear anyway, as has now been rather fully expressed in Quantum Theory¹.

To change your present time you need to change your past. This is frowned upon in the physical universe, where your past is immutable, and

¹ The subject of a lecture I gave in Europe some years ago, all notes and recordings of which have mysteriously disappeared, just as Ron's lecture in London on "The Game", vanished from a locked chest in the HAS in London in 1952.

Regular Column — Kemp's Column

society will even punish you for attempting such a heinous thing.

Never the less, counselling won't work *unless* you can, by applying a spirit to a mental universe, change it. If you can do that then you are in the realm of OTishness, and to the extent that you can do that knowingly and predictably so you are into the OTish Zone

Pamela Kemp, who once agreed to Ron's request to become the best auditor in the world, does this regularly with her clients. She gives them a three hour session, during which they find out who/ what they have been *being*, gets them to be themselves, and immediately changes their life, their present time, and they then start creating each present time into a future. Another auditor/ counselor was talking about her the other day and made an interesting observation saying that in over 20 years he had come across many of Pam's clients, and never once found a need to do a "Case Repair".

Continuing then, if one has attained the practical condition of being Clear, i.e. able to be at willing and knowing cause over Mental Mass, Energy, Space and *Time*, (note I said able to be, not must at all times be) then one can progress into the realm of OT, by taking any string, any chain, and part of the past track, and first confronting it and reviewing it fully, seeing if there is any CRAP (technical word) on that chain that is now unwanted or unneeded, or was the result of a mistake in thinking, or result of buying another's considerations, or the application of abuse by you or to you.

The release of energy, your energy heretofore encysted in those strings, can at times be incredible, as it returns to you for your use as power, and empowerment.

Also as you do this you will run into actual changes of direction, that your life took. Some of these changes are still within the parameters of you overall first decision to be, but others are changes that took you away from your own purpose and thus are by definition aberration (def: To go or move away from).

But you *can actually change the time track from those points*. On finding a change in direction in the past, you can see a moment when there was an actual divergence, and all that follows from that is what leads you to your present time. So run a new "time track" from there and see if it is more in line with your purpose. run it fully to present time, and you may be surprised at what you now run into... yourself in an alternative present time as in "Schrödingers Cat"¹.

The Constitution

I was talking to Alan the other day about the Founding Fathers, and the Constitution etc, and I suggested that it might be interesting to do this on their past, up to the declaration. After all they were not Saints, they had Reactive Bank, Valences, Overts, Witholds and so on. I know of at least one signatory who had a good "personal reason" for including cancellation of all foreign debts..since he owed the British Crown rather a lot of money.

Anyway I did a very minute scan of that track, and Alan said "you wait.. now there will be a shifting of some aspect of the constitution". Three days later a federal judge vetoed a law passed by the people in the election "Because there is a possibility that people who opposed the law might have a case if it went to court", an absolutely unheard of thing for the judiciary to overturn a law passed by the people... totally against the constitution.... Powerful Stuff! I guess we are going to have to do a little more cleaning up housework on that one.

1 Schrödinger's Cat. This refers to a postulated experiment by him in which a cat is placed in a box along with a bottle of poison that may be broken by a chance radioactive wave. We have no way of knowing whether the cat is alive or dead until or unless we open the box. But opening the box and observing, is an additional element to the set up, so did the observation cause what is observed, no matter what it is that was observed.

Regular Column — Kemp's Column

Now I suppose you can simply start at "To Be" and come forward through all your history and reestablish everything as you originally intended or wanted, but the level of ethical behavior needed to do that is probably beyond the average person on the street, but you can start at any point and clean up those points from then to now, and you will get a very real glimpse at what you were once and are now and will be again.

Just remember that it is *your* track not some other imagined track you are dealing with, and

the dichotomies you have used (e.g. Good and Bad, Help and Betray, Win and Lose) are all a part of your own personally created history. Like Pam says, "It is a matter of you taking responsibility yourself, and maintaining your integrity (wholeness). Try it. You may like it. Gods are bigger than dots.

A starting point could be:

Ask yourself: "What have you wanted or do you want to do that if it were totally denied to you, would make you feel like dropping off the Planet?"¹



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addresses back page.

1 Asked for a clarification, Ray wrote; "I am talking about a total apathy, no goals, no purpose... end of the line.. no reason for being. You see, in Quantum theory, observation itself changes the actuality — ergo! Actuality is non observable. Observation creates reality by the observer observing, but at the moment of observation it has become a reality based on the observer's prior realities. So when was there an actuality? This is the reason why in Quantum theory there are no set actualities in any universe, no time stream, no limitations, only observations that make reality, that can then be agreed upon, and as Ron said made solid. Actuality like Isness only occurs at the moment of creation, it *must* be alter-ised in order to observe it." *Ed.*

Regular Column

New Realities

By Mark Jones, USA

Closing Column

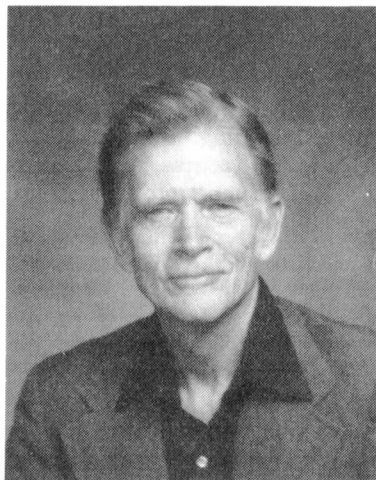
Editor's note: This magazine has a purpose, as stated on page 2, and for a while I have felt that Mark Jones' articles have not come close enough to that purpose. I have now (partly due to the amount of material we have to publish) decided to bring Mark's series to an end. In the correspondence that resulted from this decision it was clear that Mark has different goals with his author work than the magazine. I found his letter very interesting, and thought readers might also. So here it is. Ed.

Dear Antony,

THANKS FOR YOUR letter. I understand your position in regards to articles for IVy, and I agree that the articles I've sent haven't related directly to Scientology as a subject.

I'd started the *Free Spirit* with another objective in mind soon after I'd written a letter to a large number of people in the field in 1984, shortly after the Sea Org personnel unethically and unlawfully confiscated the Scientology Missions¹ in the U.S I'd hoped that *The Free Spirit* would generate enough agreement to bring about a change in the management of the organization, which I considered had gone from benign to criminal. It did evoke considerable response. One group, headed by Hanna Whitfield (formerly Eltringham), who had been Flag Captain, undertook to bring about reform through judicial means, but after much valiant effort, was not able to get enough financial support to continue a long and costly litigation. I didn't get involved in the legal end of it.

I knew the value of Scientology tech., for I had regularly been a PC and/or an auditor from the time I got in, in 1962. Because I found it so effective I decided to retire from my technical post in charge of the U.S Navy's advanced airborne



missile system developments, so I could pursue it full time. I'd served in the Marine Corps as a bomber and fighter pilot through three war years, during which time, in free moments, I sought to enlarge my spiritual understanding by reading any books I could find on Buddhist philosophy. At various times LRH mentioned that Scientology was Buddhism westernized, which added to its appeal.

Changed

Not long after we met LRH at the airport on his return from Rhodesia in 1966 it became obvious that he had undergone some major changes. The high levels of ARC with which the organization had been run were replaced by edict and enforcement. The tremendous amount of theta that had existed earlier, was greatly diminished. I saw and talked to LRH at various times through the late 60's at St. Hill, for we had both been in the Naval service during WWII, and he had C/Sd for us on the first power processing course. I was surprised when he selected me for honors as a Class VII course graduate. I soon became a "case cracker" in Qual at St. Hill, before going to London as Tech Sec., and later OES. After my contract with the London Org was completed, he and/or his advisors selected me to be Tech Sec. WW and later OES WW. I

¹ Missions: autonomous Scientology centres

 Regular Column — New Realities

completed my contract before returning to the States where we got Missions established in northern California., Washington, D.C., Tokyo and West Virginia, and I got roughly 15 Narconon programs going. Later, both Ellen and I did the Class VIII course, and then worked as C/S's at AOLA for a period, we also did the Solo NOTS course and auditing at Flag and continued it in L.A.

I say this to convey that I gained and gave a lot in learning and using Scientology. But I realized after having got into it as deeply as I could, that I was not nearly the evolved being I hoped to become. I surmised I needed to go deeper. It became apparent to me that those who were now in charge of tech and its development in Scientology; the head of which I had helped recruit were unlikely to discover any breakthrough; I decided I was less likely to discover further breakthroughs using only Scientology tech, so I decided to explore other approaches as well.

Channels

In doing this, I discovered that for myself, and quite a few others with whom I worked, there were levels of observation and awareness that the technology I had learned and used did not reach or address.

Those levels were major influences over our lives and evolvment. They offered means to reach much deeper level than the reactive or subconscious mind. Some in the field, including one of LRH's favorite Captains and also another lady who had been a top Class XII auditor at Flag, became channels. For me, the depths some of these approaches opened up were far deeper than I had uncovered before. So my writing in *The Free Spirit* and initially for IVy took on an objective of pointing the way towards some of these type of experience. I'd like to have done so more effectively, for my purpose was and is to share what I find to be useful in realizing higher states or experiences. Other independents in the field and many people from totally different backgrounds have this same objective.

Currently we are doing a channelling class which is quite a transforming experience. The fairly recent introduction of ACCESS provides a means to undo what appears to be the major whole track programming or reduction in awareness. One old timer in Scientology, who had given me my first session at St. Hill, and who had lost much of his eyesight, came by the ACCESS booth at the Whole Life Expo last month, was run on ACCESS for about fifteen minutes and recovered most of his eyesight. This was achieved just by handling energies. There were no cognitions. Since his deeper, programmed energy patterns were not addressed, this may or may not hold up, but so far it has.

My aim

I had hoped that some of the articles I wrote for IVy would convey some of the possibilities of this vast arena, ones which I considered would enable a person to go far deeper and beyond what I and many others had been able to do using only LRH tech. I recognize that my articles haven't accomplished this¹, and in a sense have been "static" on your lines. I appreciate your patience, & thank you for the opportunity you gave me.

Re stories about LRH. I've interviewed and talked with many of the Captains he chose and the people who made up the Messengers Org. and are now independents. The stories are of a genius who went mad. Auditors who got near his withholds didn't survive as auditors, including his wife, Mary Sue.

Best regards

Mark Jones



I realize that the decision to close down this column will be disliked by some readers — one of my reasons for keeping it on was that some readers had expressed appreciation. To them I would say I am sorry, and recommend that they subscribe to The Free Spirit if they do not already do so. And... There is no ban on articles from any one, so it is possible that Mark will continue to write for IVy. You can write to Mark, care of Box 78, DK-2800 Lyngby, as you can to any author. Ed.

1 I think this is too pessimistic. Much happens after a magazine goes through a letter box that neither editors or authors ever get to hear of — we maybe see the tip of the iceberg if we are lucky. Ed.

Workshops and Conferences:

Stanton Workshop — June 15th/16th 1996

By Angela Rosco, England


Together with a group of 18 enthusiastic participants I arrived at the sleepy, village of Stanton in the Cotswolds, made my way through the tiny lanes between picture box cottages, and climbed the hill towards the Guildhouse. The stone manor house, situated at the top of the village commands views of countryside for miles around — in fact these hills appear to belong to the Guildhouse, the only neighbours being birds, and a few sheep, who were happy to share their space with us.

It was here that we spent two days together; firstly rehabbing basic tone scale drills, then working on expanded versions of the emotional scale. We discovered subtle stages between the tone levels, and found that each step can be experienced as a ridge, flow or dispersal.

This was followed by an insight into creative processing, and personal experience of various drills. Either in pairs, or groups of three we used the the space round us to rediscover creative abilities through these drills (based on the fundamentals of creative processing). We found

ourselves playing games, mocking-up and sharing experiences, dreams and ideal scenes.

The original goal of the workshop was to reduce the power of agreed upon realities of the physical universe, and thus rehabilitate one's own theta universe. However the emphasis of the week-end seemed to evolve into one of group awareness and co-operation. I believe that we touched on the potential power of a united third dynamic and at the same time gained individually from the experience. I cannot speak for individual cognitions, but sharing this time with other participants increased my ARC for life in general, and raised my awareness of potential ideal scenes; it rehabilitated past abilities, and made the route towards certain goals appear very real.

This was the first workshop in a series presented by Barry Fairburn; the next is scheduled for spring 1997. Our thanks to him and Ewa & Mick Manias for arranging a week-end where we could step away from everyday reality and touch on this magic universe which is in us all. 

EP-FN Theta Conference 2nd November 1996

By Barrie Hope, England

Our regular and hugely enjoyable Theta Conference took place again in Wembley recently. "The Committee" had selected an excellent range of speakers and subjects for the event. Most of the old faces and some welcome new ones were enthusiastically present and for me it was certainly the best conference ever.

Meeting Idenics

The conference started with an introduction on the background and practice of Idenics. The use of basic, straightforward technology and the strict avoidance of evaluation are two of the main features.

Spacation and anchor points

Michael Manius' first presentation was a thought provoking description of the technology of spacation and anchor points. Traumatic events tend to collapse a thetan's anchor points, reducing the being's space to zero. This unhappy state can be reversed during auditing so that the anchor points and space are restored.

Meter developments

Nic Ford gave a progress report on the latest developments of the computerised meter. An early prototype was on show which demonstrated the problems of replacing the smoothly moving needle of a conventional meter with a computer. Nic is working on an improved type of display. The main advantage of computerised meter will be in training, Nic feels. It will be possible to replicate and demonstrate any kind of read at the touch of a button.

Dynamics and inverted dynamics

Barry Fairburn gave a fascinating look at a subject only hinted at by LRH — inverted dynamics. If dynamics are considered to be a scale starting with the first and rising to the eighth, a being can be observed to occupy a "chronic" position on this scale. Below this position the being will be at cause and above the position at effect. This model does not always work well however because someone who is, say, strong on groups (a scout master perhaps) may have a poor second dynamic and a completely neglected first. If an inverted range of dynamics is added to the bottom of the scale, starting at inverted first and descending to inverted eighth, the model starts to make a lot more sense. Our scout master can now be observed as occupying a "chronic" position on the inverted third (he is actually operating very poorly there) and is therefore *effect* from the inverted second upwards. He will certainly not be effective on any of the "positive" dynamics.

There were obviously many cognitions by delegates during Barry's excellent talk.

Admiration and the tone scale

In the first part of his talk Chris Dunk demonstrated beyond doubt that peoples' tone level

goes up when they are given ingots of 24 carat gold! He brought along his personal wealth in the form of seven ingots of "24 carat gold worth over £3,000 each" and passed them among the audience. Curiously one of the ingots disappeared during this event but Chris was strangely calm about it. He then proceeded to give varying amounts of "gold" to three volunteers whose changing tone levels were easily observed, including the person who expected, but did not receive, any of it.

During the second half of the talk the audience sent admiration in five second bursts to Chris and then to some volunteers. The effect of these emanations on the tone level was mostly quite clear and one of the volunteers could only take a small portion of her five seconds!

Chris produced an excellent booklet about *Admiration and the Tone Scale* which explained that "Admiration is the only thing truly worth having a game over" and that "the MEST counterpart of Admiration is the incorruptible metal, gold". I wonder if he ever found the missing ingot?

Group discussions

A new idea for this conference. The audience was split into groups of five or six people and each group was given an entertaining list of topics for discussion — or argument. Most people seemed to enjoy this event and hopefully this will form a regular part of future conferences.

Thought farming — poems

Jim Burtles always contributes so much to the continuity and audience participation of the Theta Conferences and on this occasion we were "farmed" for ideas on a forthcoming book and entertained by several pertinent poems.

This conference demonstrated once more the healthy state of the Independent scene and the sterling work of "The Committee" — particularly Ewa & Michael Manias. In my view there is nothing more important to our group than a sense of community and common purpose. I feel sure we are all looking forward to the next event. □



German Conference

By Bernd Lubeck, Germany

The convention this year (1996) was conducted in a little town near Frankfurt in November. It was a nice hotel, very well equipped with the technical requirements for lectures etc.

The convention started on Saturday noon and ended the next day at about 2 o'clock pm.

Something like 70 people attended from a lot of different countries like Germany, Switzerland, France, Italy, Portugal, England, Hungary, U.S.A: and South America.

Conference spirit

The spirit was great. You know, it was like everyone discovered he had an end of a rope in his hands, pulling it for quite a while already, and now finding out that this piece of rope ends in a bigger one being pulled by all together. I don't know if it communicates but sometimes over the last years we had the strange feeling that everyone goes into a different direction. This certainly isn't the case. Especially the flow of new people joining us show we are on the right path.

We didn't have a main convention topic this year. There were some very good lectures about various subjects and enough time for discussion. Old friendships were confirmed and new ones created.

The lectures

The opening lecture was about the New Civilization, what it is, why to do something about it and how to attain it.

On Saturday afternoon there were several lectures. One was about a radio station in Alaska where they do experiments with long range radio waves with the purpose to create misemotions in distant regions. Another dealt with money and how it is used as a control mecha-

nism. A third was about the body, and a fourth about how to handle the button "Scn" in the society.

In the evening we had a nice meal and a performance of two artists from England and the US, both really great people who delighted us with some songs written by Bill Robertson, some opera arias as well as some folk songs. And very late at night, after the official ending of the day, some 15 OTs sat together with some bottles of wine discussing until about 4 in the morning.

The next day was started with a lecture by myself about the Free Zone Assoc. (Freie Zone e.V.), its representation on the Internet and the tremendous inflow in communication resulting from that. I gave examples of letters and e-mails in which people expressed their thankfulness for providing these Internet pages and also their hopes for a new future outside of "big brother's organization".

The last lecture was held by a C/S from France, who told us something about OT abilities and the interplay of the levels thetan-mind-body.

Conclusion

After all it was a very nice and powerful convention. When people departed, some had a tear in their eyes... for you don't find such a concentration of theta and ARC in normal life. This spirit you only have on conventions like this and when you get back into your car on your way home and you turn on the radio, you know you're back into normal life... back into something which is commonly known as reality... but knowing that reality can be changed and that there are others who want to change it too, for the better of us all.

□

The next **English Conference** will take place on Saturday, **17th May 1997**.

Plan now for this little feast of high tone Scientology communication.

Details from Ewa and Mick Manius, 76, The Fairway, North Wembley, Middx, HA0 3T, GB.

Aust.& N.Z. Clearing Conf.Nov.1996

By Judith Anderson, Australia

The weather in the southern part of Australia is heavily influenced by the Antarctic storms that swirl off that continent, and while the northern part of Australia was extremely hot, South Australia and in particular the Adelaide Hills where the 1st Clearing Conference took place was pleasant with quite cool nights. Though only 20 minutes from Adelaide the elevation would probably be 1500ft (500m) which also contributes to a difference in temperature. All around this area and in particular to the north about one and a half hours twisting drive is the most prolific and oldest wine growing area in Australia. You've heard of the Barossa Valley? The (wine) seasons here are always good, there is that much sunshine! and there are dozens of wine companies in this area, some very large, some small.

Our conference was just outside of the small and beautiful village of Hahndorf first settled by German religious refugees and named after the captain of the ship they sailed on. More refugees followed to develop the area and bring their expertise from the old country. Few of us found much time during the four days of the Conference to visit the town as we had so many choices (though time-off had been allotted). For many of us extra time priorities centred around talking to others, having a consultation, or fitting in an extra lecture we hadn't taken in before.

The Conference was voted an outstanding success by old timers. There were some very new people there even to the subject of clearing and for them I suspect it was a mass of information and new ideas in a relatively short space of time. Oh yes, there was a grizzle here and there (like waiting too long for dinner) but as far as the conference went, while there were time limits on the speakers there was an opportunity later to talk to them in more depth about their subject, at a workshop. The whole thing came off under Muriel Chen's enthusiasm and guidance, with Malcolm Day and others as excellent offsidiers.

The stalls

There were approximately 50 people in attendance, some on a day basis coming from close by. The facilities were spacious and every type of conference aid was available to us. There were numerous displays on the side tables for people to browse through, and often handouts accompanied the talks. Ability Meters from England had an automatic meter on display along with a prototype of the new Personal Computer Ability Meter (with needle action on the screen) and there was a meter made in New Zealand. Samples of old Sci. books were interesting to see. On show also were new tapes, videos, pamphlets, new material, new books for all to see and check over at leisure, on subjects some of us were not so familiar with though with invitations often to take one, or giving the opportunity to purchase.

As the days went on it was important to keep track of handouts and who produced them, as the talks merged in to one another.

The talks

When **Marianne Hagen** from N.Z. spoke on "What makes Clearing work" we sat up and took notice, as that is the sort of person she is. Her message was clear, and really the final message made good sense for facilitators. What stops gains is 1. evaluation and 2. invalidation, with the most important factor being *find out what the person wants* (then deliver it), and *acknowledgement* of the person. Tape available.

Those of us not familiar with the Metabiotics Assn. soon learned from **Catherine Wilkins** of Adelaide, about the "Time Track and the Time Net" — one is linear and the other is holographic. Intuition for instance is holographic — not linear. How many universes are there? Matter and energy perform differently in each. To limit oneself to one time track limits the game. She says: "I have not found anyone who wants to do something who is not already doing it". Tape available.

We were excited to hear **Ulrich Kramer** from Germany speak on "Reincarnation Planning".

He talked of Ethics leading to aesthetics, about finding a personal enhancement program, about the body's part in this and how it needs healing too, and how to progress in (this) life spiritually so that the future looks bright and one can continue to progress in lives to come. Tape available.

James Simms of Adelaide, was introduced as a Master Metaphysician and he has special expertise in Kinesiology plus other subject areas that he has studied and has put workable techniques together so that a person either receives physical help, or with selfhelp can apply simple techniques for ease of, for example, loss or emotional pain. Tape available.

Catherine again and this time the word "fractal" was what we learned about, e.g. a tree is a fractal-like pattern. Universes are linked through a fractal pattern. What she does is restore the broken fractal she sees in a person's energy field, to it's original pattern. She can teach anyone to do this in a very short time too, she says. Tape available.

John Avery of Queensland has just returned from Dallas Texas where he did Alan Walter's courses and he did a workshop with us on Clean Slate Handling, also "How to get out of your box" (boxes created by family ideas, religions, economics etc.). To go up the Chart of Ascension from where you are at, don't tolerate a bad condition, target it and handle it. Tape available.

Now **Bernie Wimbush** of Perth is a Coach and he coaches people to understand life — but particularly as it relates to business. He has amassed enormous expertise and data on how to make a business work. Interesting stuff. Tape available.

Boonah is a small town about 1 hr drive from Brisbane "in the country" where **David Bridgeman** has a most successful Kinesiology/Touch for Health business and also regular training for men and women interested in personal enhancement and helping themselves. He is a most energetic and active proponent of clearing. He had quite a number of his trainees at the Conference, and gave a detailed description of an enhancement action that he calls "Goals Package for 8 Dynamics". Want to find your goals and Opposite-goals on each Dynamic along with Valences and Service Facimiles?

Filbert recommends doing just that too. I've had it done. It's great. Handout and tape available.

In a separate lecture, David also talked about an action called Balancing the Bicameral Mind a new discovery by him. David Bridgman's research has encompassed many areas, but he told of stumbling on new data, integrating 5 major areas: Dianetics (command phrases from engrams), Neotech (support research by Dr. Julian James who discovered the bicameral mind), NLP (life positions) and NOT (Neural Organizational Tech — redesigning the hologram). He talked about and demonstrated how he works with the Wernicke area in the right brain hemisphere which is the main language area, equivalent to the one on the left side, only it does not seem to perform language functions in exactly the same way. His brochure would be a good one for someone to scan into a "how to do it" Newsgroup (Internet). It is done by finding an area in a person's life that they are having trouble with, work out a phrase that is or could be creating difficulty in that area "as if said by another" then by muscle testing and touching an area back of the ear on the skull and following the practitioner's directions, relief from that command will be demonstrated. Believe me this is an abbreviated account. It is much more exciting than the above appears. Tape available.

Dyads were **Jack Wexler's** subject — it means two. Jack, from the US, based in Adelaide, gave a lively seminar on amongst other things, relationships. Two points to remember in that regard are commitment, and perseverance.

Alan Wright, an Australian, lives part of the time in Germany and part of the time here in Australia and is producing videos on training people efficiently and quickly to be facilitators. Has a vast knowledge of the track as per Excalibur with its techniques.

I knew **Roy Ash** in SH in England. He was a solid bloke then and is now. He lives in Perth, one of the great bastions of old Sci. in Australia. I found the information in his talk startling. His research was sincerely based and aligned with the philosophers of the past (Pythagoras, Socrates, Plato, Aristotle, Hebreon, Plotinos, Leibnitz, etc.). That was a bit of a smoke screen for those not familiar with the concepts of "we are immortal beings", "We have lived many lives", "we are born with prior knowledge". He let out

The First Clearing Conference "Down Under"

By Peter Graham, Australia

The first Australian and New Zealand Clearing Conference was held in late November 1996 in a beautiful location 50 kilometres from Adelaide (the capital of South Australia). Muriel Chen originated it, organized it and saw it all the way through. She did a great job. Malcolm Day did a masterful job as master of ceremonies. There were many others who contributed, such as Samantha Swan who deserves special mention for her logistical contributions.

There were 50 attendees and it was an outstanding success. There was a great deal of communicating, sharing, connecting and synergy. And a lot of good feelings. It felt like a long overdue coming together. People came from all over Australia and from New Zealand and also two from Germany (Ulrich Kramer and Allen Wright) and two from the USA.

Subjects covered

The presentations covered a number of different types of clearing. These included: body clearing (mainly through kinesiology and also using fractals), clearing fundamentals, relationships clearing, mind clearing, postulate clearing, clearing entities, working with holographic and parallel universes, bringing the magic back into your life, reincarnation planning, training clearing practitioners using accelerated learning methods, some new cutting edge clearing techniques, new technology for resolving implanted goals, marketing clearing technology, the future of clearing technology as a free and open subject, and more. There was lots of spontaneous interactions during many of the presentations.

Two of the attendees had never had a clearing session before, knew virtually nothing about it and came from brochures. One was an university economics lecturer and the other was a clinical psychologist. They survived and seemed enthused about clearing at the end. Lots of clearing sessions took place, including body clearing (kinesiology), Alan Walter's Clean Slating procedure (presented by John Avery), belief changing (presented by Marianne Hagen), and more.

The body clearing contingent were enthusiastically unrestrained in helping people anywhere anytime with their skills and techniques. Most are full time body clearing practitioners trained by David Bridgeman who also trained most of them in clearing technology as well. The kinesiology demos were impressive. It was like turning switches on and off to re-balance the body's energy systems. It was observed that some people who do not initially respond well to clearing sessions (using subjective clearing procedures), often run well after doing some body clearing first.

I introduced the concept of "sharetech" to encourage the sharing and distribution of articles on clearing technology and handed out 20 articles on a disk (all now available in the public domain). I also presented on the future of clearing technology and how to get it more widely recognized and used in mainstream society.

Aboriginals

We were privileged to listen to a man who spoke for the aboriginal people who live in coastal Australia. He is white but has been fully accepted by them. He said that his spiritual leader (who is also the guardian of dreamings) directed him to come to our clearing conference and even named a person to seek out (a clearing practitioner called Jack Wexler who was rather blown out by the whole experience). They are very spiritual people. They take their people to sacred sites where they just sit and listen and do nothing else. And they hear. An interesting thing, Jack is an American who now lives in Australia. When asked why he wanted to come by immigration officials 12 years ago, he answered "I am an old aboriginal."

Most of the presentations were taped, some were video taped and all can be purchased. A number of professional videos were offered for sale: a new video series for training new clearing practitioners by Allen Wright, The Communication Game video by Marianne Hagen, and Jack Wexler's Relationships video. The excellent L. Kin books on clearing technology were also available including the new fourth in the series.

There will certainly be a Clearing Conference in 1997, almost certainly on the East coast. Hope you can make it to the next clearing conference "down under."



Nordenholz:

Letters

We received some letters with regard to the articles on Nordenholz' book in the last IVy.

I DOUBT THAT Hubbard was aware or cared about traditional scientific philosophy. He was only concerned about expressing his philosophy the way he wanted to present it. First he formulated the **Prelogics**, which is basically the "axioms" (in the traditional scientific meaning) of Hubbard's Scientology philosophy. In his Prelogics he basically identifies self-determinism as "the prime mover" and the source of all phenomena. A very smart, or self evident truth, to use to build a science of the spirit.

Once the **Logics** were formulated he built up the **Axioms** of first Dianetics and then Scientology. The Logics were the method used to build the philosophy of Scientology. The DN & SCN axioms are no axioms (in the traditional meaning).

I consider Hubbard a genius sent by the masters of the universe to give us a helping hand. Nordenholz and others do not even come close to Hubbard in this respect.

Todde Salén, Sweden

Dear Ant,
I HAVE FINISHED reading the articles on Nordenholz in IVy 29. I found them very interesting and enlightening. I also enjoyed "Classic Comment" by Terry Scott.

As a result I want to make a few comments on the Nordenholz articles.

The articles are different viewpoints on Nordenholz and Hubbard, but in general they seem to imply that Hubbard was influenced by Nordenholz and that he might even have studied Nordenholz' original work *Scientologie*... or at least been influenced by it.

However it is meaningless to try to answer the question "Did Hubbard read Nordenholz or did he not?". The answer to that question is not only impossible to answer truthfully today, it is also quite uninteresting to find out.

Hubbard grew up in a cultural environment where he developed into what he became. He managed to create a group (3D) of followers who assisted him in creating the technology of auditing as well as a philosophy about life.

What books he studied, who assisted him the most, etc. are not necessary data to know about to find out how to apply the technology. Mathison gave Hubbard the original E-meter, Buddhism gave Hubbard the basis for a religious philosophy. Hypnotism was the starting point of auditing technology.

The greatness of Hubbard was maybe not to originate brand new ideas. Maybe his most worthwhile contribution was to put together and hold on to the philosophical ideas and technological processes.

No matter who was the originator of the various ideas and processes of the philosophy and technology of Scientology, we have today inherited a method of handling aberrations of the human mind as well as the spirit that exists inside the mind.

We are much indebted to Hubbard for this. Nordenholz, Korzybski and others may or may not have contributed anything of value to the Scientology technology. That is beside the point. We have now in our modern Western society a technology that can be used to make thetans on the planet more aware and able. How this came about is not as important as that it is now a fact.

But even more important is: What can we do to increase your KRC in the area and thus assist in creating a better future? Are you *interested* in assisting?

Hari Seldon, Trantor

We received a further letter, temporally lost, referring with surprise to the idea that Scientology axioms were not axioms, and suggesting that passing on that data might have a destabilizing influence on scientologists. We passed the letter

on to Dr. Kaspar Hanman, who gave the following reply:

Dear Ant,

I THINK it's a great IVy issue you made and that there are reactions is normal — and it's a good sign.

It seems that many old-timers, especially those who did lengthy admin courses and the Data Series with LRH or during his time, are taking the "Axioms" and the "Factors" as a religious dogma. They are part of their individual experience of "truth" within Scientology (LRH's Scn, of course).

None of these people apparently ever correctly word-cleared "Axioms" or "Axiomatic System" in the philosophical sense and they insist that the watered-down daily-use definition is overriding the original (philosophical) one. But "Scientology" is an "Applied Philosophy", and there (as well as in Logics and Mathematics) an Axiom is:

— an undemonstrated proposition concerning an undefined set of elements, properties, functions, and relationships; postulate. (*American Heritage Dictionary*)

Even this is a sloppy definition and *Websters'* is even fuzzier. Both dictionaries are leaving out the term "axiomatic system" which is intrinsically connected to the meaning of "axiom".

I found a gem in *Websters* on this occasion: it uses the term "self-evident" to define an aspect of "axiom". And then defines "self-evident" as a statement that does "not need a proof of evidence" and is "evident to the bare mind" (whatever that is) "upon inspection". In this definition Ulk (and other LRH fans I know of) seem to be right. However, an axiom *cannot* be proven, that is why it is an axiom. In other words, *Websters* slipped from "cannot" to "not needing" and if

LRH would have used "axioms" in a casual or informal way, no one could take objection, perhaps, except for a sloppy way of using language.

LRH, however, did put up a list of axioms, resembling an "axiomatic system". (Interestingly, his "Factors" are really closer to "real" axioms than the LRHs axioms themselves.)

Here is a short definition of "axiom" in its original (philosophical) context:

Axiom. a postulate which cannot possibly be proven. It carries its evidence within itself (which *can* be called self-evident — *but* watch the usage of "self-evident" today!!!!). An "axiom" can only be "disproven" (by finding a counter-example. For a "philosophical system or theory" to be of any value, the number of axioms *must* be *minimal* (see also below).

Axiomatic System. a minimal set of "axioms" that describes a philosophical system exhaustively.

As I said above, LRH fans are taking the "axioms" as statements which they found to be true by inspection. I respect that, of course. The point I was trying to make was not to discredit the validity of LRH's axioms as basic, recognizable truths but the nomenclature which discloses a misunderstanding that was only possible by LRH uncritically "borrowing" from Nordenholz' work.

If something has a "destabilising effect" it is the first-hand report about the fate of the translator of the Nordenholz book and the circumstance that Hubbard developed his entire "SP" theories as a direct response to McPheeter's (the "first" declared SP in history) requests to acknowledge his roots in Nordenholz' work.

Dr.Kaspar Hanman, Germany

□

We failed to mention in the last IVy that the article by Flemming Funch (page 5) on Nordenholz' book was originally commissioned for *The Free Spirit* magazine, a couple of years ago, at the time that *The Free Spirit* started selling photocopies of the original and the translation — what is offered now is properly type set and printed, with revisions in the translation. Ed.

Nordenholz' Three Axioms

by C.B. Willis, USA

IN *SCIENTOLOGIE: Science of the Constitution and Usefulness of Knowledge* (1934, 1937), Nordenholz builds his philosophy on *axioms*, propositions that he declares to be the case, propositions revealed in their own power and dignity as if they needed no proof from other sources. Nordenholz characterizes the Axioms of Consciousness as "self-placed constructive stipulations of knowledge." He asserts or posits the Axioms and constructs his entire philosophical system on just three axioms as a foundation — a bold and elegant beginning!

Nordenholz' 3 Axioms of Consciousness:

1. Axiom of Mediation.
2. Axiom of Formation.
3. Axiom of Individuation.

The Axiom of Mediation

Nordenholz begins with ontology, the study of being or *beingness* as such, which he contrasts with nothingness.

Subsumed under the umbrella of beingness as such, there reside beingness-by-itself and conscious-beingness. Consciousness links these two.

The Axiom of Mediation refers to the dual path of consciousness standing as the mediator between beingness-by-itself and conscious-beingness:

beingness-by-itself ← *consciousness* → *conscious-beingness*.

Beingness-by-itself is the ultimate unfathomable, unknowable, imperceptible beingness out of which all else emerges, the ground of all being, source of all other being. Beingness-by-itself is also called *free being* by Nordenholz: self-primordial, absolute, detached, free, a beingness-by-itself (page 10-11).

The unknowable aspect of Nordenholz' beingness-by-itself is somewhat analogous to the unknowable aspect of Kant's *noumena* or

things-in-themselves, the reality of things beyond all appearances, a reality that could never be fully known. However Nordenholz is not referring to the ultimate unknowability of individual things or kinds of things, but to the ultimate unknowability of the ground of being itself.

Beingness-by-itself is the source out of which consciousness creates. Nordenholz held that consciousness presupposes the existence of a source or ground of being that must have existed before and independent of consciousness. The creative activity of consciousness depends on a prior order of the ground of being.

Consciousness the Creator creates conscious-beingness. The analogy in Hegel is that spiritual consciousness creates spiritual substance. Conscious-beingness is a stand-in or surrogate for beingness-by-itself which is unknowable. Consciousness acts as a mediator between beingness-by-itself and conscious-beingness, determining or shaping the stuff of beingness to create the world.

Consciousness has a foot in two worlds, the world of the transcendent and the world that we call the Creation. Consciousness goes back and forth between these worlds, bridging these worlds, bridging the spiritual and the worldly.

Consciousness is both transcendent and immanent. Consciousness transcends the world, but as consciousness creates conscious-beingness, it begins to direct itself toward the world, toward the process of creating the world, toward becoming immanent in the world, toward "pressing its special imprint upon the world."

Whereas beingness-by-itself is unknowable, consciousness is knowable unto itself, conscious-beingness is known by consciousness, and the world is also known by consciousness. What is created by consciousness is known by consciousness.

The Axiom of Formation

Consciousness further qualifies its creation with the Axioms of Formation and Individuation. Both formation and individuation point toward the world, toward the creation of the world, and both demonstrate the immanence of consciousness.

Consciousness now actively shapes conscious-beingness into a specific form by means of an image, picture or idea. Conversely, conscious-beingness accepts or receives the formation or imagination of consciousness.

The Axiom of Formation is also called the Axiom of Specification, construction, shaping or imagination (page 13).

Nordenholz asserts that "consciousness takes a facsimile of beingness, puts it into the picture, makes it into beingness in the picture. The World to some extent becomes the facsimile gallery of beingness." By "facsimile," Nordenholz means that conscious-beingness, World beingness as he calls it later, is a mere facsimile or appearance of beingness-by-itself (page 62). Conscious-beingness is not only a creation of consciousness but also a phenomenon-to-consciousness — what the unknowable beingness-by-itself might look like to [spiritual] consciousness if it could be known or viewed.

The Axiom of Formation shows the influence of Plato's classical creation model (*Timaeus*, 28d, 48d) where the Creator (*demiurgos*) or creative mind (*nous*) uses the Forms or Ideas (*eidos*) to shape the amorphous into particular objects and circumstances.

While Nordenholz alternately calls his *Scientologie*, *Eidology*, it seems he is influenced not only by Plato but also by the picture-thinking of Hegel (*Phenomenology of Spirit*, para. 767). However Plato would have argued that the *eidos* are absolute and eternal, thus beyond and logically prior to any particular picture or picturing activity of the mind, but are used and instantiated in the creation of particulars, whether these be any particular mental-image picture, any particular object, or any particular circumstance. Indeed, Plato would argue that picturing is either superfluous or late on the chain in the creation process, since the attempt to picture introduces arbitrariness or contingencies

to essential creative Ideas, such as the Ideas of the Good, the True, and/or the Beautiful which are known by spiritual intuition (*noesis*) only. Nordenholz appears to have collapsed ideation and picturing.

The Axiom of Individuation

Form and structure give separateness and discreteness to individual things. Individual things can combine to form sets, totals or wholes which are themselves individuals. Furthermore a whole is more than just the sum of its parts.

Without form and structure, there is mere undifferentiated accumulation, heaping, or conglomerations.

The Axiom of Individuation holds that form and formation, shape and modeling are subject to an organizing principle. Individuality is the character and image of a thing, a whole, and cannot be separated from a thing without that thing losing its original nature. Individuality makes a thing or being what or who it is. Individuality is the organizing principle of form. An individual is an integrated unity, a system of parts that complement each other.

Space and time are not themselves the organizing principles. Kant had said that space and time are already given to consciousness, and the rest of our experience is ordered by our "intuitions" of space and time together with certain categories of the understanding. Further, Nordenholz claims that space and time are not the *principia individuationis* of Schopenhauer. Nordenholz stands Kant on his head and asserts that space and time are subject to individuation — consciousness self-determinedly creates and specifies space and time!

Worlding refers to the creation of the world by means of Nordenholz' axioms.

The *world of the consciousness* is the individual being or person who is shaped and formed through consciousness. The individual being is thus *self-determined* in appearance; type; kind; degree; manner; ways; awareness; perspective; viewpoint; and understanding of unity, order, and the creative process as contained in the Axioms.

Hubbard and Nordenholz

By Todde Salén, Sweden

NORDENHOLZ'S *SCIENTOLOGIE...* is constructed from a few basic axioms. From these later conclusions and postulates are made. That is the standard way a science is formulated on the planet.

Several of the *International Viewpoints* articles on Nordenholz/Hubbard indicate that Hubbard had this vast number of axioms (194 Dn Axioms + 58 Scn Axioms) and that this is an out-point.

I am willing to agree that this is an out-point, but I do not agree that this out-point only can be evaluated to mean that Hubbard didn't know how to formulate a science of the mind.

The interesting thing here is that Hubbard formulated the Dn axioms long before he formulated the Scn axioms. The next datum to consider is that the Scn axioms were built up in accordance with "the Logics" and the Logics preceded the Scn axioms.

Yet another important datum is that the Logics were preceded by the Prelogics.

Looking at these data you might suspect that Hubbard actually used a different procedure to build a science of the mind than what has been normal in the current civilisation on Earth.

If you agree that Hubbard had a different set of principles on how to build a science, it is maybe even more interesting to ask yourself the following question: "Where did this idea of building a science by first establishing Prelogics, then Logics and only then axioms come from?"

It is also interesting to note that Hubbard's Scn axioms seem very much to be theories or postulates based on the prelogics and the logics. Maybe you could even say that the prelogics are what a standard Earth scientific approach would call axioms. The axioms of Scn would be called postulates or theories by Earth standards.

Personally I believe that Hubbard's method of building a science of the mind very well may be

from an entirely different civilisation (not even based on Earth, at least not in historical times — i.e. last 10,000 years).

Not from this planet

Hubbard himself said in Ron's Journal — 68 that "I am not from this planet".

What did he mean by such a statement. As we are all thetans none of us are basically from this planet, so that statement of his is quite self-evident.

However he has said at other times that he did live various lives on this planet during the last couple of thousand years, so in that respect he is more from this planet than the majority of human beings existing here today. If he lived as Cecil Rhodes, Robespierre and others he "is of this planet" at least for several lifetimes.

Maybe he meant that his valence as Founder of Scientology "is not from this planet". If so my conclusion above is correct.

Unique

In any case I am certain that Hubbard gave us something unique, when he left us with the technology of Auditing. That technology has not been created by any other being on this planet in known history. No other mental technology (pre 1950) on this planet is even vaguely similar to Hubbard's Auditing technology. What Hubbard did was an original creation of a science and technology of the mind. He may have borrowed ideas and thoughts from other sources, but the construction of the auditing technology is unique to Hubbard. He did get valuable assistance from other human beings in constructing "The Bridge".

But he is the thetan who held it all together over time and created the organisation that was eventually taken over by others — the CoF\$. □

Commentary on Nordenholtz Articles in IVy 29

by Frank Gordon, USA

THERE ARE FIVE articles in IVy 29 on Nordenholtz' book *Scientologie*¹ in which Nordenholtz asks "What is knowledge?" and calls for a "science of knowledge" or "Scientology" and that "All other sciences of the world have the science of knowledge as their presuppositions..." (p. 4)

Durant's approach to philosophers

Reading these five articles attempting to elucidate Nordenholtz' complex writings called to mind what Durant did to clarify Kant. As Durant said, "Kant is the last person in the world we should read on Kant."²

A similar statement could be made about Nordenholtz, and the five IVy articles parallel what Durant did to clarify Kant. Nordenholtz was clearly following Kant³, and in order to clarify some of these Kantian roots, I explored them as summarized by Durant.

Durant approaches Kant cautiously and from other thinkers. John Locke (1632-1704) had

stated that "all our knowledge comes from experience and through our senses — that "there is nothing in the mind except what was first in the senses." Locke viewed the mind at birth as a "tabula rasa," a clean slate."⁴

In turn, David Hume (1711-1776) thought he had shown that there is no soul, and no science; that our minds are but our ideas in procession and association; and our certainties but probabilities..⁵

Durant's summary of Kant

Durant summarizes Kant's conclusions as follows: "For the mind of man (and here at last is the great thesis of Kant) is not passive wax upon which experience and sensation write their absolute and yet whimsical will (as per Locke); nor is it a mere abstract name for the series or group of mental states (as per Hume); it is an active organ which transforms the chaotic multiplicity of experience into the ordered unity of thought."⁶

1 *Scientologie: Wissenschaft von der Beschaffenheit und der Tauglichkeit des Wissens*, by Dr. Anastasius Nordenholtz, originally published by Ernst Reinhardt, Munich, 1934. Republished by The Free Zone Association (Freie Zone e. V. Munich 1995) accompanied by an English translation entitled: *Scientology: Science of the Constitution and Usefulness of Knowledge*.

2 *The Story of Philosophy*, p.277, Will Durant, Simon & Schuster, NY, 1933. Durant with his clear popular style served as an exemplar for Hubbard who originally dedicated his first Dianetics book to him. [There is a one and a quarter page "Appendix One: The Philosophic Method" in early editions of *Dianetics: Modern Science of Mental Health* with the name "Will Durant" at the end. In the 9th. printing, 1956 it says "Reprinted from *The Story of Philosophy*, by Will Durant... with special permission from the author."Ed.]

3 Nordenholtz' approach is academic and he poses again a Kantian problem. "The original dispute between knowledge and world has to be cleared up. The problem of Kant, the participation or non-participation of our consciousness, of our mind and our reason in the construction of the world stands at the portal of all comprehension and all science." (*Scientologie*, p.5). You might like to consider whether Hubbard's first three Scientology Axioms definitively answer this question. These Axioms are: "1. Life is basically a static...It has the ability to postulate and perceive. 2. The static is capable of considerations, postulates, and opinions. 3. Space, energy, objects, form and time are the result of considerations made ... by the static, and are perceived solely because the static considers that it can perceive them."

4 *The Story of Philosophy*, p.279.

5 *SOP*, p.289.

And this order is brought about by our inherent modes of perception and conception: space, time, and causation. Dilemmas arise from supposing that space, time, and cause are external things. They are not things but modes of interpretation and understanding.

These writers' view of Nordenholtz

In a similar way Nordenholtz' three axioms: Mediation, Specification, and Individuation (as given by Dr. Kaspar Hanman, *IVy* 29, p.13) may be viewed; parallel with Kant's space, time, and causation; as necessary descriptive modes for describing any experience and the world.

But Flemming Funch (*IVy* 29, p.6) sees these as paralleling Hubbard's first three Scientology Axioms. So let's look at them in a translation of my own:

1. Bewusstsein schiebt sich als Mittler, Vermittler, Schopfer zwischen ein An-Sich-Sein und ein von ihm vermitteltes Sein,
1. Being-aware creatively mediates between being-as-such and knowledge of the world.
2. Das Bewusstsein bemächtigt sich des Seins, indem es das Sein in seine Form einbezieht, also durch Formung, Einförmung.

2. Being-aware shapes being-as-such into objective forms of knowledge.
3. Form und Gestalt¹ unseres Bewusstseins stehen unter einem Ordnungsgesetz dem Gesetz der Individuation.
3. Our being-aware brings order to its forms and patterns of knowledge (Using the Law of Individuation)².

What is an axiom?

There is some discussion in these articles as to whether Hubbard's Axioms are "true axioms" as compared to those of Nordenholtz. This resolves best by considering the purpose of axioms as stable data which help us align and use our knowledge.³ Then the "true axiom" is the one that helps us the most.

Overview:

This examination of Scientologie as an abstract academic and speculative philosophy is interesting, especially as contrasted to Hubbard's emphasis on usability and application.

Perhaps one of these authors can succeed in doing for Nordenholtz what Will Durant did for Kant, i.e., interpret and communicate his thoughts in a clear and concise fashion. In any event, they all seem to have a new appreciation for Hubbard's prose style. □

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6 *SOP*, p.291

- 1 gestalt: (G. lit. shape, form) (1922) a structure, configuration, or pattern of physical, biological, or psychological phenomena so integrated as to constitute a functional unit with properties not derivable by summation of its parts. *Webster's* 9th.
- 2 individuation: the act or process of forming into a distinct entity (Note: or gestalt?). *Webster's* 9th. The effectiveness of our knowledge is related to how well we have chosen these distinct entities. A related word is: paradigm: (Gk. paradeigma) example, pattern; esp. an outstandingly clear or typical example or archetype. *W* 9th.
- 3 As per Logic 10: The value of a datum is established by the amount of alignment (relationship) it imparts to other data; and Scientology Axiom 54: A tolerance of confusion and an agreed upon stable datum (Note: or axiom?) on which to align the data in a confusion are at once necessary for a sane reaction on the eight dynamics. This defines sanity. Robert Frost once defined poetry as "a momentary stay against confusion." Perhaps an axiom could be defined the same way.

Beyond Exorcism — New Approaches to Entity Handling

by Christine Norstrand, USA

"...and no two days are the same and no two voices are the same and one is a loose structure of many beings" — James Hillman

IT'S SAFE to come out from under the bed now. It's all been very hush-hush, this talk about spirits. It's been denounced as superstition and at the same time been the common thread that has held together such secret societies as the Order of the Golden Dawn. Let's take a look at what we already know about spirits and what can, and especially what should, be done about them.

Definition

I remember my first recognition of such things; Frank Zappa sang "Jelly Roll Gum Drop" in my head for an entire afternoon. Nothing could drive it away or replace it. Song circuits that play repeatedly are a common form of entity. What do we mean by "entity"? For the purposes of this article, I use "entity" to mean any mental or spiritual phenomena that seems to have a consciousness, a life of its own.

Nature of Entities

But what is it "really"? That's viewpoint-dependent. It may be a neural-synaptic misfire, a food allergy, a neurotransmitter or hormonal imbalance. Each analysis suggests a different method of address. From the muses who inspired the ancients to the aborigines of Australia, every culture bears a rich legacy of myth and tales about fairies and magical creatures. Perhaps these are merely airy explanations where no empirical evidence suggests an explanation. Then again, so may be such phenomena as "quarks". I have no evidence that the definition of "entity" used here is anything more than hypothetical, without empirical verification, yet it is one which I believe you will find incredibly workable.

Why Address Entities

In this article, I make use of the term "viewing" to talk about that activity that defines a session.

I prefer the term "viewing" to traditional terms because it serves as a reminder that the person in front of us is causatively involved in a transformational process, not a subject upon whom we create intended effects. That process is independent of us yet we can, by directing the person's attention or by asking the correct question at the correct time, facilitate the person's transformation. I also value the term because it validates the viewer's power to responsibly examine and change her considerations about her current situation, and by so doing change her life and the world we live in.

The best reason to take up the subject of entities in viewing is that your viewer brings it up, often half-apologetically, as if she anticipates pushing the limits of your credulity. It certainly wouldn't be my entrance point in session discussions unless she brought it up. Suppose what's bothering your viewer is not resolving any other way? If your viewer complains about thoughts that don't seem to be her own, case manifestations that aren't hers, session agenda items resolve for her but seem to come back out of nowhere, and those scary creatures that just won't be ignored in the middle of the night, well, it might be time to take a closer look. However, the road isn't smooth. Our culture pathologizes experience — whisper "entity" and a dissociative disorder lurks around the corner. Moreover, the accessibility of information and the dissemination of various sacred scriptures across the internet may have your viewer in a "state of electrification" on the subject.

She may have been told that she must first complete some predetermined agenda that is not her own — it won't alleviate the problem and may effectively bypass her area of interest. If her area of interest is bypassed, she becomes less a causative participant in the session and more the

effect of your decisions, which is not your intention. Moreover, you would have stirred up, by coming close to but not taking up, a hot subject.

So what will you do?

Resolving immediate upsets, worries, and transgressions may prove a workable first action but the question of whether the upset or worry being looked at belongs to the person or an entity is sure to come up. It may seem, as an overwhelmed viewer once told me, that "everyone is yelling at once." In such a circumstance, unblocking procedures are likely to stir up more of what you're trying to calm down. Then there's the matter of botched prior handlings, both in and out of session. In fact, entities that have been previously addressed in an adversarial fashion or who have been invalidated and ignored are most likely to give your viewer trouble.

Specifically, entities can be wanted or unwanted. The traditional focus has been on unwanted entities and has assumed that all entities are unwanted and detrimental. Before we look at ways to resolve difficulties with unwanted entities, let's consider times when entities might be beneficial.

Too often, we take these benefits for granted. In his essay "On the Prejudices of Philosophers", Nietzsche points out that "I shall never tire of underlining a concise little fact which these superstitious people are loath to admit — namely, that a thought comes when 'it' wants, not when 'I want'. The ancient Greeks believed that such inspirations came from muses, and sought to foster such relationships.

Magicians through the centuries have invoked the spirits, sometimes to do their bidding and sometimes to serve as inner guides to help them. The "fairy godmother" and "guardian angel" figures permeate the mythologies of many cultures. Again, whether or not this guide is merely an encysted phenomena (a case manifestation that has taken on a life of its own with its own boundaries of consciousness), for our purposes it exists as a separate entity or being. At the heart of many initiation rituals is the idea of getting in touch with one's spirit guide, who often makes itself known in some animal or natural form.

Teresa of Avila, Catherine of Siena, John of the Cross — all underwent lifechanging experiences

which included the manifestation of entities in the forms of angels and demons. What is the difference between a religious experience and what is traditionally considered a schizophrenic episode? Both are major departures from common reality, are literal interpretations of a metaphysical reality that can't be verified or disproved. Saints and mystics have experienced angels and demons alike, and their experiences are central to many religions in many cultures. The experience has its own image, angel or demon; it takes on a form, a persona, and this we consider an entity. Such mystical experiences may be desirable.

However, it is unwanted entities or, more exactly, symptoms brought about by mishandled entities that are more likely to find their way to your door. By "mishandled", I mean a consciousness has been falsely threatened as a lifeless object, a non-thing. This constitutes the greatest invalidation possible to any living thing. Case manifestations you may encounter include premonitions of impending and inevitable doom. Often this occurs because an antagonistic entity stirs up something in your viewer's personal history. Do difficulties appear to resolve and then reappear unresolved despite extensive work on her considerations and real world circumstances? Something is continuing to put the difficulties there and it's not because your viewer's great aunt Lucy won't talk to her.

Entrance Points

There are two possible entrance points. Either your viewer needs "cooling off" handling herself, which does not address entities or sessions will consist of you coaching her to communicate and handle the entities of which she is aware. It is helpful to work with a good technical director when handling entities as it allows one to keep one's case assessment and facilitation tasks separate, avoiding the traditional pitfalls of projection and misidentification.

When you first meet the viewer, she may be continually talking about beings and spirits and such. Whether she is a high-level case or overwhelmed by her current environment, your initial steps will be the same: A monitored sequence of steps to alleviate physical body stresses that includes regular exercise, good food and supplements, even nutritional consultation, a thorough intake assessment of her current environment and relationships, and actions to resolve

any threatening factors in her environment outlined and embarked upon. You know the drill. But then what?

Here your case assessment skills must be up to snuff. You assess her state of case of looking at how she is doing in real life. She may have taken on some big games, but how is she doing at it?

The first possibility to consider is that she is overwhelmed, always in a state of being stirred up, in which case you use everything in your bag of tricks to get her calmed down and oriented in her current environment. The theory and methods of that are the subject of a different article, but all of my experience as a facilitator and technical director points to look for the biggest thing in her environment that is keeping her stirred up — unrealized chronic pain, dangerous threat in her surroundings, or drugs. It's never something small. It is always on the magnitude of an elephant in the living room. If entities are a hot item with her, look for that person in her environment who invalidates her reality and tells her there's no such thing.

The most important thing initially, no matter what her case condition, is that you do not interpret her reality for her. In this you differ from the most loyal friend and the most compassionate therapist, both of whom will question her assessment of reality and suggest other possible realities to her. A process is underway and your purpose is to facilitate that process. You suggest no other reality as more valid than hers. If you do not state, or even imply, that what she's telling you is unreal, she may stop asserting it long enough to change her mind. Changing her mind is what freedom is all about.

Methods

Exorcism — A Limited Theory

Let's take another look at our working definition of "entity" — any mental or spiritual phenomena that seems to have a consciousness, a life of its own. The difficulty immediately suggests itself: Exorcism tends to treat a consciousness as a thing, an object, without life. Yes, religious and therapeutic exorcisms are possible but they often occur by the power of force, for which we rightly anticipate an equal and opposite reaction. The consequences of that equal and opposite reaction can be devastating to the body. A particular entity may be so an-

tagonistic to the viewer that an exorcism approach may appear to be the only one possible in her current state. She may be seriously ill, sleepless, in pain. Even so, care for the body, good food, and light communication and orientation processes should be the first steps taken. Then, with the viewer somewhat shored up, you can establish communication with the entity. If earlier failed session actions have your viewer in a state of denial about entities, you can still lightly unburden the traumatic mishandling through exploring methods that ask for thoughts, feelings, and considerations. As always, only take up mental phenomena that are real to your viewer, no matter how real they are to you.

Integration — Assets and Liabilities

A more common method than exorcism is to try to integrate the entity, to dissolve the entity in the personality of the individual. Although such a Gestalt-esque approach has some limited workability, it shares with exorcism a tendency to treat the entity as a thing and presupposes a single acceptable configuration of personality: One personality, one body, one experience of reality. Aspects of the entity that are similar to those disowned by the viewer are examined. She may recognize or seek to develop those aspects in herself, if they are traits she wishes to cultivate. Or she may buy into a weakness or inability, misidentifying with character traits that may be aberrations.

End Points

Both the exorcism and integration method share this as the chief pitfall: When is the entity handling complete? As one layer of the onion is peeled away, a new one is exposed until that moment of nothing is attained. But in life, you cannot walk down the street, engage in communication or relationship with anything or anyone without life taking a new form, a new consciousness in front of you — be it a new country, a new company, the newborn babe next door, or an entity of the sort we are discussing here. Perhaps it possible to unravel the woof and warp of existence itself but such a metaphysic is certainly outside the scope of this article. On a smaller scale, your viewer will neither spend her life under a Bodhi tree nor dissolve into the oneness of the universe. Both the integration and exorcism approaches are workable, but lim-

ited. In my opinion, they are inherently flawed. Happily there is another approach.

Handling the Entity in Front of You

One outcome of a technological society, and its centers for religious technology, is the willingness to see other people and the world as things whose purpose is to satisfy one's own needs. Both the exorcism and integration approaches, carried to extremes, tend to reflect this world view. So too, does the propitiation of divine or natural forces to serve one's own purpose.

I would like to suggest another way: To treat each other being, including entities, as the sacred manifestations of life that they are. Not as the object of a method or a procedure but because they are worthy of respect for their own sakes. If exorcism is what that entity needs to freely live the life he desires, then that the method your viewer works with. The entity may just be starved for a little acknowledgement, a need that can be easily satisfied with a simple "Thank you" or even some flowers on the table. If the entity asks for integration, then that's the approach. But it may be neither. How do you know? You communicate; you ask it. The answer might appear as an idea that pops into your viewer's head, a dream, or a hunch. Whatever it is, listen to it.

A close friend claims he is part of a conscious matrix of beings that freely choose to co-act together. This is an unconventional approach but I see that the concept works for him and that he is free from much of the alienation and anxiety that plagues so many. It seems to me preferable to the annihilation of entities that bear no ill will.

Unresolved Issues

While I discourage entity handling as a routine point of case entrance, entity handling may resolve issues that resolve no other way. In such a case, it is essential to consult with the viewer physically present in front of you. She acts as co-facilitator in handling the entity with whom she has a relationship, even an unwanted relationship, as there are points of agreement that link the viewer to the entity. In fact, it is unnecessary to mention entities as such. Unresolved or recurring feelings that are unresponsive to traditional methods can be addressed by checking if the feeling or condition seems to be located to a particular part of the body and if so, having your viewer ask the questions of the body part.

Communication

Conscious communication with entities has much to recommend it. I hold that entities of the sort we are discussing here are connected to us by a harmonic of our own spiritual considerations and deepseated beliefs. If the entity is antagonistic or grief-stricken, might one not coach the viewer to find out its upset and communicate until it is resolved? It occasionally may be necessary to command an entity to depart against its will, overwhelming it with force. But as a general policy? Or to force another to subsume its identity in our own? When we've been involved in relationships where our identities were overwhelmed, did it work for us?

If our viewer favors communication and coexistence with her entities, how are we to go about it? The methods are many and as varied and unique as your viewer. Having her listen to her entities and acknowledge them is simple and yet may be the most effective thing you can do. Often there will be no need for more elaborate techniques or sophisticated approaches. Where more is required, an individual program of session actions can be tailored for the handling of each entity or class of entities. The usual end point of that program would be that the viewer and the entity reach an understanding. When that understanding is attained, the entity may leave on his own, agree to be integrated into the viewer's personality, or to take his place at the summit where his voice can be heard when your viewer makes her life decisions. His wisdom, experience, and viewpoint are available for the asking. The result is a true "community of interest", where each voice is heard and respected. At best, in the words of Dr. Jonathan Young, "the whole choir of my favorite entities agrees."

Suggested readings & other references:

- Campbell, Joseph. *An Open Life*.
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- Eliade, Mircea. *Myth and Reality*.
- Gerbode, Frank. *Beyond Psychology, An Introduction to Metapsychology*.
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- Hillman, James. *The Dream & the Underworld*.
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- Johnson, Robert. A. *Inner Work*.
- Jung, Carl G. (ed.). *Man and His Symbols*.
- Tillich, Paul. *Theology of Culture*.
- Urquhart, Kenneth G. personal communication.
- Young, Jonathan. personal communication.
- Young, Jonathan (ed.). *Saga*.



Tiggers in the Air¹

By Jim Burtles, England

If tiggers can fly and they certainly do,
I read all about it in *Winnie the Pooh*.
What can that possibly mean for me and you?
Isn't there a suggestion we could fly too?



Legend says there was a time when we all flew,
Long ago when these worlds were very new.
I am longing to discover those skills anew.
I'd enjoy doing things like that, wouldn't you?

Dear lovely Tigger, in the sky so blue.
Tell us the secret of what we have to do,
So that we can play about up there with you,
Couldn't you just give us a hint or a clue.



Tigger's clever reply finally came through.
There isn't any secret, I thought you knew.
This flying business is all down to you.
Whatever you believe is already true.



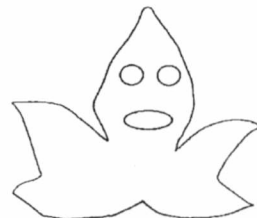
¹ Tigger is a character in A.A. Milne's children's book *Winnie the Pooh*, well beloved in many English families. Much of Jim's work of this nature was first revealed at English Conferences, giving a little light relief between speakers. This was written for the May 1996 conference. *Ed.*

B

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