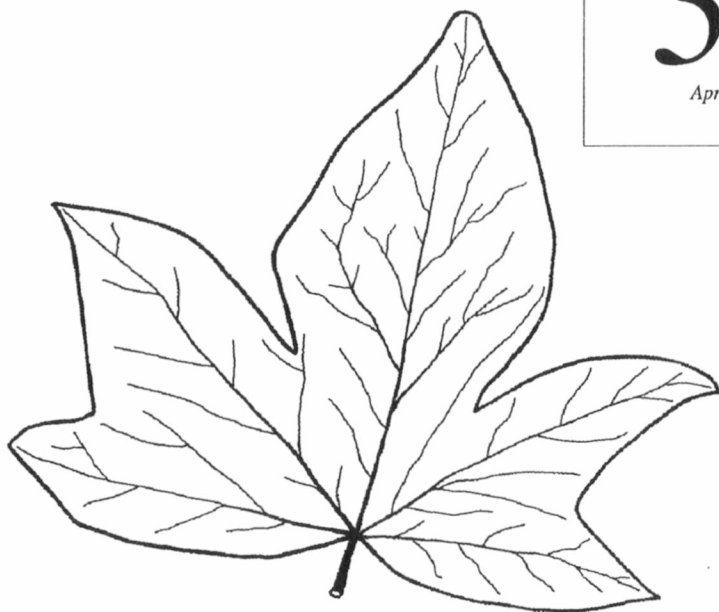


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April 1997



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

No Nuts Here!



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(Lyngby)*

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*International  
Viewpoints* =  
I.V. = (nearly)  
Ivy (plant and  
girl's name)



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*International Viewpoints* is independent of any group or organization.

### **IVy'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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## Another Look at Basics — # 12

# Basics

## Reality as Agreement

by Frank Gordon, USA

IN PART 10 of Another Look at Basics reality was viewed as a collection of mental maps or models which serve as helpful guides in negotiating one's way through life. Part 11 examined the connections between reality, self-determinism and randomness.

As Hubbard asserted that reality is basically agreement<sup>1</sup>, let's look at some different kinds of agreement.

### Mini-realities

As one moves through the day, one meets individuals who are members of groups having shared agreements.

One might meet an alcoholic staggering into a bar (a member of Alcoholics Anonymous) or a Catholic priest reading a breviary (a member of a group striving to avoid hell and gain the delights of heaven).

These groups can vary in size from a twosome to all living beings. A married couple can share their private ideas about sex, children and what the rules of their marriage are. Two people can also have some odd agreements about life, what the French call *folie a deux*, or nuttiness for two.

### Reality as the Majority

Hubbard stated that reality "is not what the individual thinks reality is. Reality is what the majority agrees it is".<sup>2</sup>

I have difficulty with this. Consider the following story: A cute kitten wandered into a Catho-

lic parochial school. One little girl asked, "Is it a boy-cat or a girl-cat?" The teaching nuns were flustered, until a clever boy suggested, "Let's take a vote on it". They did, and the majority voted that it was a girl-cat. Later, another boy (a budding scientist, perhaps?) made a private examination of the kitten and found that it was a boy-cat.

Juries can vote on guilt or innocence, and unanimity rules. Majority beliefs have consequences, and so an innocent man can be treated "as-if" he were guilty, and hung.

### Reality And Apparency

In *Scientology: The Fundamentals of Thought*, 1972, Hubbard states that "REALITY is the way things appear. REALITY IS APPARENCY."<sup>3</sup> To do anything about reality, one must search into and discover what underlies the APPARENCY...We see an APPARENCY which has the CYCLE OF ACTION OF CREATE-SURVIVE-DESTROY." (page 22).

On page 20: "Because everyone AGREES that this is the way things are, they go that way. The cycle is not TRUE. It is only apparent. It is APPARENT because we believe we see it. It is APPARENT because we AGREE that it should be so." And, page 22, "More basically this CYCLE OF ACTION contains nothing but CREATION."

As distinct from the Apparent Cycle of Action above, he states that "THE ACTUAL<sup>4</sup> CYCLE OF ACTION is as follows: CREATE, create-cre-

1 *Tech. Vol. I*, p.350: "Reality is agreement; too much agreement under duress brings about the banishment of one's entire consciousness".

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

3 "Apparency 2: what appears to be, as distinct from what actually IS. (FOT, p.19) Reality 2: is the agreed-upon apparency of existence. (*Control & the Mechanics of Start Change Stop* p.11). Reality 5: the degree of agreement reached by two ends of a communication line. In essence, it is the degree of duplication achieved between Cause and Effect. That which is REAL is REAL simply because it is agreed upon, and for no other reason. (*Dianetics '55'*, p.35)." These are from the *Technical Dictionary*, 1979.

4 Actual: "that which is really true; that which exists despite all apparencies; that which underlies the way

ate-create, create-counter-create, (or) no creation, nothingness".

Thus, Hubbard uses the term reality to refer to an agreed upon apparency, which is not necessarily true about the actual situation.

### Levels of Agreement

Implied or informal agreements are not made explicit, and frequently result from imitation or family pressure. For example, most of us, when beginning school, are not asked if we wish to go. This is assumed, it is "the way things are done".

Thus the levels of agreement can go from relatively informal, implied or oral to the most formal written agreement, a contract.

### Contract

A Contract is an agreement<sup>1</sup> between two or more persons (or beings) which creates an obli-

gation<sup>2</sup> to do or not to do a particular thing. Its essentials are competent<sup>3</sup> parties, subject matter, a legal consideration<sup>4</sup>, mutuality<sup>5</sup> of agreement, and mutuality of obligation.

Using this definition as a starting point, we may view MEST as a vast, materialized and continuing contract. One which is enforced, negotiated and re-negotiated, fulfilled as promised<sup>6</sup> or not, and incorporating various penalties for non-performance.

From the standpoint of dependability, consistency of performance, and keeping one's promises, MEST might well be called "Old Reliable" and be the proper recipient of that ancient accolade, "Well done, thou good and faithful servant!"



## Wanted

Terry Scott is looking for back issues of The Auditor.

Any issue or issues from the first one to 1970.

Contact Terry Scott, 10 Trinity Road, Rothwell,  
Nr. Kettering, Northants NN14 6HY England

things seem to be; the way things really are." — *Fundamentals of Thought*, page 20. Actuality: Scientology Axiom 27: "An actuality can exist for one individually, but when it is agreed with by others it can then be said to be a reality" — *Scientology 0-8 The Book of Basics*, 1976 edition, page 32.

- 1 Agreement: "The act of two or more persons who unite in expressing a mutual and common purpose." (This and the following definitions are from *Black's Law Dictionary*, 1979).
- 2 Obligation: That which a person is bound to do or forbear...Law or duty binding parties to perform their agreement.
- 3 Competent means having sufficient ability or authority.
- 4 Consideration: the inducement to a contract. The cause, motive, price, or impelling influence which induces a contracting party to enter into a contract.
- 5 Mutuality means that obligation rests on each party to do or permit doing of something in consideration of other party's act or promise; neither party being bound unless both are bound.
- 6 Promise: A manifestation of intention to act or refrain from acting in a specified way, so made as to justify to a promisee the understanding that a commitment has been made.



# Henry Ford and Me

By Jim Burtles, England

I SUPPOSE I could rightly claim that I have been a major contributor to the wealth and fame of Henry Ford. After all, I made him famous by driving one of his cars! He owes me.

Of course a few others could make a similar claim, perhaps with better justification. Very few great men have worked totally alone. It is virtually impossible for one person to achieve anything worthwhile without support and input from others. The question is whether that support and input is a significant contribution warranting separate recognition, or is it simply an integral part of the supportive environment which enables a great mind to concentrate on a grand game; a platform from which genius can launch itself into the cerebral stratosphere of boundless imagination and infinite potential.

Many of us would welcome the chance to play a minor part in the grand pantomime of life whenever there is a great artiste playing the leading role. Simply being with them is often a rewarding experience in itself, their theta<sup>1</sup> embraces and lifts us — if we allow it. We should not seek to share their applause as well as their company.

## The value of acclaim

Public acclaim is in short enough supply without having to dilute it for distribution amongst all and sundry. And how far should we dilute it? Should we be recognising all of Henry's teachers? If so why not their teachers and their teachers' teachers? Acclaim is precious and can only maintain its intrinsic worth if it remains scarce and desirable. Once it becomes commonplace and customary it will be absorbed into our culture as a polite mannerism.

## The leading man

Henry Ford was responsible for the development of the modern motor industry. He set out

to allow us all the choice of our own personal, dependable transport at an affordable cost. It was his vision, foresight and effort which created the opportunity for others to contribute to the fulfilment of his original purpose. Whilst we all recognise that he could never have built a vast technological empire without a number of very good people to assist him, history does not dwell upon their contribution. Henry Ford's primary contribution was the postulate, and his ongoing secondary contribution was accepting the responsibility for everything which was done in his name.

## The supporting cast

Without his full support, to the extent of allowing his name to be associated with the result, none of his staff would have got their ideas off the ground. Indeed, it was probably the group effect which inspired those ideas; the individuals simply being channels for delivery. It was Henry Ford's name and reputation which gave them the opportunity to turn their dreams into reality, for the benefit of themselves and others. They were gracious enough to recognise that they were following in the safe footsteps of a great explorer who led them towards their own particular discoveries. His grand panorama embraced their visions and offered them a chance to enjoy their moment in the sun.

## Applause

His workers all received regular tokens of appreciation, they were acknowledged, they were rewarded, they were paid for their work. At that point in time, they were satisfied.

They always had the choice of being loyal to the man who had created the opportunity which they were enjoying or creating another opportunity for themselves. Why should they regret a past decision which they made willingly? Why

1 Theta — positive influence or benign spirit.

should they claim they were not recognised or acknowledged? Why should they suggest that Henry Ford still owed them something?

The only acknowledgement worth having is the acknowledgement which one gives oneself after a job well done. That acknowledgement should complete the cycle, unless one has some other reason for keeping the cycle alive and incomplete. Perhaps some parts of the job were not well done?

### Encore, or lust for more?

Perhaps they suffer from acknowledgement hunger or appreciation lust. Maybe they have an insatiable craving which drives them to chase the elusive rainbow of recognition, an indulgence which the world seems to deny them.

Are they seeking nourishment for a voracious ego, revenge for a perceived slight or more recognition for a job well done? Perhaps they have never achieved anything for themselves from scratch and are locked into those few precious moments of attainment which they resent because they don't have exclusive rights to them. They are unable or unwilling to share these vicarious<sup>1</sup> pleasures.

### Resist the temptation to resist

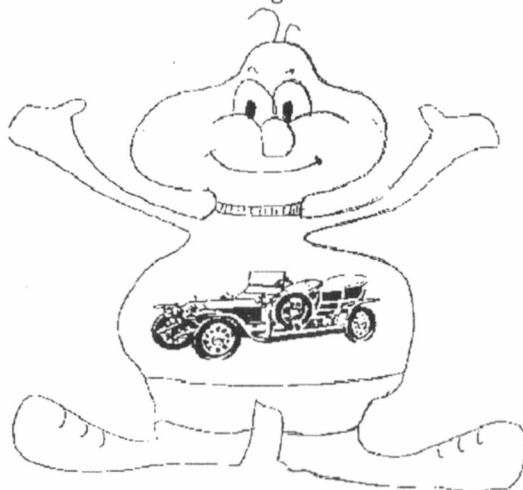
Henry Ford's creative engineers, technicians and salesmen were all contributors to the joint effort. Whilst some swept floors, made the tea or handled the mail, others were able to concentrate on the more fruitful activities with tangible results. Their true compensa-

tion is the aesthetic reward of seeing their ideas come to fruition. Any further lust for recognition can be seen as an attack on 'the old man' which will inevitably bring retribution; not from me, not from him, but from the laws of the theta universe, which you might recognise as the self-regulating responsibility of the thetan. If you never attack anyone, you may never get into a fight and if you never get into a fight you can't lose one. Do not bite the hand that feeds you and apply the Simon Bolivar policy<sup>2</sup> at all times. Flow Power to Power.

I should like to acknowledge my fellow co-authors for their contribution; you may recognise some or all of them.

A. Carr-Driver  
A. Fford-Onagh  
I.C. Scents  
B.C. Rheoss  
Y.R.U. La-Ffinngh

□



1 vicarious: acting as a substitute; done or felt on behalf of another.

2 Simon Bolivar policy: Written by L. Ron Hubbard, this is an essay on power and how to handle it, which is illustrated by the life of Simon Bolivar, who freed much of South America from the Spaniards (Bolivia is named after him), but died in a state of poverty. The full text is available in *Organisation Executive Course*, vol. VII, page 349 to 358 (1974 edition), entitled "HCO Policy Letter of 12th February 1967 Admin Know-How, The Responsibility of Leaders". The opening sentences are: "A few comments on Power, being or working close to or under Power, which is to say a leader or one who exerts wide primary influence on the affairs of men. I have written it this way, using two actual people to give an example of magnitude enough to interest and to furnish some pleasant reading. And I used a military sphere so it could be seen clearly without restimulation of admin problems." Ron refers to the book *The Four Seasons of Manuela* by Victor W von Hagen, Mayflower Dell Paperbook oct 1966, at that time costing 6 shillings (!). Ed.

# The Philosophy of Scientology

## Life is basically a Game

From The Freezone Organization Homepage<sup>1</sup>

This is an attempt to cover the basic philosophy very briefly.

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

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

(Already in 1934 the name Scientology appears as the title of a work by the German philosopher Dr. A. Nordenholz. His *Scientology: Science of Knowledge* ... has quite some similarity to the philosophy of L. Ron Hubbard.)

A person playing a game is involved in it to a greater or lesser degree. He loses control over the game the more it becomes compulsive for him. He gets involved with interferences from others, agreements and non-agreements, with creation and destruction, he gets entangled in games not of his own, and in the end he winds up rather being a piece or a broken piece than a player.

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

### Games

In 1952 on a lecture series in Philadelphia, Hubbard said that:

there is a caste-system of games:

There is the "Maker of Games": He has no rules and he runs by no rules.

Then there are "Players of Games": Rules

are known and obeyed.

There are "Assistant Players", who merely obey the players.

Then there are "Pieces": They obey the rules dictated by the players.

However, they don't know the rules.

And then there are "Broken Pieces": They don't even know they are in a game and that there is a game at all.

Hubbard continues (quote):

How to make a piece...

First, deny there is a game.

Second, hide the rules from them.

Third, give them all penalties and no wins.

Fourth, remove all goals.

Enforce their playing.

Inhibit their enjoying.

Make them look like, but forbid, their being players — look like God but can't be God.

To make a piece continue to be a piece, permit it to associate only with pieces and deny the existence of players. Never let the pieces find out that there are players.<sup>2</sup>

Capt. Bill Robertson covered the rehabilitation of players under this aspect and the current situation in which especially the people on earth are involved, in his Tech and Admin Briefings, as well as in his lectures about the *New Civilization* which are highly recommended reading.

About the current situation on earth he says:

1 This is an Internet area anyone can look at. You find it at: ([http://www.freezone.org/e\\_philo.htm](http://www.freezone.org/e_philo.htm)) If you do not have easy access to the Internet perhaps your local library has an Internet connection available to the public, or you could try one of the Internet Cafes that seem to be popping up everywhere.

2 (Philadelphia Doctorate Course, 1952, Lecture 39 "Game Processing", Page 51 of the lecture transcript), also available as a live taped lecture by L. Ron Hubbard.

Imagine a cell. Six walls. A cell, no door, no window. A being inside that cell. However the cell is 20 feet across and 20 feet high and 20 feet wide. But the being, his diameter is only 19 feet. His awareness is only 19 feet. Does he see the walls? No! Now, if you are suppressive, what you do is you give the guy in the middle some drugs and you give him some "bumpf" on the TV and you make him think he is a one lifetimer and his awareness finally goes down to 18 feet. And when it goes down to 18 feet you move the walls in to 19 feet.

Am I tracking with you? Have you ever experienced this? On this planet? And finally when you get him down to about this size (size of a fist) the walls are about this size (stretched out arms) and everyone is nuts and really compartmented and conforming nicely all over the whole planet — one lifetime bodies and they got this whole planet. And if anybody jumps out of the line, anybody non-conforms — well, we got the methods of lobotomy, shock treatment, implanting, Siberia — whatever you want, baby, it's there.

That is the mechanism by which this planet is being controlled right now, and the thing they fear most is people who can only see the walls. But they even fear something else more because the person who can only see the walls is still a piece in the game. And it can be controlled as a piece by cutting his 2D, by cutting his economic security, whatever you have to do, you can try and get his awareness back down to where he can't see the walls anymore. Right. Yes! Ok. But the thing they fear the most is a guy that sees the walls and goes right through them. Because right outside the walls is freedom. And there is no fear. But not only that — the guy has now graduated from a piece to a player. And when he is a player he can handle other players who are playing the negative game. ... etc.<sup>1</sup>

## The Static

In the development of Dianetics and later Scientology, Hubbard found out that there must be a life unit which on the one hand is involved in *life* and a *universe*, but on the other hand is also capable of *creating a universe*. This life unit can be separated from the universe and it is able to exist without any universe.

He named it a *Static* and defined it as something which has no motion, no wavelength, no position in time and space, so to say a pure Potential.

In the Scientology Axioms and Factors he develops a whole system, a whole series of statements about the involvement of this Static in a game. His early lectures of the fifties about Scientology as a Philosophy and Science, the Philadelphia Doctorate Course (PDC), the Hubbard Clinical Lectures (HCL), to name only a few, cover life as a game.

## Entering the Game

By entering a game a person, being or spirit, subjects himself to an action cycle of starting, changing and stopping.

By entering an action cycle a person is subjected to so-called conditions in the game which simply show how much he is winning or losing. Hubbard covered this in his writings about Ethics.

The more a person is able to carry through with such an action cycle or with action cycles in general he is *operating*. He is self-determined then.

The more he is unable to carry out action cycles the more he is *other-determined*.

This other determinism can be, for instance, the sickness of his own body which prohibits what he wants to do. It can be difficulties with the job, down to not knowing who he is at all. And it can also be some kind of force which deliberately is keeping him on a level of *piece*.

*The bridge*, as the Scientologist calls the steps of the technical application of Scientology, has the purpose to pick a person up at a certain level and rehabilitate and also increase his abilities and his awareness.

1 The full text is in Captain Bill's lecture held at The Crown Hotel East Grinstead, Oct. 1983.

If you want to get an understanding of what Scientology is all about you have to differentiate between:

1. The Philosophy,
2. its technical application (auditing, the bridge, etc.),
3. Hubbard's own opinions,
4. and the Scientology management (RTC etc.).

Conceptual understanding is of importance here. Not everything Hubbard said is of equal value. He had his own opinion and he, too, has his right to his own opinion.

In a lecture in Philadelphia he said in 1952:

Now, I'm not asking you to look at this subject through my eyes. There are two subjects here that I'm going to be talking to you about, just two, and one is "Scientology, a precise science of universes and beings therein or beings who make universes." Now, that's one subject. And then there's "Hubbard's opinion of this subject." And boy, I got some wild opinions. You oughta hear them sometime. But that's a different thing, that's a different thing, and you can tell very easily when I swing over into my opinion, when I start talking about some field of healing or when I start to talk about

this or that, it's obviously a big slant and merely is my selection of randomness<sup>1</sup>. Take it as amusing or evaluate by it or throw it away or anything. It doesn't have anything really to do with Scientology. But the subject itself is actually a lot cleaner than a wolf's tooth. I've examined a lot of wolf's teeth and I've found out that they're not too clean. And this subject is very clean, though.<sup>2</sup>

Also, about religion he said (freely quoted):

A religion is something else than a religious philosophy. Totally different. Religion is the thing which is given to people as a pack about which they shouldn't think with reason... it is used to control people. Honestly.<sup>3</sup>

Interesting, isn't it?

It's easy to take a certain statement of a man who said some million words and even recorded them or wrote them down and blame him for something. Sure...

However, by differentiating a little bit, one can get the true intention of what Hubbard tried to accomplish with Scientology.

He didn't want to make new slaves or create another instrument of controlling people. He really wanted to help mankind and, at least, we in the Free Zone owe him a great respect for that. □

## A Rumor of Humor

by Terry Scott, England

### Condition of TREASON

The Reason  
for Treason  
depends on  
the Season.

### Condition of DOUBT...

What we believe we know,  
sometimes isn't so;  
and that applies to thee  
as much as to me.  
*Doubters' Creed*

### Condition of LIABILITY

Liability condition  
without a remission  
was really sure to irk.  
'Cos with no redress  
it became a mess  
where one simply  
had to work. □

1 Randomity: the amount of predicted and unpredicted motion a person has in ratio. He likes 50/50. *Professional Auditors Bulletin* 30. Here used in the sense "my area of fun, of a game". *Ed.*

2 PDC 1, pg 14/15 of the lecture transcripts.

3 HCL 27.

# Games Vs. The Spirit of Play

(Or how to grow up and learn how to *play*!)

By Sandra Morris, England

*"They have cradled you in Custom  
They have primed you with their Teaching  
They have soaked you in Convention  
through and through  
They have put you in a Showcase,  
You're a credit to their Teaching.  
But — can't you hear the Wild?  
It's calling you..."*

*"Let us probe the silent places,  
Let us seek what luck betide us.  
There's a whisper on the nightwind,  
There's a star agleam to guide us,  
And the wind is calling -  
Let us go ....."*

From "The Call of the Wild"  
by Robert Service

WHEN I WAS a child this poem fired my imagination. Later, as an adult, on reading the PDC<sup>1</sup> lectures, I began to get some idea of the nature of a thetan, and a breathtaking glimpse of one's true potential. I awoke to the fact that I would now like to come out of the restrictive field of human condition games playing.

I was once asked if there were not enough games still *here* to interest me, since we have not yet explored all the possible games; what *other* games did I want to play? What *else*, then, did I want to do? The answer to that is — I don't yet know —

but I *do* know that I want to find out. I want the choice of where I am, and in what state, and to be able to juggle the pan-determined goals and games of the thetan, which sound much more interesting to me than paddling around in MEST<sup>2</sup> and MEST games. We have been held in thrall, playing repeating cycles of MEST games in this one arena, to pre-set rules, for — *how* many billion/trillion years? As LRH once said so succinctly. "The MEST universe is a game which has gone on too long, and of which even the players are tired"<sup>3</sup>.

In PDC 39 & 40, LRH indicates that thetans<sup>4</sup> go downscale to being a human being because of the feeling that there *must* be a game and that it is necessary to get a more interesting game before ending an old game. He describes also the way a thetan plays in the "Spirit of Play" (as opposed to the human viewpoint on games):

"The guy's got no goal when he steps out of his head — he doesn't think there is any place to go... He doesn't realise there is a sensation above any physical or mental sensation he has ever felt — and that is called the Spirit of Play. And that is more absorbing, more engrossing and headier than any other kind of activity he can do... you call a child's headiest, most exciting moment of play *below* the sensation known as being alive high on the tone scale. See! The Spirit of Play is the only way we can translate it here."<sup>5</sup>

- 1 PDC: Philadelphia Doctorate Course, a series of lectures given by L. Ron Hubbard in 1952, also published in transcript form. *Ed.*
- 2 MEST: Matter, Energy, Space and Time, in Scientology sometimes used as opposed to the spiritual or aesthetic. *Ed.*
- 3 Scn. 8-8008, p. 73. Hubbard College of Scientology 1967 Edition.
- 4 Thetan: The being; the essential, living, ingredient in a human being. Read for example of the awareness of awareness unit in L. Ron Hubbard's *Dianetics* 55. *Ed.*
- 5 PDC 39 p. 38



## Rehabilitated Thetan

He goes on, in a later lecture, to talk about the problem that our culture has been strongly indoctrinated with the cult of the body, and much of our literature and art has contributed to our belief that we *are* bodies, or at least are totally dependent upon having a body for our communication, perceptions and sensations. He goes on to point out that this is entirely erroneous. When, after using the processes described to “spring” a Thetan out of the body, he *must* then be educated and rehabilitated to *cleared* theta clear, so that:

“He can contact directly any sensation immediately from the environment... and experience *any* sensation that a body can contact and experience. At that point he is willing to give up the idea of the body... Until he *knows* that, until he’s completely assured that this is the case he will not leave a body, but will keep hanging around. This is done by rehabilitating his own ability to perceive. This is not too difficult, because the thetan has the *only* ability to perceive — he thinks he has to do it through a body... ...

“Why does the body sing and dance? It is because the thetan likes to sing and dance and express joy. This is very simple. He hasn’t any concept of the fact that he *is* joy; he *is* a higher level of aesthetic than the body could ever be, and that he can take larger and more effective roles in the affairs of being alive than a body ever could do. What am I going to do? and What am I going to have? — the thetan has never asked this for *himself* — he keeps asking it for the body, but what’s a *thetan* going to be, to do, to have?

You’ve got to give this Thetan goals and *better* goals than he could have had as a MEST body.”<sup>1</sup>

## Motivation

I found this both exciting and reassuring. I have that very same fear, of losing bodily perceptions on “coming out”, whether in controlled processing, or at the final dropping of the body. That these perceptions are not only there, but infinitely enhanced, and the ability to choose exciting goals and games and purposes to boot, was wonderful, exciting reassurance for me, and a great motivation to achieve the goal of (Cleared) Theta Clear as fast as possible in order to become in LRH’s words “a trap-proof thetan”, and have the choice of where, and how, I wish to Be. So to those people who still wish to stay in the MEST universe, I hope the achievement of the game of minimising one’s potential is worth it, bearing in mind that “there is no goal vast enough *to absorb* your total capabilities”<sup>2</sup>

I should like, finally, to tell the story of a philosopher who, upon his deathbed had a cognition about his life’s work. He said, “All my life I have been like a child playing in a rock pool on the beach. I have played there, and paddled in it happily for all the days of my life. I studied its geology, it’s flora and fauna. I knew everything there was to know about it. I was absorbed and happy — it was *mine*. Then, one day, I looked up — and saw the Ocean...”

LRH has given me the awareness that there *is* an Ocean out there. I don’t yet know what it is, what is in it, or beyond it, but I do feel the call of the Wild. — Don’t you? □



1 LRH, PDC Lecture 50

2 LRH, PDC 40, p. 63

# Standard Tech, or, The Games We Play?

By Ray Harman, Australia.

Here is the ten o'clock news from the BBC World Service.

**BELJING:** In Tianamen Square, a golden globe fifty feet in diameter appeared, and hovered in the air. A crowd soon gathered. The globe addressed the crowd, saying, 'Praise and cherish your leader, then pension him off and elect a younger one who is more in tune with the times [written before Deng Xiaoping's death. *Ed.*]. And withdraw from Tibet, and leave the poor Tibetans in peace.'

**TEHRAN:** The tomb of the Ayatollah Khomeini was completely destroyed today by a large bolt of lightning.

**HEMET:** In the compound of the management of a religious organization, a twenty foot golden globe appeared at the staff muster, and instructed that someone named Miscavidge be assigned to the RPF. It then said that the practice of seniors abusing juniors was to stop forthwith.

Ah, it's fun to dream! Now you might say that it is not okay for an OT to interfere with the determinism of another, but you have to draw the line somewhere. Given the vision of the future, would you, back in 1939, have whispered in the ear of Adolf Hitler that it was not okay to invade Poland, thereby saving how many million lives?

## The early days

Be all that as it may, in 1952 LRH had Route One, and gave the 62 lectures of the Philadelphia Doctorate Course on the subject. And it is about positive processing, about raising the ability of the thetan. It teaches how, on a gradient scale, to handle MEST not with the body but directly as the thetan, and various other exercises.

This is the goal of Scientology, the rehabilitation of the thetan. 8-8008. The attainment of infinity by taking the apparent infinity of the MEST universe and reducing it to zero, and taking the apparent zero of the spiritual universe and raising it to infinity.

Some abilities showed briefly at that time. But people crashed, and interiorised again.

## Standard tech

So negative gain auditing must be accomplished before positive gain auditing can stably occur.

So, what is standard tech? It has several aspects. First, the auditors' code. It begins, "Do not evaluate for the preclear." (Give me a break, forget this "in celebration of 100% standard tech, I promise" rubbish.)

Using the auditors' code, with items like "use the processes which improve the pc's case", standard tech goes in, and the pc begins the road out.

Now if you merely wish to make a brighter, better person, who prospers and gets on better with the neighbors, you've got it made. There's plenty of standard tech to accomplish this.

## Next level

The next level of standard tech is the correct processes correctly applied which results in a spiritual being who knows what he is and is spiritually free, and is not going to forget what he knows in his next re-incarnation, if he chooses to re-incarnate.

At this point, there are several organizations or individuals who all claim that they have the correct answer and the others are wrong, or at least don't go as far along the road.

At this point, to say who is right, who has the genuine standard tech which will truly free a being, is to invite an argument. So here, you must make your own judgment.

## Demonstrate OT abilities

Now what I have yet to see is anyone, having completed a route, go on and drill Route One, and demonstrate the moving of a toothpick an inch across the tabletop. Or perform remote viewing with total accuracy every time. This is the ultimate test of Standard Tech.

Today a toothpick, tomorrow a golden globe, or maybe create a market garden on Mars? The future is limited only by your imagination. ☐



# The Philosophy of Idenics®

By Mike Goldstein, USA.<sup>1</sup>

The majority of what has been written on Idenics has dealt with the techniques and mechanics of the subject. At this time, I would like to address more of the philosophy of Idenics. Herein lies the key to the successful application of this system.

## Key belief

Most other methods of self-awareness and therapy have, as an underlying belief, that the authority who delivers or teaches the system knows more, knows best, or in some way is "above" the person coming to that system for help. The guru who lays out *the* path for his disciples to follow, the therapist who decides the best subject to address with his patients; these ideas may be openly expressed or tacitly agreed upon. There exists, somehow, the basic assumption on the part of the authority that *he* knows what the person *really* needs.

The above is not an invalidation of other systems. I'm certain that the basic intention behind most systems is good, and is to help. This is simply an observation and serves as a comparison in understanding the philosophy of Idenics.

## No laid out path

Within the philosophy of Idenics there is no altitude assumed by the practitioner over the client. On the contrary, the real altitude is always with the client. Every person has their life put together the way they have it put together. They are unique and their viewpoint is unique, and no one else can really say how it

is or should be for them. Everything a person wants or needs to know about themselves is within themselves.

There is, therefore, no laid out path that people must follow in Idenics. The Idenics practitioner never assumes he knows anything about the client nor chooses the subject that should be taken up.

## Mechanics

The Idenics practitioner knows mechanics. He knows areas to direct a person's attention to, regarding subjects the person wishes to address. And it is the client who does the real work. It is the client that does the looking, the inspecting, the evaluating, and has the realizations.

We can only assist people to the degree that we recognize the true nature of that individual without arbitrary assumptions that limit our understanding. Application of this philosophy has proven beneficial not only to the client, but also to the practitioner, who can be quite relieved not to carry around the burden of pretended knowingness.

In Idenics we have no fixed beliefs about you. We have no predetermined goals that you should achieve or ideas of how you should be. In Idenics we respect your ability. We trust you to discover what you need to know to realize your own goals and to make your own dreams come true.

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<sup>1</sup> See also article in IVy 30, Page 4 on John Galusha.

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# Adelaide Convention: A Missed Opportunity?<sup>1</sup>

by Ulrich, Germany.

Yes, Adelaide was a success. The fact that it happened was a success in itself. And as viewpoints which according to the program were meant to be shared, were indeed shared, it was a success in that respect, too. Yet sharing viewpoints is one of the simplest exercises in the art of keeping up polite conversations. Any thetan can do it. And it may not lead up to anything!

What about goals, purposes, ideal scenes and products, for example? What about the essentials of a game? They were not part of the agenda. It's because they are much harder to share. They are not a matter of talk but of co-action. Of arduous co-action over a long period of time.<sup>2</sup>

## No products

How can one tell that a game is a good game? When it turns out good and reliable products over a long period of time. And that means work, not talk. Did practitioners of Hubbard's technology ever have good and reliable products over a long period of time? I wonder. Certainly, Hubbard's movement has been around for almost 50 years now, under all sorts of names, so there seems to be something to it, yes — but how come next to nobody stays in business with

it in the independent scene? (And in the CofS, as we know, auditors never made a real income). It seems that the whole world over there are no more than a dozen people actually making their income from delivering "the tech". A poor show indeed!

How come a supposedly workable technology isn't being worked with? These vital matters were not discussed in Adelaide.

## A maxim of clearing

Let me formulate a "maxim of clearing": Using the simplest of means and without evaluation and invalidation to assist a person so that he may find his own truth, accept it with certainty, and evaluate his life with reference to it so as to bring about change for the better in his own estimation<sup>3</sup>.

This means: a minimum of procedure (no pre-fabricated sets of questions or steps) plus an excellent comm line with compassionate understanding (good TRs). It means not feeding data, not hinting at desirable cognitions, not putting in question the novel and incredible, not telling the auditee off for "being different".

1 Note: I sent this article to Judith Anderson, author of an article in the last IVy about the conference. She sent it back with her own comments in some places, which she gave me her permission to add here. They may be of interest. So as not to confuse with Ulrich's article, they are included here as footnotes at the places she made them. *Ed.*

2 *Judi wrote* — We were all looking one another over to see who we were, we didn't know we were a group yet. There were new people there who had no idea what Sci was about. In fact Muriel had promised a number of Adelaide people and had told the speakers not even to mention the dreaded word (Sci). Someone broke that agreement right at the beginning and from then on it was open slather. This encouraged Roy Ash to come out of the woodwork, and he also mentioned the forbidden word. Muriel got quite a lot of negative feed back from someone who did not want to hear any referenc to scn.

*Ulrich comments:* So the convention was targeted for two incompatible groups and that created difficulties for some.

3 *Judi wrote* —Excellent.

Did the many forms of clearing that were presented at the Adelaide conference tie in with this maxim? Like for example Roy Ash's Implant Goal Technology, my own Reincarnation Planning, the L.Kin approach, Allan's and Marianne's Excalibur Project? Does kinesiology tie in with it? Body Work? Charles Berner's Enlightenment Intensive? Whale Dreaming? And if they don't, do they have different maxims of their own?

Had the Adelaide lectures been discussed in the light of this (instead of merely being applauded), the sharing would have gone further than skin-deep only. It would have gone down to the bone and to the marrow.<sup>1</sup>

### More luck next time

The 50 people attending the conference collectively represented a good 700 years of experi-

ence with relation to the work of Ron Hubbard. It would have been a grand forum for a good and thorough scientific and philosophical discussion, for constructive criticism, for the postulating of a future. How come it didn't happen?

Are we too ashamed of ourselves as a group to discuss openly the technicalities of the subject? Are our overts worse than those of doctors and scientists at whose conferences such open discussions do take place and are indeed the only point for getting together? What has happened to our pride and our certainty, that we have to hide behind fancy labels and not dare scratch their surface? Adelaide was a great start, thanks to the energy of the organising thetan ("OT") behind it. Perhaps all we could do at that time, was to be nice to each other and politely say hello. But let us not miss the opportunity for a deeper sharing of viewpoints next time, shall we? □

1 *Judi wrote* — now that is a very good point — and truly would have been very valuable — but could an organiser have anticipated such a discussion?

## Gradients of Causativeness

By Bob Ross, USA

The highest level of cause could be considered to be our creating such things as creating an entire universe. Creating a self, creating emotions, etc.

Below that we could look at causativeness in terms of making parts of universes. Making individual emotions, and actions.

Below that causativeness could manifest in terms of organizing stuff already created into new forms such as by architecture, sculpting or painting. Also, building your own house and even better designing it and then building it. Combining things already created by self or others, such as combinations of emotions.

Below that would be copying someone else's creations, or building a house according to someone else's plans. Copying emotions, aches and pains, etc.

And much lower than that would be selecting or choosing someone else's creations, to furnish

your house or hang on the walls of your house. Included at this level is choice of personal action or inaction. Selecting to feel or dramatize various emotions, attitudes, etc.

Even lower than that, many levels can probably be elucidated, but I do not care to investigate that area.

It is possible to move a person upscale by focusing their attention on their past successes in creating in accordance with the above scale, particularly on having had choice and having exerted choice.

Validating a person's ability to choose leads to validating and rehabilitating their ability to create.

The Power of Choice Process, rehabilitates power of choice by getting off the inabilities, inhibitions, suppressions, invalidations and so on, chosen by self or copied from others. □

# Mystery Scale Revisited<sup>1</sup>

By Robert Ducharme, USA

Anyone who knows much about Scientology knows about the Tone Scale, that scale of emotions that goes from death, thru apathy, grief, sympathy, covert hostility, anger, antagonism, boredom, conservatism, interest, and enthusiasm. An expanded version of the scale also includes emotional tones above and below those mentioned here.

The beauty of scales is that they provide a way of predicting things in life much like mathematics does in the physical sciences. In fact, I call scales the mathematics of life.

One scale in particular seems to have both real and enigmatic aspects to it. This is the K-M (Know to Mystery) scale, which goes from knowingness through lookingness, emotingness, effortingness, thinkingness, symbolizingness, eatingness, sexingness, and mystery. (The main part of the word is what's important here, the suffixes merely make adverbs out of the nouns.)

## Example

This scale can be applied to many facets of life. It can easily be seen how a person who looks at something, doesn't quite know it, and one who has an emotion about something isn't quite looking, and someone who is efforting about something isn't quite *in the groove*, or experiencing the emotion about it, and how one who merely thinks about something isn't up to putting out the effort to *just do it*, and how if a person sees things as symbols, he's not making rational distinctions with the thinking process.

Starting at the bottom mystery is pretty easily understood, but now we come to the enigmatic part, with sex and eating.

Now if we were to translate sex and eating into more broadly applicable terms, we might come up with something like "violation of boundaries"

or "uncovering a mystery" for sex, and "consumption of outside energy" for eating.

## Mystery Present

Let's take an example and see if it will go all the way up the scale. A child sees a Christmas present under the tree. He doesn't know what's inside, it's a mystery to him. On Christmas day he gets to "violate the boundaries" that kept him from seeing it and so he "uncovers the mystery" by unwrapping the present. Next he takes out the gift, a set of cubic blocks of wood with alphabet letters carved on the sides. He appreciates the havingness of these things. This is the eating level. It doesn't have quite the impact of sex, but it does provide him with something to play with.

After a while he gets used to the sensation of *having* these blocks to where he would become more aware of them if they were taken from him. Now they're merely symbols. They merely represent the former good feelings, which have by now somehow disappeared.

But, look here, there's more to these blocks than other-determined sensation. The child discovers that each block is unique, that these letters actually mean something. Thus the child imposes the first stage of self-determined thought on those inanimate objects, i.e., thinking. He thinks about how the randomness of the symbols can be aligned. At first they simply remain symbols, but with effort directed towards moving the blocks around, the symbols begin to align into meaningful words which can communicate.

So he has aligned the letters c, a, and t to form "cat". This effort pays off by getting a positive response from the parent. The child recognizes he has created a product with his efforts, and so he experiences an emotion as a result, which operates as a kind of self confidence and makes

1 This article first appeared on the Internet, 28 December 1996. *Ed.*

later efforts more easily handled. After the child has gone through this excitement phase of positive results, he continues with more and more words. The excitement gradually gets replaced with the ability to simply perceive what is. His ability to form words has now become accepted to him. So he does this until one day he realizes that words are not dependant on blocks of wood, but can be formed on other mediums as well, like paper. At that moment he has achieved a form of knowingness.

### Any Phase

Thus the K-M scale can be applied to any phase of life. And any phase of life can be plotted on the K-M scale to see where one stands in regards to it.

I have aligned the K-M scale with the DEI scale so that it looks like this:

Knowingness	Know (self-determined)
Lookingness	Curious (self-determined)
Emotingness	Desire (self-determined)
Effortingness	Enforce (self-determined)
Thinkingness	Inhibit (self-determined)
Symbols	Inhibit (other-determined)
Eatingness	Enforce (other-determined)
Sexingness	Desire (other determined)
Mystery	Curious (other determined)

The tone scale and other scales also align well with these scales.

There are many ways of interpreting these scales. This article is only one example and should not be taken as being the definitive way. ☐

## Gatwick via Minsk

Fiction by Terry Scott, England

A LOS ANGELES Org student, a Saint Hill C/S, and a Sea Org Class XII auditor were on clandestine duties for LRH in a distant land. The Sea Org lady was zealous for technical perfection, as well as being a master at arms (ethics officer).

They were captured and, quickly, were found guilty of spying. Each was sentenced to be executed by guillotine (left over from colonial days). Together, they were taken into the prison courtyard. It was a warm day, brilliantly sunny.

The student auditor was marched across to the machine, and was asked whether he had a final request. Being a great believer in TR-0, he asked to face upward, to Confront the Blade. His wish was granted, and he was secured in place.

The crowd roared, and the executioner moved across the yard to a sturdy handle. Dramatically, he pulled the lever, and the wicked knife began to descend...but jammed.

Well, that far-distant land had a custom that, if Madame Guillotine did not take her victim, the individual must have been innocent after all. Fate had decreed Freedom. So the student auditor was released (and later was given a Pakistani Airlines ticket to LA, coach-class one-way).

But the Saint Hiller was straightway taken to the deadly platform. He too was a TR-0 enthusi-

ast and figured that the LA student's upwards facing (so unusual) might have somehow affected the device. So he too demanded to lie on his back facing up at the savage decapitator.

The executioner checked things out pretty thoroughly, but he was no tech trained Scientologist. Again the blade jammed! Hurrah! The executioner's face darkened with Bad Indicators, but tradition could not be broken, and the Saint Hiller was given his freedom and (stopping by the office on his way out) an Aeroflot business-class ticket to London Gatwick via Minsk, valid seven days only.

Right away it was the turn of the Class XII. They moved the Sea Org officer to the guillotine at high speed, and her last request was, yes, to look up at the pitiless steel. They tied her fast, facing the sky.

Devoted to technical perfection, she noted how well they knotted the ropes that held her to the machine. She switched her calculating gaze to the blade, elevated between its tall wooden posts... And noticed a firm splinter, protruding slightly just inches down. It must have caused the jams! A defect that glaring sunlight had hidden from the executioner's stare.

"Look, Look, Look!" cried the Class XII. "I can see the fault!" ☐

# Generalities

By Flemming Funch, USA

**GENERALITIES** are at the root of many things that go wrong for us humans, I think, as well as conflicts between us.

We have the ability to abstract — and can code our experiences into a simplified, symbolic form that can be carried around and passed to others. We can label things, describe them with words or pictures, and store them away; or can give them to others, who then seem to get some kind of clue to what our experience was. And we can receive symbolic representations from others, thus glimpsing experiences that we never had directly.

## Going out of touch

That ability in itself is both a very empowering tool, allowing us to operate at a higher level of leverage, yet one that allows us to go more thoroughly out of touch with reality and to screw up more badly. Just because something can be represented nicely in words, pictures, feelings or thoughts does not mean that it is so; and we often make the mistake of not calibrating our symbolic representations with what is actually going on.

Thus we can take our abstraction as truth and apply it to situations we meet in life, attempting to align them with our concept. This gets particularly problematic if we assume our abstraction to be correct under all conditions, without requiring further inspection. This is what we can call generalizations; more correctly, the act of generalizing. But a generalization takes on the characteristics of being a “thing”, which is exactly what is wrong with it.

Without quite examining the process of what we are doing, we might, often quite unconsciously, make a permanent conclusion about something or someone. In particular, we construct a sub-conscious, mental image of what is going on, which from then on we use *instead* of dealing with what actually is there.

That can be quite useful, as we can carry on stuff we have learned, without having to go around remembering all details of everything that ever happened to us. But it is also what is the cause of most insanity we exhibit. We might apply a frozen symbolic “truth” in situations that it really has nothing to do with.

## Value judgements

Implicitly, a generalization applies to everybody, everywhere, at all times, under all circumstances. Usually, that is not stated explicitly, or we would tend to start waking up to the self-contradictions in that. We might just think or feel, say, “Christians are good people” or “I have bad luck” or “Violence is bad” or “The government is taking care of us”. We all make many value judgments during a given day. “That was a nice dinner”, “Mr. Jones is a grumpy old man”, and so on.

Trouble begins when some of them become generalized beyond the current situation. Based, perhaps, on very traumatic events that burn them into our minds or our emotional responses. When “*All* cars are dangerous”, “*All* Christians are good people”, “*All* criminals are bad people”, “*All* alcohol/drugs is bad for you...” it starts becoming something very different than a daily life judgement-call.

Some generalizations can work as empowering, self-validating beliefs. For example, I believe in the fundamental goodness of all people, and consistently assume that everything will always work out well in the long run. I know they are just beliefs, but they serve me very well, and are constantly being validated for me.

## Difficulties

Well, difficulty enters in when we make generalizations about our own and others’ limitations, or about divisive, negative judgements of ourselves or others — and when we try to apply them to situations where they really don’t help. To resolve that, we would have to break down generalizations that do not work well, and look beyond them.



If a cop stopped you for speeding this morning, that does not say anything permanent about either cops or you. It just means that a specific human being took action, based on his particular perceptions, thoughts and feelings at the time, and you happened to be there because you were going to work. You were driving a certain car, and you were in a unique mood. This event is, if we examine it closely enough, different from any other: Nobody else has had the exact same experience.

If your boyfriend or girlfriend were to walk out on you, that would not just mean that "love isn't worth it" or "you're better off alone" or "nobody understands women" or something. Very individual things happened. Each of you had very exact intentions and expectations, and did definite things.

Just about any conflict, war or argument is created by people who have made different generalizations about each other. Subconsciously, they have made frozen pictures of one another, and are acting on those rather than what is really there. Or, more likely, they have made pictures of something else at another time, and are applying them out of context to the present situation.

### Turning point

Generalizations do not resolve things, they keep a situation locked up.

There is a turning point where one stops calibrating one's ideas or responses against what is actually going on, and that is when they start

being dangerous. That is when we see or hear a superficial rendition of a situation and right away think we "*know*" what it is because we have a generalized response ready for it.

I am not talking about intuition but stored, symbolic responses, replayed out of context.

If we hear third hand that somebody hurt a child, stole money, lied, killed; or donated money to charity, saved a life, did somebody a favor, or whatever — we tend to make a mental categorization very quickly.

A problem arises when we assume our quick categorization to be the truth, without ever having checked it out.

Certain subjects are likely to inflame people into instantaneous, conclusive responses, without their having any intention of verifying a correspondence with the real world.

"The guy is a child molester, so he is evil, of course, and deserves to be executed."

One can very conveniently justify one's firm position by always referring back to a generalized atrocity that it is based on. So, if somebody else might suggest that the guy is not necessarily evil, you can say simply, "Do you really think it is okay to hurt innocent children, to damage them for life? Do you? Huh?" And there is not much one can answer to that.

Nothing ever, ever happens in general.

Everything happens specifically. □

## ***The Free Spirit***

The original independent newsletter, started in 1984, covers much of what is occurring in the independent field, including tech developments, legal suits, news, new age developments, etc

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# Reaching Godhood

By Bob Ross

INDIVIDUAL STATICS or thetans have reduced self from godhood to human condition by telling lies about self, others and the environment. The road back to Static or godhood lies in spotting those lies and as-was-ing<sup>1</sup> them.

On his Philadelphia Doctorate Course, in 1952, L. Ron Hubbard revealed how opposing flows of matter or energy (created by intentions versus counter-intentions) create ridges<sup>2</sup>. Recently, I realized how such created ridges have affected behavior and how they have been made to persist in the mind.

I have come to the conclusion that the dwindling spiral of ability has resulted mainly from the knowing or unwitting creation of multiple-ridge systems.

Because auditing based upon single ridges theory seemed to work, Ron undoubtedly did not discover the existence of double ridges, despite his genius. For example, let us say a person has an uncertainty. Ron taught that the way to handle an uncertainty was to look at the opposed certainties that made it up.

## Example

Thus a man or woman unsure about getting married could frequently be brought to a calm certainty of whether to get married: by looking alternately at the certainty and reasons for getting married, then the certainty and reasons for not getting married — until the uncertainty vanished and a decision was arrived at.

Unfortunately, a marriage arrived at this way might fail or have some rough times because husband, wife or both had not looked also at reasons for and against remaining a bachelor. Or at some alternatives to the state of being married.

Multiple ridge systems in the mind may be compared to icebergs<sup>3</sup> inasmuch as, like icebergs, they reveal their existence by creating trouble in the life of an individual — such as difficulty in a marriage. In fact, a double-ridge system is often co-created in the course of a marriage, and when large enough it destroys the union. So, it is best run out by both parties to the relationship.

## Lies

The major lies which bring about the persistence of double-ridges, simultaneously reduce a god's personal ability to cause things, and are lies of identification,  $A=B=C$ , that equate a mass with its label. Then one mass may be equated with another because of a similarity of labels. This is the source of upsets that come from generalities. Another principal kind of lie is that of blaming. These assign external cause, i.e. other than self, to self-created effects, simultaneously empowering others or the environment and dis-empowering self.

A typical multiple ridge system could manifest unhappiness in a life in two ways.

First of all, from experience. For instance: a young boy is not allowed to play in the dirt like the gardener's son, and as part of the record of

- 1 As-was-ing refers to seeing something as it is and then relegating it to the past. This is done grammatically using past and past perfect tenses.
- 2 Actually I have recently discovered that these "ridges" are not lines but solids with 12 facets, i.e. dodecahedrons, with each pair of opposing facets corresponding to a reducer/enhancer pair, as listed later in this article under the subheading "Reverse the spiral".
- 3 An iceberg has ninety percent of its mass underwater, and the invisible portion may extend a long way from the visible portion, depending on the shape of the iceberg. Today, icebergs are spotted by radar and sonar but in times past they often revealed their presence by sinking ships.



that unhappy experience blames being rich for his unhappiness. He does not spot the true cause as being his parents' unhappiness or the fact that he almost never saw them.

Likewise unhappiness could be primarily the result of a decision that "one was unhappy because one was rich," thereby creating the logical identity, "unhappiness equals rich".

Cause is reduced by every act of assigning causes to other than self. A common way to do this is by inventing "reasons why" as substitute cause for self. This is similar to justifying actions by blaming, in order to reduce feelings of guilt. Overts can be un-lessened by getting off "reasons why" and other justifications<sup>1</sup>. The reason overts are not overts to people is justifications. "Running justifications off is a further south process than any earlier version of O/W and is very effective in raising the Cause Level of the pc". Justifying actions by blaming is done in order to reduce feelings of guilt or avoid punishment.

### Reverse the spiral

The dwindling spiral of ability may be reversed, and the causativeness of oneself or others may be restored bit by bit by what I choose to call reducer/enhancer buttons. When used as cause enhancers, these buttons restore causativeness by enabling the individual to confront and as-was the intentions that went into the making of each ridge of a double ridge system.

Some reducer/enhancer buttons are:

Why would you want/not want \_\_\_?

What is desirable/undesirable about \_\_\_?

What is or was obvious/hidden about or concerning \_\_\_?

What is or was insisted on/suppressed in relation to \_\_\_?

Have you been insisted on/suppressed in relation to \_\_\_? If yes: by self, others or both?

What has been asserted/denied about in relation to \_\_\_?

What is or was made right/made wrong about or in relation to \_\_\_? or (and especially

...were you suppressed or invalidated in relation to \_\_\_)

Have you been invalidated in relation to \_\_\_?

If yes, by self, others or both?

To un-create a double-ridge pair, one first spots the name of the hidden, unsuspected or opposing second ridge. This second ridge will be desired, as much as the currently unwanted condition is undesired. Originally, however, the currently undesired condition was desired as a solution to the then undesired condition.

Both ridges of the double ridge system are un-created simultaneously by using each pair of cause enhancer buttons first on the desired *topic* and then on the undesired topic. One continues until all enhancer pairs, and any other enhancers you intuit as needed, have been used, the ridges are un-created and the person is able to let go of the thought — that is, the label of the ridge.

Alternately work at un-creating double ridges and un-create four-flow experience ridges. When un-creating four flows of experience, the main enhancer button to use is "taking credit for," as this is the opposite of blaming or assigning cause to others. That is, the pair can be stated as blame/credit. When running off experience, the emphasis is on running off the postulates, decisions and opinions, not running off pictures, although at times a few minutes spent on looking at the pictures can be useful.

*Sample sessions available over the phone. Dial your international code for the USA plus 818 357 9115.*

*For written information, write to Bob Ross, P.O. Box 91849, Pasadena, California, 91109, U.S.A.*



1 See *Tech Volume V*, 1979 edition, p. 436 "Justifications". The word "not" was omitted in *Tech Volume V*, page 436, altering and confusing the meaning badly.

# Coaching Listening Skills

By Gregory Mitchell, Denmark

PRIMARILY THE SPEAKER wants the listener to hear what *he* is saying, not what the *listener thinks* is being said. The speaker wants his partner to *listen* and only to interrupt if it is vital to do so.

The speaker requires a listener capable of understanding what he is saying and able to assist in the creation of *empathy* between them. That is, the listener must be able to put himself 'in the shoes' of the speaker.

In addition there must be an *adequate flow of information* within the context of the learning situation. To ensure that this is possible the following guidelines are given:

When Students are working in pairs, they should be seated correctly for this purpose. That is, facing each other, not side by side, and no more than three or four feet apart.

Student "Twins" should maintain eye-contact, since this is most conducive to good communication. Likewise, the speaker should strive for level eye-to-eye contact, even if this means using a cushion, since this encourages communication on an equal level.

Silence is a vacuum that draws out communication. A Listener should only talk for the following reasons:

1. To ask for *clarification* of what has been said;
2. To *help* the speaker *if he/she dries up*, by asking a question designed to get the communication flowing again;
3. To get the speaker *back to the point* of the discussion;
4. To offer appropriate *summarising*<sup>1</sup> and *reflecting*<sup>2</sup>.

## Body Language

Once a Student is proficient in the basic skills of listening, they should be coached and corrected if their body language signals insincerity or lack of acceptance of the speaker. Fidgeting, yawning, eating, looking around, grimacing, or other affectations manifest elsewhere, and should be corrected.

## Repeating drill

One important listening drill has not yet been named in this article and its footnotes: the repeating drill. Any one with experience of drills and the making of drills will be able to formulate the details of these drills. They may be surprised, however, at how low a gradient is required to give wins, at the amount of time that can be used with value on these drills, and the positive gain results obtainable. □

- 1 It is possible, and very valuable, to drill summarising. The reasons for summarising are: to confirm to yourself and the speaker that you understand; to facilitate recall by an extraction of key elements of the communication; to help complete the communication of a long-winded speaker, by showing him you have grasped his point; and as a natural prelude to approaching a new subject. There are also some valuable secondary reasons. Summarising inculcates better habits of memory storage in which the key elements are isolated from ongoing speech and reinforced. There is some transfer to reading in which there is a habit built up of automatically summarising each paragraph to oneself. In addition, when we ourselves are the speaker, we will begin to choose more terse ways of expressing our ideas, in which the key words are more prominent in the sentence structure.
- 2 Reflecting is repeating words or ideas the speaker has said in an encouraging way. Reflection is used to request clarification or expansion; to keep the conversation going; to encourage the speaker by showing interest; and to keep your attention on the speaker in the here and now. But beware, this is something that must not be done when what you are listening to is clear, then it is merely irritating, and don't overdo it as it can begin to sound like a tame parrot or a joke psychiatrist! Students can derive immense benefit by practising listening skills at all times, in many and diverse situations.

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# Regular Columns

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## Classic Comment

By Terry E. Scott, England

### The Wise Ones?

I HAVE followed a series of six television programs on one of the British channels concerning (their term) wise women.

The series seemed promising and I found one episode in particular to be quite inspiring, featuring a genuinely beautiful being. Yet, without being chauvinistic, only this one lady and perhaps one other — each with a full half hour to speak to camera or voice-over — came anywhere near the perception, clarity, depth of wisdom that we take so very much for granted in the tech.

L. Ron Hubbard surely had more real know- ingness and wisdom in one page of *The Phoenix Lectures* or *Creation of Human Ability* or *Scien- tology 8:8008* than all this group of six had put together, and this has nothing to do with the gender of the individuals.

#### Kindly

Several of them were kindly, pleasant ladies and, as I have pointed out in letters ten feet high already, my aim is not to knock the fair sex. They could have been men or Martians as far as I am concerned, but, with the same content in their words, my opinion would remain.

I'd simply like to say that the sum total of wisdom from all six television episodes added up to nothing like LRH gives us in concentrated form in a page, let alone a book or a tape.

Well, I wanted to get that off my chest. But my view is not confined to a television series. Now and then, I run into a situation where a religious person, a businessman, a supposed



expert on the mind, is leading forth verbally. And the shortfall between he or she and LRH is staggering. Ron packed so much into a relatively few years that I am amazed.

We take it all so very much for granted.

And, as you should know, I am not a churchie to be saying this. I just felt like offering a bit more acknowledgement of someone who, for any and all his failings, still leaves many of his contemporaries and successors at the starting gate.

Try this. Walk into a "New Age" bookshop, and browse through some of the material on offer. Check it over for style, clarity and, above all, substance — workability and sheer quality of ideas. I'll wager that little of what you find can be rated alongside typical LRH output.

We have lived through a historic period and, despite all the misapplied "ethics" (Saint Hill, 1968) and other oddities, I wouldn't have missed a minute of it.

This article first appeared in *Uafhaengige Synspunkter*, Nr M16, December 1991



## Regular Column

## Kemp's Column

By Ray, Kemp, USA.

### On the Lighter Side

After all this stuff about OT, and Tech explanations, etc. maybe we should go to the lighter side. Even your Editor seems to want jokes and cartoons to grace his pages.

Of course when I first began training in 1952, Scientology was a joyous subject. Students were irreverent, willing to try anything out on anybody, and Ron would play the ukulele and sing somewhat bawdy songs, and attend student parties in various homes.

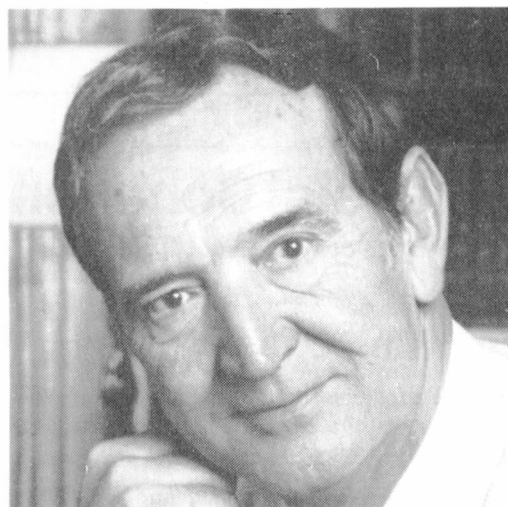
It was a free flowing atmosphere. Ron lectured on Beams (Tractor and Pusher), so for a week or so no policeman's helmet was safe if he came within 50 yards of a Scientology Student!

These were the days of the pioneers. Antony sent me a photo of our group recently and Pam and I identified most of them... whatever happened to your publishing of that Antony?

Pre clears abounded, every coffee shop in the Holland Park/Kensington area could be the scene of someone running someone on Engrams, Self Analysis, or "Be three feet back of your head, and tell me what you are looking at".

### Underground experience

I was waiting for an underground train one day and struck up a conversation with a blind man, talked about Body, Mind and Spirit, ran a few locks, and then asked him to be three feet back of his head. When he said yes, I took him on the "grand tour" (be here, be on the moon, be over St. Paul's Cathedral etc). We did this for about 5 minutes, when a train came into the station. "Excuse me" he said, "But this is my Train". "Oh" I replied, "End of Session. Anyhow, how do you know this is your train?". He answered cheerfully "It has a big T on the front". I never saw him again, but I got credit for one successful session from Ron.



Another time I was auditing a young lady from Scotland. She had had three miscarriages. While running an engram chain we came to a particularly harrowing incident. In the incident she received the comforting command phrase "Come on now. Bear up". She suddenly came right out of the incident *laughing*. "No wonder I can't have children... you have to bear down in labor not bear up".

That lady now has three children.

### Viewpoint dianetics

Later at my house I was lecturing to a group, about Engrams and Valences in the Engram. I took a young man and ran his birth. In his own Valence he was lying on the floor in the foetal position. Then I had him run the same incident from his Mother's viewpoint. Immediately he arched his back and screamed his head off. I bounced him back and forth from his own to his Mother's viewpoint several times and each time he went from foetal to Screamer. Suddenly there was a knock on the front door. Pam went to answer it. There was a policeman inquiring as to who was being murdered. "Oh it is just my husband, Dr. Kemp" Pam replied "He is demonstrating an engram to his students". The Policeman, polite as ever asked, "Do you mind if I come in and see this?" So he came in, stood quietly in the corner while I continued my demonstration, and joined in the applause when I had finished.

## Regular Column — Kemp's Column

Ah! those were the days!.

Ron too was very sociable, and we treated him as a friend, which indeed he was. He would come over to dinner, riding up on his Harley, drink Rum and Coke, and generally have a good time. Early on Pam was a little nervous about putting on a dinner for Ron. Remember, we were newly married, and as any bride will tell you, the first few dinner parties are a nerve wracking experience. Anyway Ron arrived, and we sat and talked. We were having roast leg of lamb. About 7 pm Pam said "I must just go and see how the dinner is getting on". A few minutes later, a very crestfallen Pam returned. "I am so upset", she said. "I forgot to turn on the oven". I consoled Pam who by now was nearly in tears, and Ron was laughing his head off. "So. We'll have dinner late tonight", he said, and we got out the game of Clue, and played it until about 10-30 when dinner was finally cooked. After dinner Ron said to Pam, "You look tired". She was also pregnant at that time. "You go to bed. Ray will wash the dishes, and I will dry them". We did, and he left about 1 am.

When Chris, my son was born Ron came over unannounced later that day, and brought Pam a beautiful Cashmere Shawl. "You know" he said as he gave it to her "Everyone brings gifts for the baby, but it is the mother who does all the work, and she needs her havingness restored".

### Row with Ron

It wasn't always sweetness and light between Ron and myself, we had arguments and differences of opinion, and sometimes got quite vocal. Once in DC Ron had barred me from entering

the premises (this was before declares came out), for some reported terrible thing that had been reported to him as having been done by me. I was mad about it so I went to his house and awaited his arrival. When he got there, he was all happy but I would have none of it. I told him in no uncertain terms what I thought of his actions and about acting on false reports. Ron tried to laugh it off, so I put my hand on his chest and pushed him into a porch chair. "Dammit!" I said "You invented the communication formula, now sit down, shut up, and listen". "Well there is no need to go off half cocked", he said. "Make sure the Gun is loaded before you close the breech". (These are naval terms pertaining to the loading and firing of the battleship's guns. Basically meaning getting something out of sequence.) "Look," I replied "I don't have a hole over my ear to let my brains out" (Ron had been a Gunnery Officer, I was in Combat Information, so this was a navy type insult).

Anyway we then both calmed down and found that I had been third partied<sup>1</sup> by a staff member, and the matter was closed. So now you know Ron was my friend. I admired him, I disagreed with him, I fought with him, and I helped him. He helped Pam and me too, many times. He had his faults, as do we all, but his contribution should never be marred by his mistakes. He left us a legacy. It is up to us to use it. □

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*Scientology will decline and become useless to man on the day when it becomes the master of thinking. Don't think it won't do that. It has every capability in it of doing that.*

LRH Lecture 20 of Philadelphia Doctorate Course December 6th. 1952

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1 Technically, to third party is to create a conflict between two persons (or parties) by saying bad things to each of them about the other. The term third party is loosely used about a person who gives negative (possibly false) statements to others about a person (especially oneself!). Ed.

## Regular Column

## Ivy on the Wall.....

By Kenneth G. Urquhart, USA

### ARC/KRC

Your personal integrity is your greatest asset. It is your most precious possession. It is your closest and most intimate reflection of who you really are.

Your personal integrity can shine forth from you and your body, as the brightest, largest, and purest diamond that dazzles and blazes in the richest imperial crown. When it glisters, your heart is its lightest, your voice its sweetest, your touch its tenderest, your joy its loveliest.

#### First Tool

L. Ron Hubbard had two tools that are very relevant to the reality of personal integrity. One was what he called the ARC Triangle. For those who are not familiar with the ARC triangle, an introduction:

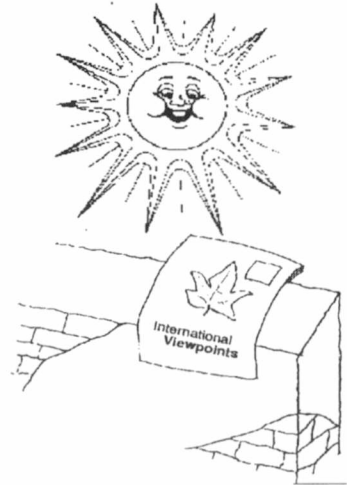
**A** stands for Affinity, or degree of closeness;

**R** is for Reality, or degree of agreement;

**C** is for Communication, or the degree of willingness to interact.

Hubbard makes A, R, and C each one point of a triangle and makes two important observations about the triangle. First, at any given time in a specific situation or relationship, the degrees of A, R, and C are roughly in equilibrium--that is, the intensity of each is steady as long as the others are steady.

Second, if any one of A, R, or C is increased or lowered, the other two expand or contract in parallel to maintain the equilibrium. If for example, you and I have a relationship, and for some reason I disagree with an action you take, my R with you falls. This immediately causes a lessening of my A for you (I might be annoyed, or furious; I am certainly less friendly) and my lessened A is expressed in my Communicating to you with some force, or effort, perhaps with pain, and then not wanting to communicate further. Let's say I later find out that you in fact had a very



good reason to do what you did, that I didn't know about at the time. My response was not appropriate and it caused you to have less ARC for me. I approach you, communicate to you openly, acknowledging my error and your rightness, expressing my regret for causing you pain inappropriately, and doing whatever else I must do to put things right between us. As I do, and providing you are willing, our mutual A is restored, our R or agreement is reestablished, and our C resumes its friendly tone. Indeed, through this experience, through the honest exchange of honest viewpoints, through the openly shared experience, our ARC will be higher than before. "Communication is the universal solvent," Hubbard rightly said.

Only when we are true to our uniquely individual integrity are we "in ARC" (as the phrase is) with ourselves. The truer we are, the higher the ARC with self. When we are less true, the lower the ARC with self. Having less ARC with self, we have unhappiness and pain. There is *always* a solution for lessened ARC or absence of ARC (whether for yourself or for others): you explore the factors A, R, and C, to find out which you can improve even if just a little bit or, if you are lucky, a lot, and quickly, and you DO that. Improve that one factor. As you do, the other two automatically improve with it. Then you can improve one of those, and so it goes.

In our example, when I realized that I had misjudged you, I regretted that you had experienced a lessening of your ARC for me and I understand



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 Regular Column — Ivy on the Wall....
 

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that a reduction in ARC causes pain. And I felt bad because my ARC for myself had dropped (and I felt pain about what I had done).

My first action might be to accept that I had goofed, and to acknowledge exactly how I had goofed. This is now real to me. I can therefore communicate with myself about it and can allow myself space to experience my own feelings about it (my affinity for me). Now it is perfectly clear to me that I must come to you and make a clean breast of it all with you. In being honest with you I allow each of us to C, to reach R, and express A — firstly in any negative way necessary to get out into the open and out of the way all upset or pain, and then positively so that we reestablish our trust in each other. For each of us, ARC with self is restored when ARC for each other is restored.

### Second Tool

The second tool is a triangle parallel to the ARC triangle and interacting with it. In fact, you use it to increase ARC. In increasing ARC you must use the other. The result is always increased ARC; the results of increased ARC are always happy, always desirable. Improved ARC is pleasing always to personal integrity.

Hubbard called it the KRC Triangle.

**K** is for Knowledge,

**R** is for Responsibility,

**C** is for Control.

**Knowledge** is the result of your ability to know, it's what you have certainty about, what is really real to you, what you can be strongly in agreement about, but you do not need to be agreed with about it in order for you to maintain your certainty. It is what engages your integrity: when you know something is right or is wrong, your integrity activates almost automatically, watching for your action that will please it.

**Responsibility** is the result of your caring about what happens to (or with) that with which you are dealing, and your caring for it arises out of your integrity.

**Control** is what you need to do, what your integrity tells you you must do, to care for what you

are dealing with. The parts of Control (using Hubbard's definition of the term) are: Start, Change, Stop. You start something, you change something, or you stop something when you are controlling. You are willing to start, change, or stop when you are in control. When you control you are in communication with what you are controlling (even if the subject of your control is unaware of being controlled by you). Now your Communication includes the qualities of Knowledge and Responsibility, since you are communicating in order to Control. You are controlling out of your knowing what is and the potential of what is, and out of your responsibility or caring you move 'what is' closer to something your knowing indicates to you is higher and better ARC.

### Application

We can apply the KRC triangle to the example of our break in ARC and how we handled it. As I became aware that I had messed up the ARC between you and me, I moved into a changed mode. It's as though I shifted gears. I felt the hot pain of knowing I'd done wrong, I'd destroyed ARC. My integrity prompted me to come to grips with it and to understand the situation I had created for myself in relation to our prior ARC. In coming to grips with it, I knew what I'd done. My integrity reminded me that what I had done I could do something about and prompted me to feel a desire to handle it well (my Responsibility). I knew how to bring about what I knew should be done, and I focused my action on having it happen (Control, discipline, and intention). I did not sit down and write an essay. I did not put down "Knowledge" at the top of a sheet of paper and make a list. I simply followed the promptings of my own integrity as reflected in my heart, and I put myself into the flow of KRC on the subject of ARC for myself at that moment. I experienced KRC, and through that experience I enjoyed restored ARC for myself, and so went on to create restored ARC between us.

When you raise the level of your Knowing, or of your Responsibility, or of your Control, you raise each of the others, just as in the ARC triangle. When one lessens, the others lessen with it. When KRC lessens, you again have pain and unhappiness. The lessening of ARC and KRC for self is always contrary to the flow of one's

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 Regular Column — Ivy on the Wall.....
 

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integrity, and that which is contrary to the flow of integrity always makes itself felt as pain. You just cannot ever get away with being untrue to your integrity. You can try to be numb to that pain, you can exist for eons pretending the pain isn't there; your integrity is unextinguishable, it is beyond space and time. You can laugh all the way to the bank in flagrant disregard of your integrity and perhaps die "rich"; in some future life you will pay the price, with interest.

You have, you acquire, and you develop the KRC of how you increase ARC with yourself and with others. Life rewards us for experiencing with integrity. What clearing technology, or any true enhancement technique or activity, helps us learn better, is that precise KRC — of increasing ARC with self and Life. It's what education is supposed to be about.

The result of such work is that you achieve a true reflection or manifestation of your unique personal integrity. Your integrity requires you to have ARC and KRC for your integrity, and thus for yourself, and thus for Life. In order for you to have unblemished KRC and ARC for yourself you must have done your utmost to manifest your KRC and ARC for self and Life. You manifest the most KRC and ARC for Life by using your abilities to encourage as many others as you can reach to manifest the most they can of their own KRC and ARC for self and Life. You celebrate eternally the unlimiting of KRC and ARC for self and Life. Your unique individual integrity demands no less; it

demands that you celebrate, with wonder and joy, your being who you are, being with Life, being with those who are being who they are with you and with Life. Now you are truly who you are, now you are at the feet of God.

You know when you are close to who you truly are. You know it when you open your heart, trust it, and follow its promptings towards its satisfactions, towards its joys. Let your heart be in wonder. Wonder is the response of the open heart, the willingness to experience newly with KRC and ARC in every moment, with unstinted loyalty to personal integrity.

Osho says:

One who has lost his sense of wonder will never be able to attain bliss, because wonder is the door to bliss. He whose door of wonder is closed will not be able to enter the palace of bliss.

*(Finger pointing to the moon.)*

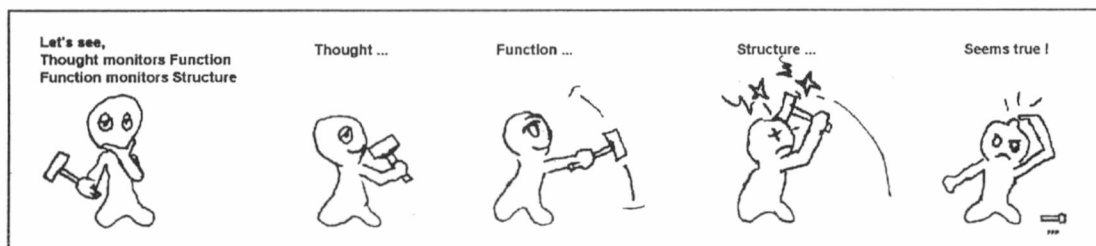
Jesus says:<sup>1</sup>

The Kingdom of God is within you.

Buddha says:

See the false as false,  
The true as true.  
Look into your heart.  
Follow your nature.  
*(Dhammapada.)*

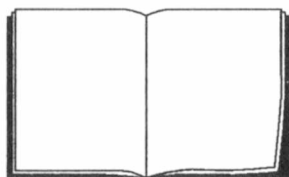
Thanks to Christine for editorial support. ☐




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1 Luke Ch.17. Vers.21.





Book News:

## TROM: A Better Bridge<sup>1</sup>?

by Frank Gordon, USA

At the end of *Dianetics: MSMH*, Hubbard implores us: "For God's sake, get busy and build a better bridge!" To me, such a bridge would include a more direct connection between the philosophical principles of Hubbard's Scientology and their application. Dennis Stephens in *TROM: The Resolution of Mind: A Games Manual* has achieved this more direct connection.

### Background

Stephens' major process is centered around knowing. On page 10 of *TROM* he lists the many combinations of postulate pairs involving know: must know, must be known, mustn't know, and must not be known, as either games or overwhelms. This focuses directly on what Scientology is all about, knowing about knowing, or science of knowledge, (*Tech Dict* 1979, p.370 and *Scn* 8-80, p.8).

Dennis also focuses just as directly on games, another key basic.

### Hubbard on games

In *Scn: A New Slant on Life*, Ron discusses "The Reason Why," and the answer is to have a game. Thus: "Life is a game. A game consists of freedom, barriers and purposes." p.38.

The only clear-cut process Hubbard gave for games appears in *Dianetics* 55 on p.158 as a One-Shot clear process:

"Having established the fact that an auditing session is in progress, and established some slight communication with the preclear (note: slyly implying that this is a weak spot with many auditors), the auditor says, 'Invent a game.' When the communication lag on this is

flat the auditor then uses the command, 'Mock up somebody else inventing a game.'

".. It is a workable process, it does function, it is fast, but...it has the frailty of the ability of the auditor. It has the frailty of failing when a two-way communication is not maintained with the preclear..."

Ron then noted in *Tech Vol II*, p.417:

"It is evidently true that no part of games is processable and the entering into games is not necessarily therapeutic, except this idea of overwhelming things. This process is 'What would you permit to overwhelm?' 'What would you permit to be overwhelmed?'"

So at this point, it appeared that games could not be processed directly.

### Dennis Stephens on games

In *TROM*, under Theory, p.7, Dennis approaches games at the postulate level:

"Conflicting postulates are called a game. The purpose of a game is to have fun. All conflicting postulates are essentially a game... Due to contagion with opposing postulates all games tend to reduce the ability of the being to postulate.

"...all games are essentially contests in conviction, and all failure is basically postulate failure (note: an overwhelm, either as motivator or overt).

"It is a rule of all games, that intentionally lowering one's ability in order to be more evenly matched with the opponent leads

1 Judith Anderson is the worldwide distributor of *TROM*. The address is, P.O. Box 212, Red Hill, Brisbane 4059, Queensland, Australia. The cost is \$A40, or £20 Sterling and includes postage. In the USA you can contact Flemming Funch at 17216 Saticoy Ave, #147, Van Nuys, CA 91406, USA. E-Mail address; ffunch@newciv.org. He charges US\$40 inc. airmail.

inevitably to the state of an enforced loss of the game...Thus the paradox of all games:

- a. All games are played for fun,
- b. To always win is no fun, and
- c. To invite a loss is to eventually have a loss enforced upon one. Thus, eventual failure is the end result of all games."



Dennis then discusses the assignment of responsibility, blame and guilt by the loser at end of a game. This parallels the Service Facsimile as an analytical game tactic. He also notes that treating GPMs formerly as reactive led to many difficulties, and that game postulates are analytical.

Other views of games are given in: "Can Games be Processed Directly?" IVy 9, p.29; *Games People Play* by Eric Berne, and *Scripts People Live* by Claude Steiner.

### The repair of importance

There is an interesting parallel between Dennis's Repair of Importance (RI) and Hubbard's Repair or Remedy of Havingness, where Ron's definition of importance in the *Tech Dict* is:

"Importance, is mass. In thinkingness when you say importance, you mean mass."

Hubbard noted "The Importance of Havingness" (PAB 72, *Tech Vol II*, p.371), and stated that, "Without the repair and remedy of havingness no real gains become apparent." He also notes that any process will run better if interspersed with havingness, which parallels the use of RI.

An early definition of havingness was:

"Havingness is that which permits the experience of mass and pressure." And his final definition: "The concept of being able to reach" might also be expressed as: "The concept of being able to experience, or permitting oneself to experience."

Why doesn't Dennis use "havingness" instead of importance? Probably to emphasize the "mustness" of anything important. The "mustness" which makes games compulsive.

Using RI(3) to repair importance, "Create an importance," while emphasizing the issue of "mustness" between two terminals seems workable and echoes Ron's "Invent a game" as an all the way process in *Dianetics* 55. Examples of mock-ups used to repair importance might be: a teacher impressing a child with the importance of knowing the capital of Denmark; or a mother berating her son about the importance of wearing his rubbers<sup>1</sup>. This can help to improve awareness of any compulsive "mustness" elements in one's life.

### Timebreaking

In "The Creation of *TROM*," (IVy 17, p.23), Dennis tells about how he developed *TROM*, and that he devised timebreaking by using Hubbard's concept that mental automaticities can be brought under control by doing them consciously.

Thus, when working with postulates like "must know," if a past incident pops up automatically, it is not run as a lock or engram, but the A=A=A is broken by differentiating the past incident from the present; much as in the early process of comparing and differentiating between two objects.

### Complementary postulates

Dennis has a lot of cautions, so in order not to get in over my head, I've begun exploring his approach with complementary postulate pairs. He says complementary postulates reduce game-playing compulsions and increase affinity, but they can include overwhelm phenomena where they have resulted from force or undue influence. To avoid this, I can prefix these complementary postulate pairs with "the desire to, willing to, permitting oneself to, feeling free to, etc."

I found using the pair "know and to be known" relaxing, with an immediate sense of release. This, and also the pair "desire to know and the desire to be known" were fun. On the subject of havingness, I used the postulate pair: "willing to have (for self) with the object (the other) willing to be had." Nice!

1 Rubber Boots, Wellington Boots.

Also the pairing of "to have" and "to be had" may be applicable to various havingness processes. E.g., "Look around the room and find something you could (or are willing to) have", as the Self-Determined postulate seems to work better for me if I put in the Pan-Determined postulate "could (or is willing to) be had," on the other end of the line.



And perhaps between "enforced" and "inhibited," one can assume a balance point or free area, with the concepts of "permitting oneself to, freedom to, may, can, etc." which can be combined with "know or have."

Ron's material on GPMs was so thoroughly oppositional, that thinking about postulate pairs like "to know and to be known" or "to have and to be had" is refreshing.

### The CDEI scale

Dennis uses "must" or "must not" which correspond to "enforce" and "inhibit" in the CDEI (curious, desire, enforce, inhibit) scale.

Since the goal of TROM is to convert compulsive "must" games into voluntary enjoyable ones, I've explored the possibility of expanding the usage of the CDEI scale, using curious as "desiring to know (or to have) paired with desiring to be known (or to be had)," and with "desiring to not-know or not-have" being a kind of "cultivated indifference."

Dennis gives a list of junior packages which have been found to be erasable: to create, to love, to admire, to enhance, to help, to feel, to control, to own, to have, to eat, to sex; with complementary ones as: to be created, to be felt, to be sexed, etc.

### Summary

In my opinion, Dennis has taken a very direct approach to using the key elements of Scientology: knowing how to know, living as a game, becoming responsible and assigning importances.

He has also expanded the concept of the Service Facsimile (a game tactic) with his thoughts about blame (the assignment of wrongness) and guilt (accepted blame), along with shame (guilt exposed) and ridicule (the exposure of guilt). This area with its many charges and counter-charges may provide another entering wedge into ongoing games. □

## 76 Ways to Protect your Child from Crime

by J. L. Simmons, PH. D and George Mc Call, PHD.

Reviewed by Mark Jones, USA

This revealing book, by Dr Jerry Simmons should be particularly valuable reading for those with children or who are interested in children's welfare. It explores the many different areas in which planning and selection is important to protect and insure the well being of children, and provides useful strategies in each of them. Dr Simmons' writing style is concise, revealing and interesting to read.

Dr Simmons and his wife ran the highly successful Manhattan Beach Mission and Long

Beach Mission for some years. His earlier books, *Future Lives* and *The Emerging New Age* have proved to be popular, easy to read introductions to the basic metaphysical concepts of the New Age. So were his earlier books, *It's Happening: A Portrait of the Youth Scene Today*, *Deviants*, and *Identities and Interactions*.

*76 Ways to Protect Your Child from Crime* is an Owl book published by Henry Holt and Company, \$9.95. □



# **Creating<sup>1</sup> – by Robert Fritz**

Reviewed by Judith Methven, England

Are you interested in the process of creating? If so, this is a good book to read. There are many practical and useful ideas in it.

Here is a brief extract :

People are, by nature and instinct, creators. But very few people have actually been trained to create. Because of this, many are left with the desire to give birth to their ideas, aspirations, natural altruism, great love of life, and what most matters to them, all without the means to make these desires live in reality. They often become adept at hiding their desires from themselves. They learn the lesson of compromise too early, without giving what they want a true chance.

Creating opens new doors to new universes. When you create your relationship to life becomes more involved, more vital, more precious, more exciting and more beautiful. For me and many people I know, creating is often like a perpetual state of being in love.

As a creator, there is never a time when life becomes routine. There is always something new to learn, something new to create and something new to love. There are always new involvements, new challenges and new openings.

Creating is the place where the human spirit shines its brightest light.

## **We all create**

Creation begins with a thought, and, of course, we all create, but not always knowingly, and often not what we want. It takes skill and practice to define what you really want and then to make this thought into a reality.

Robert Fritz' ideas about creating stem from his own background as a composer. He aims to teach people skills which will help them tap into their own ability to create and then use this ability in a practical way. He provides guiding principles which can apply to everyone and following them can make the creative process clear, simple and useful.

Robert Fritz has many years' experience of consciously creating in his capacity as a musical composer and has run hundreds of courses where he actually teaches others how to effectively create what they desire.

The outcome of his experience is this book. Printed on good quality paper in clear, large type, it is set out in a logical, well planned manner and the style of writing is easy to understand. The beauty of the book is that it presents a subtle subject in a clear way. It covers the practical steps and also the nebulous, or unseen aspects. The author's experience has enabled him to clearly set out what it takes to define and reach a goal.

## **Creating and cause**

This book shows you how to consciously exercise your creative abilities, give them impetus, and direct your life the way you want it to go. The act of consciously creating is a good exercise, in that it gives you a better understanding of what it is to be cause. Lots of us know in theory that we are cause (or responsible for) our life, but actually consciously 'doing' some principles helps make this theory into real knowledge. And of course, ethically creating what you want gives a real buzz — energy, enthusiasm and satisfaction — definitely survival!

The author shows ways to move from the general to the specific — and how thus to attain your goal. It offers ways to create alone, or as a member of a

1 Published by Butterworth Heinemann. Also Fawcett Columbine, New York have produced an edition.

truth. Certainly the anti-cultists will have a field day. But my goal is to bring about a reform rather than the destruction of the subject.



I am remaining anonymous at this time because I expect a severe knee jerk reaction from the organization. It's bitter medicine for them to swallow and they may lash out. But I expect that time will temper this, so my only purpose in remaining anonymous is to stay out of sight until things cool down a little. This will interfere with people sending me mail on the internet, but I will try to watch for general postings on the net which mention the "Pilot" in their message headers and will try to answer any reasonable questions that are posted. This is not an attempt to duck any responsibility. I will let you know who I am eventually, just give it some time.

I am making these materials freely available on the internet despite the tremendous amount of

work that has gone into researching them and writing them up because the existing examples of what can happen to a spiritual subject when it is used to generate income is enough to make my flesh crawl. I ask only that you try to make the entire set of documents available rather than simply copying around document #1 which is a bit of an expose. I think it would be unfair to put out that much criticism without offering the positive materials that are in the remaining documents.

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*The compressed file containing all the book is 674kb. and is available from the following Internet sites;*

<ftp://wpxx02.toxi.uni-wuerzburg.de/pub/ss/index.html>  
<ftp://wpxx02.toxi.uni-wuerzburg.de/pub/ss/>

*We hope it will be possible for non Internet people to obtain printed copies, and suggest you contact your distributor if you are interested.* ☐



## *The Pied Pipers of Heaven*

Reviewed by Muriel Chen, Australia

MY CLOSE friend Ray Harman has been distributing L. Kin's books for quite some time. Maybe I was busy and answered a little shortly when he first told me about *The Pied Pipers of Heaven*. Anyway, he had not loaned me his copy for a look to see if I wanted one...until recently.

Well, first I gazed at the cover and the title and smiled. I liked it. It's delightful. I scrutinized it for some time, involving myself in its delicate significance — or was I creating significance? I am still not sure.

Then I began reading it: a delightful experience. I felt a lightness that indicated a spirit of play was around somewhere. Maybe it was, maybe I imagined it. Which? I like a good mystery, don't you?

I was fascinated by the breadth of research and extent of information in relation to human psychology and philosophy. I had done considerable research, but this fellow L. Kin was telling me more; interpreting more of what I thought that I already knew.

Not only am I learning but also I am entertained. Not only that, but also I have the opportunity to admire the aesthetic sense and the clarity that reaches to my mind and my heart. Maybe it is just "my cup of tea" and not yours. But try it; you too might like it.

I would love to meet this L. Kin.

I am so grateful to Ray for lending me this copy. I may even buy it. ☐

L. Kin's books are available from the following suppliers

**VAP Book Service**, PO Box 1180, D-32352 Preussisch Oldendorf, **Germany**.

**D.H Books**, PO Box 176, East Grinstead, Sussex, **GB**—RH19 4FU.

**Ray Harman**, 49/49 Leader Street, Goodwood, South **Australia** 5034 .

**Art Matrix**, PO Box 880, Ithica, NY 14851-0880 **USA**.

**Uafhængige Synspunkter**. Box 78, DK-2800 Lyngby, **Denmark**

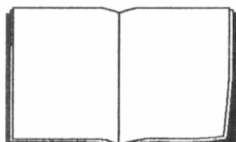
group, and overall many vital aspects of creating are explored. The interesting thing about creating is that it involves negative and positive gain and although the author may be amazed to hear it, we have a lot in common with him.

What is not good about this book? Well, there are a couple of examples of how not to audit (he has a bit to learn there) and some suspect snippets on

responsibility — but these are easy to see.

There is so much of value in this book. I very seldom read a book twice, but this is one that has that distinction. It is the sort of book that as you work the principles, you come to understand its value more and more.

Highly recommended.



## Introducing *Super Scio*

By The Pilot, Internet

*Recently a fairly substantial book has appeared on the Internet. It is about the size of Excalibur Revisited. The following is an extract from the introduction to the book and we intend in future issues of International Viewpoints to publish reviews of the book. Ed.*

I have been involved in Scientology since 1965. I came in with great hopes and high goals, and since they were not entirely betrayed, I kept my mouth shut and hung on despite all of the obvious failings.

By late 1968, I had passed beyond the fanatic stage and could see that the organization and the tech had serious flaws. But I would not abandon the truths I had learned just because of Ron's imperfections or the Sea Org's insanities. Instead, I followed Ron's own advice, which was to ignore all authorities, including Ron, and evaluate each datum on its own merits and discover what was true for myself rather than simply believing in the subject.

When I finally finished my staff contract in the early 1970s, I was too disillusioned to continue working for the organization. But I still believed and continue to believe deeply in the expressed goals and purposes of the subject. I had made tremendous gains in auditing and helped others by auditing them (often for free on my own time). Any deficiencies I perceived in the tech and the organization were attributed to the incomplete research and the failings of the all too human members of the group. So I continued to study and do upper levels, and especially, I began to track down and study the thousands of hours of taped lectures from the 1950s, searching first for the origins of the almost magical materials we were using and eventually discov-

ering that three quarters of the subject had been lost and that the bulk of later policy and flag orders were almost 180 degrees in conflict with the basics that were outlined in the early days.

And I decided to follow Ron's original ideas and inspirations in preference to the later dramatizations. And the further I went with this, the more I found myself at odds with the organization and its current policies and practices. I now firmly believe that the subject is still on a research line and that we do not have all the answers. I believe that Ron was right originally when he said (upon discovering implants and other advanced materials in 1952) that it would be deadly to make any of the tech confidential. And I think that he was spot on when he said that someday we will have to cry "Auditors of the world arise, you have nothing to lose but your certs" (auditors certificates).

For the last decade, I have been researching on my own, trying to carry the subject on to its next stage. No subject has ever been researched completely by a single individual, nor has two ever been enough. Its an ongoing process and the number of great names connected with even a single practical area such as electricity is enormous.

For all this time, I have kept quiet and supported the existing organization because I could offer nothing better. Now, however, its time to blow the lid off and give you everything I've got.

The first document in this series will shoot heavily at the existing organization. This is unfortunately necessary because there is so much wrong and the lies and overts block the road to



# Exteriorization

## Gradients and Hidden Standards

By Todde Salén, Sweden

A PRIMARY TARGET in some Eastern religions has been to exteriorize from the body and, thus, increase the awareness of the thetan of his existence as a free spirit.

In L. Ron Hubbard's philosophy, it has again become an important target. The hidden standards of Eastern religions give you the idea that you are attached by a "string" to the body and that you are "separate" from the body.

LRH gave new definitions and viewpoints on the phenomenon of exteriorization. In the tech dictionary, he points out that exteriorization occurs when the thetan achieves a certainty that he is himself and not his body.

### Two ways

Hubbard discussed the subject of exteriorization in many of his bulletins and lectures, and pointed out that there are two, fundamentally different ways to exteriorize.

By leaving the body when going down the tone scale: if so, you leave the body when you go below 0.0 (death) on the tone scale — this happens often in times of severe stress or often when the body dies.

By going up the tone scale: if so, you leave the body when you rise past 4.0 (Enthusiasm).

When you leave the body through the bottom of the 4.0 to 0.0 "human band" of the tone scale, you separate yourself from the body and are more or less disconnected from it — pretty well out of control of it.

When you exteriorize from the body above 4.0, enthusiasm, by growing as a being, you remain in control of the body. This is the desired way to exteriorize, but it is less noticeable and does not satisfy the hidden standards of Eastern beliefs.

However, the ancient Greeks obviously knew the phenomenon of entering the body by going down tone from higher levels of the tone scale into the human band. The proof of this is the etymology of the word "enthusiasm". This word is composed of the two words in Greek: en and theos. The word en means "in" or "into" and theos means "god" or, as we would say, "thetan". Thus the Greeks obviously called the tone level of Enthusiasm the level where the thetan exteriorized.<sup>1</sup>

Using Hubbard's philosophy of gradients and dynamics you can arrive at further insights and deeper understanding of the phenomenon.

### Gradient

Instead of talking only about being exterior or interior (which really is the subject of what happens at 0.0 on the scale), you might as well look at how much exterior or interior a being can be. At 0.0, the being holds a viewpoint different from one held inside the body: he perceives from outside. This is mentioned in NDEs (Near Death Experiences) and when people take drugs. It lends reality to the hidden standards in Eastern philosophies concerning exteriorization.

The phenomenon of exteriorization through 4.0 is not such a black and white phenomenon. Instead of a sudden shift of viewpoint, either you get a gradient, where you "grow too big for the body" and eventually do not fit inside it, or your awareness changes gradiently to where you no longer consider yourself to be a body. In such a shift of awareness, it can be hard to see exactly where you did exteriorize.

If you are held back in expansion by strong hidden standards, and then such hidden standards are let go of suddenly, you can feel a very swift expansion of viewpoint in which you become "unlocated".

1 According to *A Greek-English Lexicon*, *entheos* in Greek meant "full of the god, inspired, possessed.." Ed.

Such an experience can be strong and would fulfil your wildest hidden standard expectations, but that is not the normal way of exteriorizing out of the body through 4.0 on the tone scale.

### Dynamics

Considering gradients further, the subject of exteriorizing from the body basically relates to the 1st Dynamic. When you are aware, you are getting more concerned about your survival as a thetan. If you had total certainty on your existence and survival as a thetan, you would not need to worry about the future of a body line or a civilization. Yet, for most thetans who have been trapped in bodies and thus have believed that they are bodies, it is hard to arrive at such a certainty simply because you have become aware of the fact that you exist independently of a body. Instead, most thetans who have lived as human beings on planet Earth are quite unsure of what will happen to them when the body dies. Because of this uncertainty, there is a strong desire among human beings (and among thetans trapped in a body line) to procreate. Thus the urge to survive through the 2nd. Dynamic, hoping there will be a body available for you to occupy when you leave the present one.

To be able to exteriorize from the body line, the 2nd Dynamic, is a higher step on the gradient to full certainty concerning your survival as a thetan independent of body-lines.

The next logical step on this gradient is to exteriorize from the need to survive through groups, 3rd Dynamics. Next is to exteriorize from the need to survive through the 4th Dynamic, culture or civilization.

If you consider this expanded viewpoint on the gradient of exteriorization, you will realize that, at the top of the line, you exteriorize from the need to survive through infinity/truth or God.

### Status Today?

Once you have exteriorized from your body on this gradient, you have left the 1st. Dynamic, and your concerns about surviving through your present human identity decrease. If this has already happened in this present lifetime, you may be interested in learning how far you have

come on the gradient of exteriorization on the dynamics.

Such a question is quite easy to answer. All you have to do is look at what concerns you the most. If your concern is mainly to make your body or 1st Dynamic survive, you are maybe exterior from your body by having an exterior viewpoint, but you are not exterior from the body by having a viewpoint of survival that mainly concerns higher dynamics.

If your main concern is to raise your children and protect them from dangers, you have exteriorized from your 1st Dynamic, but not the 2nd.

If it is to safeguard your culture or civilisation and its future survival, you have exteriorized from your 3rd Dynamic, but not from the 4th.

If it is to safeguard the survival of thetans, you are a prospect for training to become a Meditor,<sup>1</sup> and you could be exterior to the 5th and 6th Dynamic, but that is only true if you can have loosing the 5th and 6th Dynamics in your game of Dynamics.

To be totally exterior would be to leave the 8th Dynamic game and return to your own home-universe. If you have that as a goal, you may as well realize that there are some obstacles in the way, which you might as well start confronting — you are not likely to overcome them simply by postulating yourself back into your own universe.

The reason you are trapped in life and the MEST universe is that you wanted a game other than those you could have in your own home universe.

Maybe, when you entered the 8th. Dynamic's game, you did not realize that you would sink as deep into this universe as you have done. But now you are here and the road out consists of accepting a lot of Responsibility. With that comes a need for Knowledge and ability to Control: KRC. □

**Stop Press:** The picture of Jack Horner's course participants with Ray and Pam's annotation has been found — See next IVy.

1 Meditor, the term Todde uses for facilitator or auditor. *Ed.*



# Eureka

By Richard Morris, UK.

I have been fortunate on several occasions to find books by L. Ron Hubbard whilst browsing through second-hand bookshops. On this occasion, I'd found a copy of *Self Analysis*. I already had a copy of this, but I'd picked it up anyway (such is the allure of this technology). And, Boy! Am I glad I did, for it's *Self Analysis in Dianetics* (a reprinted edition 1952), which contains a chapter on how to use the self analysis lists using *mockups*, which my copy (a more modern one, using the standard method) did not. I'd heard of this technique, but had no personal experience of it, and here I had a whole chapter! For your interest, I give a short précis of the chapter and an additional page:

## Summary

....At times, the mind loses the communication necessary to regulate portions of the body, or physical functions. The energy flows of the mind are unable to penetrate some area of memory, or some physical portion of the person. This comes about because of energy ridges (solid walls of old, inactive energy) which inhibit new, live, flow from the mind.

Interestingly enough, when the mind loses communication with the past, it also loses communication, generally, with some part of the body. It is as though the memory was stored in the body itself. And, indeed it is; in the form of electronic ridges. These can become so detached from the live beingness of a person that such areas have a tendency to act like other beings.

The mind avoids, in putting out flows, any area of the body which has been severely injured. .... It is sometimes enough, to heal an injury, merely to get into communication with it. For the injury, or any affected part of the body (or memory) is only an old energy deposit. There are two ways to clear away these deposits. One, is to address the actual incident and simply run it through, like motion picture film, enough times to erase the incident. There is another, easier, more interesting way to do this. And indeed, it is more efficient, and faster, by far. One converts the old, enturbulated, savage, and unruly energy into kinder flows, and the things which block the memory and cause somatic ills, smooth and/or flow away.

One does this by making mock-ups in the area, or before, or behind, or above, or below, or beside, the body. .... The hard, and often terrible reality of past illness, injury, and disaster, has left "hard" energy in an area. By mocking-up a scene in that area, a scene of anything, pleasant or brutal, the old energy can be said to be converted.

## Comment

L. Ron Hubbard then goes on to explain the use of the lists in the context of "mocking up".

As a personal comment, I understand that mock-up processing fell into disrepute because it was being used by others, on pcs who were not in valence; not flat on Help.<sup>1</sup>

□

<sup>1</sup> There are a series of processes on help, and the subject itself is quite important in Scientology, in that a person who has an aberration (reactive content, engrams, command phrases, etc.) with regard to help, may well experience difficulties both in receiving help through auditing or other means, and in giving help. We could well do with an article on this from someone who was there at the time. My memory is that it was the help and step VI era. Clears were made by step VI preceeded by help processes. I heard that the clears were keyed out clears and when (if) the bank keyed in again it was heavier, because the thetan now had a greater ability to create (mock up) and that also applied to the bank. *Ed.*

*Studies in Literary Archaeology* #4 <sup>1</sup>

# An 1866 Definition of Philosophy <sup>2</sup>

by Frank Gordon USA

Hubbard considered communication important. He states: "Communication 3. the operation, the action, by which one experiences emotion and by which one agrees. Communication is not only the *modus operandi*, it is the heart of life and is by thousands of percent the senior in importance to affinity and reality (PAB 1)." *Tech Dic*, 1979, p.81. Given the truth of this, then rhetoric,<sup>3</sup> as the art of communicating effectively, becomes equally important.

In his now out of print *The Philosophy of Rhetoric* 1866, John Bascom carefully examines this now rarely taught subject and lost art or technology, and lays the groundwork by first giving his view of art,<sup>4</sup> science and philosophy and how they are related.

## Sciences and arts

"Sciences and arts," Bascom states, "though closely related, are in themselves quite distinct. This difference we need to understand for the right apprehension of either. A science has reference to an intellectual end; an art, to a practical end; science informs and gratifies the mind by a knowledge of the real character and dependence of things; art guides and fortifies life in their use and government.

"A science is a stricter form of knowing ... The impulse of knowledge which belongs to mind

urges it ever to inquire, What is? and, Why it is? And these questions fully and wisely answered, give science." p.9.

He notes that "Art must precede science; since the wants of life arise at once, and before that leisure is secured which is the condition of inquiry and accurate knowledge ... Art can hardly reach any high point till adopted of science, and taken under her instruction." p.10.

## Principles (science) and rules (art)

"A principle as involving a law of nature, as stating a condition under which all action takes place, is to be distinguished from a rule. A rule is a specific direction by which a given end is reached; a principle, a statement of that method or order of nature to which any of her phenomena are conformed.

"A knowledge of principles is requisite for understanding the reason of rules ... Principles give us scope and power in device;<sup>5</sup> rules, ease and perfection in execution. Principles belong to science; rules, to art." p.11.

## The philosophy of rhetoric

"The philosophy of an art is the reference of its rules to their appropriate principles. The mind is never satisfied till all its action becomes ra-

1 In this Study, and in the previous ones on "The Princess and the Frog" (IVy 25, p.3) and on Shakespeare's Hamlet (IVy 30, p.13), the approach is somewhat different from #0 and 1 of this series, which examined religious materials and used axioms and corollaries appropriate to that area (given above). Here, I have added LA4, an axiom applicable to these other materials.

2 Philosophy is usually defined as the love of wisdom, but in *The Philosophy of Rhetoric*, Crosby and Ainsworth, Boston 1866; John Bascom sees it as an examination of the relationship between the science and art of a subject.

3 rhetoric. the art of writing or speaking effectively; specif: the study of principles and rules of composition formulated by critics of ancient times. *Web*. 9th.

4 As Bascom uses the term; art (application, technology) is skill in the use and practical application of a science. The medical aphorism *ars longa, vita brevis*, "the art is long, but life short," uses the word similarly.

5 device. invention, the act or power of devising or forming in the mind by new combinations of ideas.

tional; that is, till it has explained to itself the reasons on which it rests." p.13.

After rhetoric is reached as a system of rules and their underlying principles, there remains the philosophy of rhetoric, "the explanation of those rules through the principles on which they depend. Rules which govern the mind's action, are more easily and freely obeyed when their true force is seen. We shall...ground our art in nature by referring all its precepts to the principles which give them validity. We shall thus not only know what we are to do, but why we are to do it; and enlarge and strengthen our practical results by our theoretical conclusions." pp.19-20.

### Summary

Bascom sees the development of knowledge as occurring in three steps:

1. the practical arts which supply our immediate needs, and where "rules-of-thumb"<sup>1</sup> are gradually refined into a system of established rules,<sup>2</sup>
2. the development of a science which discovers the general principles underlying these rules; and finally
3. a philosophy which shows the relationship of these scientific principles to the rules for applying them.

Such a philosophy which clarifies connections between principles and rules of action, could be very helpful in the further development of Hubbard's Scientology. Much of Scientology is now presented in the form of rules, rundowns and processes ("Just do as I tell you!"), which are presented separately from their guiding principles, the Axioms and Logics. A presentation in the form of "This is what you do (the rule), and this is why (the underlying principle)." could prove helpful.



Here are some of the possible Literary Archaeology Axioms and Corollaries as

given in Studies in Literary Archaeology #0 and 1, and which are especially applicable to religious materials. I have added LA4.

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

CorLA1.1: Successful transmission depends upon relay stations separated by some time interval.

CorLA1.2: The required time interval becomes shorter as introduced noise and distortion become greater.

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

CorLA2: a transmission line is designed to remain essentially unassimilated until it reaches a suitable receiver.

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

LA4: An overall goal of Literary Archaeology is the discovery of neglected, encysted or enturbulated "theta-deposits," and their resurrection (restoring to life and bringing to view again that which was forgotten or lost).



What's it like in the Sea Org?

1 rule-of-thumb. judgement based on practical experience rather than scientific knowledge. Web. 7th.

2 rule. a prescribed guide for action. Web. 9th.

# Training Memories

By Mick Bull, England.

I WAS TALKING to Bill Casey yesterday about some observations I made while drilling Tr0<sup>1</sup> with my wife Jo. He suggested that I write up what I noted. So here goes.

Years ago, when I did Level 0<sup>2</sup>, I read *Dianetics* '55 chapter on communication and demonstrated the communication formula in clay, I was pretty keyed out, life was going well, and I was demonstrating considerable capability in my everyday communication. Well, life seems to have that knack of setting up situations that will find any flaws in one's understanding. Anyway suddenly my world collapsed. Of course I could blame the Church of Scientology, after all look at how naughty the RTC<sup>3</sup> has been. However, us beings who believe in the principles of confront know differently. "I cannot tell a lie, guvenor, it was 'im". (joke)<sup>4</sup>

Anyway, as we all know, once you accept responsibility *as cause* you can then return to being *at cause* over your situation. So from the standpoint of, "there must be something out in my understanding", I started to try and locate the flaws.

(Incidentally, I still regard the data on communication, the comm formulas, and the principles of ARC as priceless gems that Ron has left us. I think that high confront, and skilled use of the comm formula are the essence of OT ability.)

## Factors and ARC

Recently I was trying to see how the Factors related to communication and ARC, after noting how a being puts out dimension points and thus creates space, and that space has something to do with *affinity*. I then looked up affinity in the *American Heritage Dictionary* (which I have done before, countless times). I found out that *af* means *ad* which means *motion towards*. It then dawned on me that a definition of affinity could be *The motion of dimension points (attention units) creating space*. Thus confront could be expressed as the outflow of dimension points toward that which one is confronting. When drilling Tr 0, if a somatic turns on, flow attention units at it and it blows. Well so much for the significance — now lets test it against the force.

Neither Jo nor I have drilled the Trs in years. When I got her to flow attention units at somatics and at dope-off, she very rapidly blew these phenomena. In fact she needed very little coaching. I, too, rapidly blew dope-off. I recall in past training many of us used to flounder around in dope-off for a good half hour sometimes. The knowledge that the flow of dimension points flattens reactive responses greatly simplifies this.

Well, if you think this is of any interest to anybody feel free to pass it on. □

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Robert Ducharme wrote on Internet:

As L.Ron once said when talking about being asked to develop rote auditing procedures: "How do you teach someone how to pet a cat?". I know of three ways to teach one's self: practice, practice, and practice.

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1 Confronting, the first of the communication drills. *Ed.*

2 The first level of the Academy training course for auditors, concerning communication. *Ed.*

3 Religious Technology Corporation, present controlling body for the Church of Scientology. *Ed.*

4 For our readers who don't have (Cockney) English as their native language. "I can't tell a lie, sir, it was him (his fault)". *Ed. IVy.*

# Reminiscences of Ron

By Antony A Phillips, Denmark

IN AND UNDER the various official Scientology organisations, the data which we got about L. Ron Hubbard were censored, and definitely aimed to give a good PRO image of him.

Especially after the Big Split in 1983, when many were thrown out of the official Scientology organizations, and many left in disgust, there have been other accounts of Ron. Many of these appeared to have been written by bitter, angry, or ARC broken people. And there is the datum that anger is that level which pays least attention to the truth.

It seemed that what was needed was accounts by different people of their experiences of Ron, the one really big personality we were allowed to look at continually during the many years since *Book One* came out in 1950. Accounts were needed by people who were not bitter towards Ron, but neither were they so worshipful of him that they suppressed negative things they experienced with him. Your editorial board has tried to fulfil this anticipated want, and the article series, which come rather sporadically, have been called "Reminiscences of Ron" (IVy 2, the Ron's birthday issue, was the first attempt, and we sometimes call that issue "Reminiscences of Ron, 0").

The task has not been an easy one. Obviously people still in the official organisations were not able to do such a task (and there are probably very few left who knew Ron personally). Those that have left the official organization, and who have known Ron, are not easy to find. And some of those we have contacted have declined to have published such an article. Some times this is due to fear of the CofS, but one is lead to wonder if it is not due to knowing negative things they are unwilling to

reveal, or maybe a promise to Ron not to do so. We will probably never know.

## Dennis' Attitude

We have published three articles by Dennis Stephens in the series. The background to those may be of interest. Because he was partially sighted, Dennis dictated these on a long tape, quite a lot of work was involved both in typing it and in editing out repeats. After the first one was published he withdrew permission for the other ones to be published. Why? Well he gave me three reasons. Firstly, he felt publication would render himself, myself and the team who had transcribed and edited the articles liable to prosecution by the Church of Scientology. Secondly, he felt that newspapers would get hold of them and use them to further degrade the reputation of Scientology. Finally, he was hoping or expecting a coming together of Church and non Church Scientologists, and felt his articles would impede this.

While I felt all points were invalid, we respect author's wishes, and the articles were not published until we received permission from his heir after his death.

While the data and technology of Scientology and the sorting and (re-)aligning of those to find what is workable and ethical are probably the most important actions any Scientology magazine should involve itself in, we feel that an understanding of the central figure in the last 50 years of Scientology's development has a place in our mag. If you know of someone who has been close to Ron, perhaps you could encourage them to write about it. We could do with a bit of help on this project.

Here is a list of the articles so far:

			No.	Page	Year
various authors	R. of Ron - 0		2		91
Stephens, Dennis H	R. of Ron - 1	Ron Comes to England	18	25	94
Stephens, Dennis H	R. of Ron - 2	Ron in the 1950s	22	9	95
Pearcy, A Pamela	R. of Ron - 3	At Saint Hill	23	12	95
Stephens, Dennis H	R. of Ron - 4	More of the 50's	24	8	95
Mayo, Julie	R. of Ron - 5	Sea Org in the 70's	28	14	96
Urquhart, K.G.	R. of Ron - 6	LRH, the C/S	30	8	97

Yes, it is not a very large list, though they are all fascinating articles. Can you, will you, help get the list increased?

□

# The Anthropos Virus

by Frank Gordon USA

I'm 71 years old, retired, and I occasionally tutor Brennen Moran, a college freshman. He came up with the concept of the human race itself (explosively reproducing) as a planetary virus. Since I was once a biochemist doing medical research on the immune globulins, the blood proteins which fight off disease, I found his concept intriguing.

Viewing the human race itself, when explosively multiplying, as a planetary macro-virus; opens up a new view of medicine. How can one cure an infected planet of this Anthropos Virus? From this higher viewpoint of Planetary Medicine, let's look at the problem.

## Trying to solve the wrong problem

Some problems appear to be intractable. Wrestled with year after year, they remain recurring bones of contention. But these apparently unsolvable problems are simply the selection of the wrong problem.

Consider the battle of the pro-choicers and the pro-lifers over abortion (the repair of a failed contraception). Behind this battle is the real problem: the pressures of over population.

Let's look at a vast variety of related problems and see what they have in common.

There is the destruction of the ozone layer with global warming and an increase in the carbon dioxide level. General pollution of the atmosphere, lakes, rivers, and the ocean. Landfills overloaded and difficulties with the disposal of toxic and other wastes. The lowering of the water table and deforestation. The wiping out of entire species of life.

You may, as I do, receive vast amounts of mail urging you to save farmland (*no farms, no food*), our national parks, various endangered species and the environment. In each case, we must save these from you and me, the Anthropos Virus.

In addition to destroying other species (People First!), we destroy each other. There are now

population wars, such as that of Hitler and his Nazis. He closed all the abortion clinics in Germany and proclaimed a need for lebensraum (living room) as a justification for the destruction of 6 million Jews and 20 million Russians.

These population wars were seen in the struggle of Israel to import 1 million Russian Jews to displace Palestinians. It was seen in Rwanda (a million dead bodies floating down a river) and in Somalia. It is currently seen in the momentarily halted ethnic cleansing in Yugoslavia. As if this enforced pause in the killing will solve the underlying population pressure.

A conscience-stricken Germany has allowed immigration to many refugees, with consequent problems.

In Brazil, merchants have hired killers to dispose of young nuisances bothering their businesses.

## Finding the correct problem

One's attention can be caught up in this whirligig of problems, but in each case it's too many people. The lifeboat is getting crowded.

Totally ignoring this underlying population pressure, was the preaching of an unconditional right to life (for humans) by the Bush administration in the U.S. i.e., a right to unlimited population growth, a philosophy easily understood by a cancer cell.

In addition, the policy of the modern Catholic Church among others, is not only anti-abortion, but anti-birth control. Yet at one time, the Church (14th & 15th centuries) had an effective method of birth control. Large numbers became priests, nuns, and brothers; entering institutions with a vow of celibacy, and thus removing them from the reproductive pool. This policy in combination with a high death rate from the Black Plague, smallpox, tuberculosis, and other diseases provided a measure of population control.



Abortion is a relatively inefficient, harsh, and expensive form of birth control, but it reduces population growth rates; as does abstinence, masturbation, homosexuality, controlled petting, condoms and pills.

Father Richard Ginder, in his book, *Binding With Briars, Sex and Sin in the Catholic Church*, Prentice-Hall 1975; takes a similar common-sense view. He points out that a concern for real Christian virtues such as charity, has been replaced by preoccupations with sexual "sins".

The birth control foes also oppose gun control. They may believe that plenty of guns will solve the problem, possibly on the playgrounds of America. Consider the lemmings, whose explosive reproduction is followed by a suicidal march into the sea.

We can let Mother Nature apply her remedies: erratic weather, starvation, pestilence and war. The possibility of overwhelming pestilence has been discussed in *The Coming Plague* by Laurie Garrett, and *The Forgotten Plague* (tuberculosis) by Frank Ryan, M.D.

Overcrowding is a factor in the rapid spread of disease, as is the improper and excessive use of antibiotics, producing multiply resistant strains of bacteria.

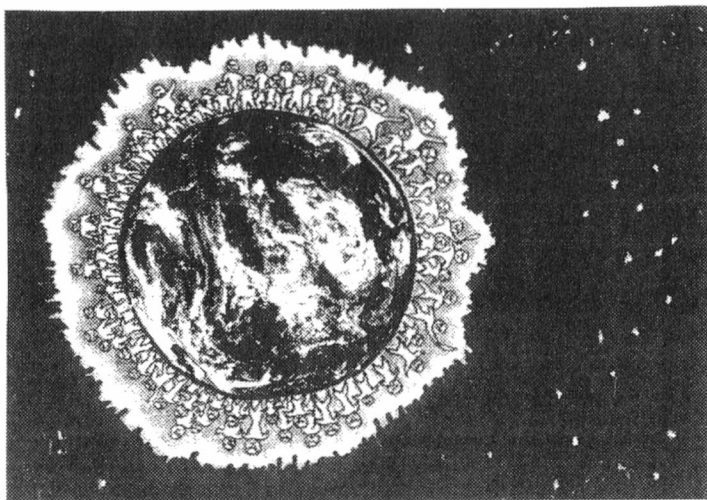
### Teaching as two-way communication

Many teachers do not recognize, while busy imparting traditional knowledge, that teaching is a two-way street. Students bring a fresh view to any subject and can provide quite astonishing insights, as Brennen did in this case.

The importance of this two-way flow has even been encoded into the Greek Kyrie in the original Latin Mass; although this has been lost in the English translation.

### The problem as science-fiction

*The Anthropos Virus* (titles cannot be copyrighted) might make a good science-fiction novel about planetary medicine. From Heaven or Galactic Central Control, a planetary virus has been observed killing off all other life species and polluting a whole planet. Perhaps it's time to call that Soldier of Light, Ole Doc Methuselah of the Universal Medical Society. By the way, whatever happened to L. Ron Hubbard? ☐



# Nordenholz' Analytics

by C.B. Willis<sup>1</sup>, MA. USA.

This article continues a series for IVy on Anastasius Nordenholz' *Scientologie: Science of the Constitution and Usefulness of Knowledge* [1934, 1937], this time focusing on analytics (pages 16-25).

Nordenholz notes that the true science is a systemization of comprehension, the construction of concept systems. *Scientologie* in particular addresses the comprehension system of consciousness, yet this latter is not possible without anticipating the principles or laws of consciousness. Consciousness therefore must reflect on itself to describe its own operating principles. Consciousness seeks the principles of intelligibility, of understanding.

A comprehension system has two aspects, incorporating considerations of multiplicity on the one hand and unity on the other. Nordenholz defines *analysis* as the organization of systems according to multiplicity and fragmentation, and *synthesis* as the organization of systems in unity and completeness. Both analysis and synthesis are equally important and equally productive in a system of cognition.

**Analysis** proceeds from the formative or creative idea to the individual or particular case. The particular case could be said to be derived from the formative or creative idea (eidos). Analysis illustrates a thought progression through all three Axioms: from the Axiom of Mediation, to the Axiom of Formation (specification), to the Axiom of Individuation.



**Synthesis** proceeds from the particular case to formative or creative idea. Synthesis also illustrates a thought progression through all three Axioms, now in the reverse direction: from the Axiom of Individuation, to the Axiom of Formation (specification), to the Axiom of Mediation.

## Analysis of Mediation

Consciousness reaches in two directions: toward the transcendence of beingness-by-itself which is entirely non-worldly, and toward immanence in creation and creatures which are worldly.

Consciousness draws from beingness-by-itself to first create conscious-beingness, then to create the world. Consciousness is thus a *bridge* between the non-worldly transcendent and the worldly creation. The Axiom of Mediation moves in the direction of consciousness expressing in the world. This is a process of *reason*, an analytical process, a derivation. As consciousness draws from beingness-by-itself (which is free from all conditions and determinations of consciousness), consciousness modifies or alters this beingness to create conscious-beingness.

Creation is an action that replaces one condition with another. To create conscious-beingness, consciousness draws from and alters source (being-by-itself).

Creations have both a constitution and a usefulness. With regard to epistemology and systemization,

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constitution results in a methodology for understanding that constitution, while usefulness is subject to critique. Both methodology for understanding and critique are demonstrations of reason.

### Analysis of Formation (Specification)

The Axioms of Formation and Individuation are both worldly, directed toward the world and the immanence of beingness. Beingness-by-itself is distinct from conscious-beingness (beingness in form, beingness-in-picture), having been altered by consciousness as consciousness proceeds to create the world.

Formation involves:

1) **form**, the grasping ability of consciousness, or intelligibility, and

2) **content**, filling the form to create a particular case or individual. Form is given in consciousness itself through "direct self-contemplation, bare self-reflection." Form does not need content, but content needs form. There is no content without form, no particular case or individual without a creative idea to inform it. Thus pure form is *a priori*, prior to the creation of particulars, prior to the experience of particulars.

All reality presupposes the possibility of form, says Nordenholz, an important reminder regarding the creation process. For any reality or contemplated reality, there is a form that shapes or informs it. "Beingness must subject itself to the requirements of consciousness."

Forms may be space-forms or time-forms. Nordenholz notes that there is no inherent limitation to space or time, yielding a sense of *infinity of space and time*. Space and time both pertain to consciousness as well as to nature. Nordenholz eschews Kant's more limited idea of bringing space just to nature, time just to the soul.

Systematizing separates into:

1) **pure systematics** (pure methodology, pure critique), systematizing consciousness and form without regard to content or emptiness, giving a system its form-possibilities of consciousness;

2) **applied systematics** (applied methodology, applied critique), selection of form-possibilities and filling them (or not filling them) with content, giving a system its form-realities of consciousness.

Form remains a preoccupation in Scientologie, while content is important only as a selection factor toward a particular reality.

### Analysis of Individuation

All construction of the world is subject to ordering toward individuation. Consciousness pushes beingness into individual products. Individuation is the ordering law of the form of consciousness.

Things are ordered by kind and by degree.

Things are also ordered by singularity, unity, or the individual, or by plurality, multiplicity, or individuals. Unity also contains inwardness and internal relation of the unity, as well as outwardness and external relation of the unity. Multiplicity is a repetition of unities, or a sum of unities.

Things are also ordered by positing or affirmation (+) and negation (-), saying that a thing will be, or a thing will not be.

To what *degree* will consciousness enforce conditions? There can be a compulsion toward individuation, or a freedom that is a play-space where the individual asserts himself. Order is a compulsion of sorts, but it is possible to be an individual in a multitude of different ways, thus giving freedom.

Individuals carry consciousness and install principles in their own unique ways. Nordenholz calls this "a splintering of consciousness-gifted individuals." But all of these individuals are the result of the same principle. They share a mutual origin.

Individuation involves both compulsion and freedom. Paradoxically, a person enjoys freedom within the compulsion to individuate or become a unique individual. All individuals have a mutual or common compulsion toward individuation, and will represent principles in their own manner, thus insuring individuation.

The opposites of compulsion and freedom drive all activities of the world, make the world go 'round (Nordenholz' "tropy"). How a person plays out compulsion and freedom will say something about a person's *degree* of individuation.

# B

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