International
Viewpoints [Lyngby]

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). ◻

Contents

Another Look at Basics- #17

Basics

Connectedness and Matched Terminals

by Frank Gordon USA

In the previous *Another Look at Basics-#16* in *IVy* 35, "Connectedness and Havingness," we saw that under the Reality Scale,[1] Hubbard related Connectedness[2] to Havingness,[3] and narrowed its meaning to: "the basic process on association of theta with mest." He then, as was his practice, applied this concept of Connectedness directly by: "Get the idea of making (indicated object) connect with you" in order to make the pc more self-determined about connections, and improve his abiliy to run Havingness.

I didn't see, at first, how closely related Connectedness was to Havingness until I realized that the idea of making something connect with me included getting the idea of owning, possessing, or having it.

Hubbard's Bulletins often have the flavour of laboratory notes; where he looks for something, finds it, formulates it to his satisfaction, and then moves briskly on. He did this with Connectedness, but brief as his mention of it was, there is an important basic embodied in "Get the idea of making that connect with you."

In order to resist, fight or struggle with something (i.e., have a game), I must first have it, and make it (or let it) connect with me. Also,

Connectedness can be expanded by: "Get the idea of making that (object, body, physical universe, etc.) connect with you." Further exploration reveals the reverse flow to "clearing, exteriorizing from, or getting rid of something." For example, running Connectedness revealed my own computation: "I've got to hold on to it, in order to work on getting rid of it." Fascinating.

Connectedness and matched terminals

Hubbard also wrote briefly about Matched Terminals, and we can look at these together with Connectedness to form a more general combined concept.[4] To do this, let's go back to May-June 1953, where Hubbard, again briefly, explored the phenomena of Matched Terminals.

Hubbard describes them by: "the way one does Matched Terminals is to have the preclear facing the preclear or his father facing his father (using mock-ups); in other words, two of each of anything, one facing the other. These two things will discharge one into the other. Thus running off the difficulty."[5]

I have not found an exact reference, but I believe the general principle is that flow or discharge occurs on the recognition of a similarity, and ceases on the recognition of a difference.

1   Given here again for your convenience. The Reality Scale: Postulate, Consideration (continuing postulate), Agreement (shared consideration), Terminals as solids or masses (proof of the consideration), Lines, then "No terminal, no line." He related this Scale to the CCHs. *Tech Vol* III, p.139.

2   Connectedness. Most generally, the quality or state of being connected. For how Hubbard applied this, see *Tech Vol* III, p.163, and "Connectedness and Havingness", *IVy* 35, p.3.

3   "the Havingness Scale .. consists of doingnesses with regard to mass. And they begin at the top with Create, go down at once into Contribute to, into Confront, into Have, into Waste, and on down into Substitute. That all belongs at Mass; these are all the things you do with mass." "On Havingness" IVy 34, p.3.

4   It may be that a higher concept, combining both Connectedness and Matched Terminals, will provide additional aligning power as per Logic 10: The value of a datum (note: or concept) is established by the amount of alignment (relationship — note: connectedness) it imparts to other data. Logic 10 has also been discussed in *IVy* 19, 21, and 22.

5   *Tech Dict* '72, p.243. Also *Scn 8-8008*, p.127, and see *Index, Tech Vol I*

Another advantage to using Matched Terminals is that they help free fixed attention from an Only One.[1] If we apply Matched Terminals to postulates, we can consider several different kinds of matches.

Shared postulates

Shared postulates (agreements) are duplicates. A says, "Life can be beautiful."[2] B replies, "But not when my mother-in-law is around." Then A says, "I didn't say life is ALWAYS beautiful, I said it CAN be." Finally B agrees, "OK, I'll go along with that; Life CAN be beautiful."

So communication can be viewed as the establishment of matched terminals (or shared postulates). The sender has the intention of getting the receiver to duplicate his idea. If the connection is successful, matched terminal phenomena results. Flow occurs and discharges on a similarity, so that the communication is self-clearing.

Opposing postulates

The simplest pair of opposing postulates is some variation of "You will!" - "I won't!" — "You will!" — "Make me!" with a resulting game requiring the development of strategies,[3] tactics, and tricks (including service facsimiles); along with the use of force and undue influence.[4]

In the case of opposing postulates, it is likely that the line between the terminals will massify into a formidable LINE-Biff!Pow!Bang!-RIDGE. In this case, Double Terminaling[5] might be appropriate, where the lines themselves (the mess they've made) are discharged against one another.

Complementary postulates

Here one postulate requires another to complete it.[6] A good example is a communication which requires both a sender and a receiver to be completed. A: "I want to say something." B: "I want to hear what you have to say."

Using complementary postulates with other processes

My first contact with a complementary postulate occurred while I was doing Tone 40 on an ashtray at a Congress. I was plowing in. Ron came up and told me, "Put the thought in that ashtray that it wants to be thanked." I did so, and laughed.[7]

Thus, Ron had me place what Dennis Stephens later called a pan-determined or complementary postulate.[8] This was helpful. I've also found it helpful when running havingness to pair up my postulate's "could have" with the chosen object's postulate of "could be had." This gives a nice flow.

1   See "The Only One and Logic 8," *IVy* 18, p.5. Logic 8 is: A datum can only be evaluated by a datum of comparable magnitude.

2   This saying was engrained into me by my oldest brother, Alfred. (See "The Science of Knowing How to Know According to Alfred," *IVy* 7, p.12.) The complete version was: "Have another cup of coffee. Have another piece of pie. Life can be beautiful. God bless America."

3   For a good overview of military strategy see the book *Strategy* by B.H. Lidell Hart, Praeger, 1967. Hart emphasizes the value of an indirect approach, and the frequent failures of direct assaults against a stronghold. (e.g., Pickett's charge and Stalingrad). He disagrees with Hubbard's dictum of "never defend, always attack". Hart favors a flexible elastic defense as often superior to direct attack.

4   Undue influence. Any improper or wrongful constraint, machination, or urgency of persuasion whereby the will of a person is overpowered and he is induced to do or forbear an act which he would not do or would do if left to act freely. Influence which deprives person influenced of free agency or destroys freedom of his will and renders it more the will of another than his own. *Black's Law Dict.* West Publishing 1979. (This is another view of an overwhelm).

5   Double Terminaling. When one has two opposing terminals (like a cop and a robber), he can mock up a cop facing a robber, and also a duplicate cop and robber parallel to this. This produces four terminals and two communication LINES. The LINES are more important than the terminals and will discharge one against the other. *Tech Dict* 72, p.122. Also *Scn 8-8008*, p.32.

6   Complementary. adj. Serving to fill out or complete. Mutually satisfying each other's lack.

7   "The Missing Biography," *IVy* 3, p.5.

8   See the TROM book review in *IVy* 31, p.30.

Other pairs may be workable: Such as "To confront" and "To be confonted"; and "To contribute to," and "To be contributed to."

Complementary exchanges

Man: "I need some oxygen." Tree: "Here is some." Tree: "I need some carbon dioxide." Man: "Here is some." This kind of mutual exchange is characteristic of many forms of symbiosis.[1]

Summary

Does considering Connectedness and Matched Terminals together help establish an additional alignment of the data of Scientology as per Logic 10? I think it does.   �‍◌
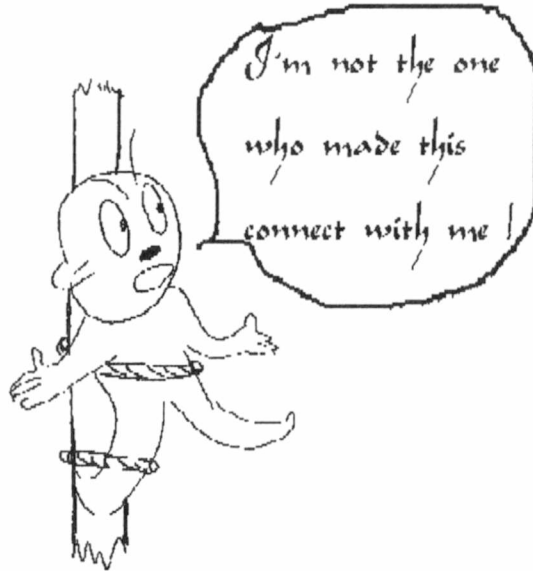
Nordenholz' *Scientologie*

With C.B Willis' last article in *IVy* 35, page 44, she has come to a rest point and does not wish to write further on the subject. The field is thus open (it was never closed!) for others or another to continue her work and summarise and comment on the rest of the book. *Ed.*

The newer subscriber

Especially to relatively new subscribers to *IVy*, I would draw attention to two things:

1. We have certain Internet facilities available. If you are on email write to me at ivy@post8.tele.dk
2. Earlier copies of *IVy* are available at greatly reduced rates. They have quite a value, as we tend to turn to new subjects as we go. Contact your distributor. *Ed.*

Internet addresses:

New Home Page Address:
http://home8.inet.tele.dk/ivy/
USA: IVy@TheUS.com
Austaliasia: rayman@adelaide.dialix.oz.au
Great Britian: 100340.1063@compuserve.com
Scandinavia / rest of world: ivy@post8.tele.dk

Classic Comments.

As you will see, Terry Scott has stopped writing his regular column, Classic Comments, being replaced by a new column "A World of *IVy*". Terry has been with us from the first issue of *IVy*, we thank him for his contributions, and look forward hopefully to a new series from him..   *Ed.*

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1   Symbiosis n. (fr. Gr. *symbiosis*, a living together) The living together in intimate association of two dissimilar organisms, where the association is advantageous to one or both. This could also be applied to especially intimate similar organisms.

Love & 2D[1]

By Todde Salén, Sweden

THE COLLECTED WORKS of LRH on the 2nd dynamic was put together into a book called *The Second Dynamic*. As usual Hubbard had a lot of valuable viewpoints and some (in my opinion) not so valuable viewpoints on the subject. The Cof$ also did issue an earlier pamphlet on marriage, where MSH wrote her *hat* up as Ron's 2D partner. Very few modern women would like to fall into the *hat* of being a MSH wife.

The book by LRH is (again my opinion) preferable to study if you want to survive in the modern world as a 2D partner. Some of the valuable points on Love and 2D that I have learned as I lived my life in a very stable 2D (so far has lasted 33 years!), first as a loyal SCNist and then as a Free Zoner turning towards Buddhism, are these:

When you look at Love you are studying a subject with many misUs and preconceived ideas, Service Facs etc., etc. In such a study as in all studies the first condition to learning is "to know that you do not know". Second you need a gradient of training. This is not always easy to arrange. Who is willing to put up with you as you are dramatising your false ideas? But suppose you find someone who loves you enough to allow you to do so, while he/she also is learning the game...

As you increase your mass on the subject of Love & 2D you can expand from the 2D out on the other dynamics from a much greater and more stable base, than if you are trying to do the same from a 1D platform only.

Love

The first thing you need to know about the 2nd dynamic is what *love* is. LRH pointed out that Love is not only one thing. Love can be defined in three different ways and it is important to know the difference, to avoid disasters in the 2D area.

1. The first and most written about Love is what you call true Love or Platonian Love. This Love is defined as "willingness to be close to another being". It is Affinity between thetans and is the A in the ARC triangle. Every SCNist should know that Affinity goes from Serenity of Beingness (tone 40^2) down through Action (tone 20) and further down the tone scale through Death (tone 0.0) and down into the sub-zero levels. So true love can be anywhere on the tone scale. It is however always expressed as willingness or unwillingness to be close to another being. When you speak of true love you are normally speaking of affinity above 20 on the tone-scale, where the willingness to be close to the other being is expressed as a willingness to co-exist with him/her or "share the same space & co-operate". This is the Love that Plato talked about. It is also what Aristotle called "True Friendship" and this kind of Affinity is of course not limited only to the 2nd dynamic.

2. The second kind of Love (or Affinity) is Body Love and now we are talking about Affinity between bodies. This type of Love has a lot to do with the second dynamic, both between the male and female and between parents and children. The body love between the male and female is at its peak during the sexual act and nature gives plenty of rewards in terms of pleasurable sensations, when a male and female are creating off-spring through sexual activities. It is a real art to learn how to please and satisfy your partner. As you learn to master this art you are learning some very basic facts of life and livingness. It is a gift from the Gods (yourself on the higher dynamics) to reward

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1   2D = second dynamic (see *Scientology 0-8* for other dynamics). Common (Scientology) abbreviation for a relationship between two people who also relate sexually (as in "I have a 2D with him") or the person one is involved with (as in "he is my 2D"). *Ed.*

2   see Emotional Tone Scale (*Scientology 0–8, Science of Survival* and other LRH books). *Ed.*

yourself with a good 2D. Your survival potential increases tremendously.

3. The third kind of Love is uncontrolled or reactive mind Love, which implies that your 1D gets the idea that you are in love with somebody else. However the somebody else you are projecting your love on is not (in PT) the same individual as the person you have a Love-picture of in your mind. As Reality does not obey your reactive mind, you get into problems. Sometimes it so happens that the person you are projecting your reactive Love on also projects his/her reactive Love on you. In such a case a 2D can develop between the 2 parties, but it will be filled with problems, disappointments and betrayal as both parties slowly learn that they "have been cheated".

Love-problem

Of course it can also happen that one side suffers from reactive Love, while the other truly loves the first person. In such a situation the outcome depends on how well the true love can handle the reactive love.

In Life the three different kinds of Love gets mixed together in all kinds of ways. You really need to be a trained Auditor to be able to differentiate between them and straighten such situations out, once the reactive mind gets in and messes the situation up.

The 2nd kind of Love (body Love) in it's most desirable form (sex) doesn't work well in the absence of true love (or true friendship). When there is a very strong desire in both parties for pure sex-Love it can of course work very well, but not for any longer period of time. Sex is far too small a game for a thetan to build a lasting relationship upon.

Importance of 2D

As a being expands his KRC out from his/her 1D the next area is the 2D. In this culture a 2D is usually between a man and a woman. However what the next step on the dynamic expansion (beyond the 1D) really is about is a relationship between 2 thetans. As you expand out of your 1D you need to get into a close relationship with at least one other being in a body. The 2D is an ideal such relationship to expand into, if you have both the first and the second kind of Love for each other and there is not too much of the 3rd kind of Love. The sex act is a symptom of strong first and second kind of Love without much 3rd kind of Love. Thus it is very true to say of such 2D that a good sex-life is a symptom of a good 2D.

However the game of having sex is only a small game, even if very wanted, in the 2D. Maintaining high ARC by being able to communicate through ARC-Xs etc. is a much bigger game. It is also the key to maintaining a good 2D and thus a good sex life.

If you do not have a 2D partner to expand out of the 1D-jail together with, you need to find somebody else who you can create a strong and lasting relationship with. In such a case you do not have sex as a magnet holding you together, so you need to create other games with plenty of rewards so you can maintain high ARC between you. It is hard to create such games, but of course it is possible. To live life, it is necessary to find some kind of activities together with other beings and be willing to adjust to other beings. Are you willing to give up your prejudices etc. only to have friendship and the first kind of love? Or do you need the reward from sex to do so?

These questions should answer how important the 2nd dynamic is to a human being, if he/she wants to expand out of his/her 1D-jail.   ◘
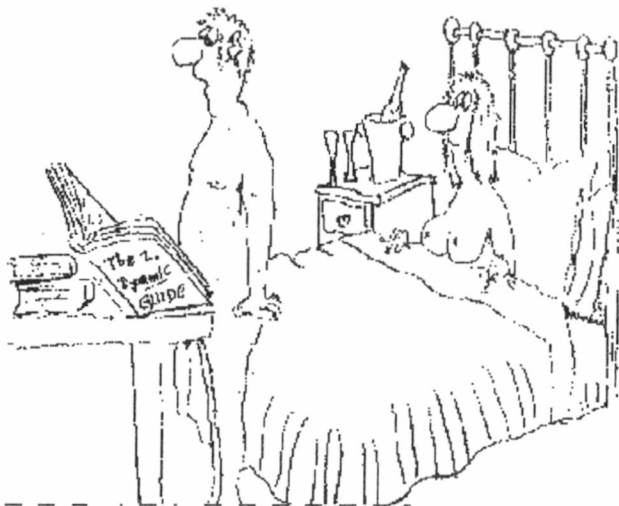
Readers Letters:

Is *IVy* Good or Bad?

Dear Anne[1]

Thank you for your note and the ensuing copies of *IVy*.

I am enclosing a subscription cheque for £18. I don't think I ever met you in the old Manchester org days, but I've met your husband (!).

We (ESO — ref. early *Reconnection* [early British "freeScientology" magazine] issues) like to have reference copies of *IVy* for the priceless personal recollections of working with Ron and occasional other standard-type tech articles. I would validate Otto Roos and Ray Kemp particularly. It follows that the squirrelling and dispersing into nowhere stuff allowed by the liberal editorial policy are identified as a liability. Under no circumstances would we show *IVy* to a member of the public.

The track of 'what has happened' since those heady early days of Independents, is nothing if not fascinating. And although *IVy* is doing something, there is no summation, bringing things up to PT from an In-Ethics point of view.

The Church then and the Church now, of course, just dismiss it all as squirrelling. Not true. But you look at what became of Robin Scott, and you note even David Mayo making statements of the order of "I now doubt if it's even possible to get to OT...", and the Church seems to be right.

It's a matter of exact correct list indication, to a degree of accuracy not easy, given swirling clouds of confusion.

Those 'boots of responsibility' passed to the Independents, quite rightly, in the early '80's, and to some extent this remains the case... but the frankly unexpected recovery in the Church of the last ten years or so, means that to some degree it has passed back. You may not know how true this is, but in my experience the current Church stats are very very high. Awesomely so. It doesn't excuse the now historic outrages such as mentioned in David Mayos' debrief of exactly what happened to him, but present time In-Ethics and high stats are an irresistible fact.

Bearing this in mind, (and the historic detail that it was Martin Boyce and I who went to Saint Hill and stuck the Independents SP Declare of David Miscavige on the notice board), I have been saying for some time now that I lift that declare.

Excuse me for rambling on (by the way, do publish this if you wish).

yours sincerely,

Stephen Harding, England.

From another letter received about the same time we give this excerpt. "Thank you for a copy of *IVy*. From a quick perusal and remembering some of the earlier copies I saw at the London meeting, it seems to me that there was a basic presumption that what Hubbard wrote was all correct. So, any input which disputed this would be viewed as Heresy by the faithful who already subscribe to the magazine."

I hope our readers are aware of the fact that there is no censorship in the IVy editorial office. And editing is limited to helping to increase the communication, and eliminating impoliteness (rarely needed). Articles should be connected with Scientology principles, which would, of course, include things based on those principles. We have also a preference for publishing articles which are positive, the information in which at least some of our readers can use in daily life. Nothing necessarily represents "IVy's view". So let your friends know: IVy is a free-from-editorial-bias magazine. We are neither out to Hubbardize them, or squirrellise them. But... maybe people see what they want to see... Ed.

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1   Anne Donaldson, *IVy* distribution for Great Britain.

Original OT 8

By Gregory Peck, Scotland

Introduction

In 1968 LRH was doing research into a level he, at that time, was calling OT8. According to Otto Roos, the then most senior Tech person next to Ron, a R/D was produced and trialed but was shelved due to it causing severe body somatics. It was many years later that NOTs was developed to provide a remedy for OTs with somatics and so open the way for the release of OT8.

Since 1968, it seems there have been several actions compiled and purporting to be OT8. Each has been distinctly different from the last and the authorship of these actions is uncertain. To date no verifiably original OT8 has been liberated from the establishment (except for a single HCOB from 1969) and what we know of the techniques current and past is based on second hand information.

What follows are my thoughts on what passed as the original OT8 circa 1969, based on all available data and a few hunches.

References

In tape 6108C03 SHSpec-33 Creation and Goals, LRH mentions that the question of "Why does a thetan mock up bad pictures?" is one of the oldest in Dianetics and Scientology.

In the OT3 materials, LRH mentions that Inc 1 was able to impinge on a thetan because he initially protested at being in the exact spot to be implanted. By running out the protest or forced flow, one is able to better blow the incident.

In 1968, in a bulletin called "Drugs and Insanity – Non-Compliance And Alter-Is" Ron gave a further datum "When threatened with unmocking, a thetan mocks up obsessively". He also mentions that OT8 deals with "Energy Creation".

In 1969 LRH released a bulletin titled "Why Thetans Mock Up". In it he gives examples to illustrate the point that a "Thetan never totally gives up."

There is further data in C/S series 37R that a thetan will resist a flow which has gone on too long in one direction and so mock up mass by resisting the flow.

In 1972 on Xdn Lecture #4, LRH indicates he has made a breakthrough on the subject of thetans mocking up bad pictures and describes it in terms of a thetan trying to heal self through double-terminaling.

In NOTs Series 5 "Misconceptions", it is mentioned that it takes two viewpoints or opposing thetans to create a somatic. A singular viewpoint alone cannot create a somatic.

There are other case indicators. For example, it is well known that an OT can raise the TA on an E-Meter by simply pushing against MEST.

A Theory

From all the above references, a pattern of research begins to emerge.

In my opinion, the major outpoint which leads to a thetan doing self in through mockups is the thetan's desire to *resist*.

A thetan in resisting tends to do so overtly and in losing then tries to do so covertly through mockups and then further goes downscale by feeling motivated to dramatise the valence of the winner (Ev Purps), or if still resisting to the end, will sink into unconsciousness in an effort to be unreachable.

While ever a thetan is resisting, he is vulnerable because he will create a ridge which can then trap unwanted AESPs and impinge back on elf.

OT8 then is, I believe, the resolution of this tendency to resist and mock up energy which makes a thetan vulnerable.

Why resist

A thetan in the MEST universe is a static which is assuming a beingness in time and space to further a games condition.

That games condition must be founded on a goal and the beingness or form necessary to the furtherance of the goal must survive in order to win.

Over time the thetan identifies with the form to the point where one believes that if the form should perish then so would the thetan. At this point the thetan begins to resist.

If the form is damaged he will double terminal in order to as-is the damage.

If the form is being pushed out of the desired space he will mock up that space covertly on a sub-conscious level.

If the form is pushed in a given direction to the point where the thetan feels that the flow is not furthering the original goal, he will resist that flow and create a ridge.

If the goal is thwarted then he will seek to destroy the opponent and become subject to the O/W mechanism or he will seek to be "right" through adopting the goal of his opponent. In the meantime he creates BPC on the failure to achieve his original goal.

One gets hung up in these persisting energy masses and their persistence gives one the illusion of persistence or TIME. By running out the ARCX created at the moment of protest or resistance, one can blow the later created mass which is attached to this initial ridge. When that blows, then so does its apparency of time.

Thus the destruction of these "Timeless masses" can lead to a condition of no attention on past and full attention on future. For further data one should read the bulletin "The Time Track And Engram Running By Chains — Handling The Time Track" and in particular the "State of Case Scale".

A solution

Any ideas?   ◻

January 1998 *Free Spirit Journal*

by Antony A Phillips, Denmark

The *Free Spirit Journal* recently hit our editorial desk, and it's an exciting issue.

My first impression was that it concerned itself much more with what I would regard as mainstream Scientology than it usually does, though preferring to use the word clearing to the word Scientology.

There is an article by Ingo Swann, concerning remote viewing. Actually this article is a excerpt from his coming book *Remote Viewing — the Real story! Insider Tales of America's Superpsychic Spies.* Scientologists who were around the church in the 70's will remember the name Ingo Swann.

Hank Levin (FSJ's editor) writes an article "The 4 Flows". Flemming Funch has an article on "Fixed Ideas" and another on "Embedded Commands" (under certain circumstances a person will respond to sub-sections of spoken sentences as commands, and will execute them without consciously realizing it). Peter Reese on Mud Hut Clearing (Clearing is not dependent upon a specific technology, but rather on whether the goal of clearing, increased awareness and rehabilitation of the power of choice, gets accomplished). Peter also has an article entitled "A New Look at Duplication", which is interesting both from the practitioners and the clients point of view — can help when the client feels his memory is invalidated. Bob Ross has an article (with commands) called "The Logical Procedure Run-down". Jim Marshal has an article entitled "How to Process an Irate Person".

"In Jail" by Alan Walter, "Maybe Hitler Served us Well" by John Raffenello, and article on Reiki, more data on Lawrence West (we have an obituary on page 45), some legal news, an Editors corner, four letters.....

And much more — I have run out of the space I needed to fill in here, and *Free Spirit Journal* now comes out twice a year with double size issues, in this case 80 large pages.

See advert on page 22.   ◻

Before KSW — 2

Fun and Play With Ron in the 50's

By Phil Spickler, USA.

HAVING COMPLETED the Hubbard Certified Auditor's Course in early March of 1957, and also been ordained a Minister of the Church, which caused my poor Jewish mama no end of pain that her boychik, instead of becoming a rabbi, was now a Minister of some off-beat Church run by a crazy science-fiction writer located in Washington, D.C. (Alas, children can cause their parents pain) — anyhow, my next ambition was to go to work for L. Ron Hubbard as a Staff Auditor in the Hubbard Guidance Center.

But this was not to be. Getting on staff in those days was not a very easy thing to do; you had to show yourself very capable in some way to even be considered for a staff position. At that time, there were very few kids, if any, on staff, and I was considered sort of a baby, at age 26, when many of the staff, including Ron, were in their late 30's and 40's and more or less looked like human beings rather than the dropouts from the freshman class at the University of Hard Knocks. I sought to remedy this matter, and, after the July Congress in the summer of 1957, by selling my car and anything else of any value, was able to raise enough money to partake of the 18th Advanced Clinical Course, or as we liked to refer to it in those days, the 18th ACC.

18th ACC

ACCs were somewhat experimental courses; they ran for 6 weeks, from morning to evening, five or six days a week. If you successfully completed such a course, and fulfilled other requirements, such as three complete case histories using the techniques of the course to produce outstanding case gain, and you fulfilled other requirements as to activity and character and dissemination, you could be awarded the coveted certificate Doctor of Scientology, or DScn. This course indeed became my gateway to getting on staff, and also on a daily basis gave me a wonderful opportunity to see Ron in action, to attend daily lectures and be in close association with a lot of professional Scientologists from all over the country and even from abroad who were not only nifty people, but were indeed quite skillful in the use of the tools.

This course was the major introduction of things like the CCHs, and every process and procedure in Scientology at that time was given a CCH designation, all the way up to and including Route 1, which as you may remember from the book *Creation of Human Ability* consisted of the full rehabilitation of the being as an Operating Thetan, or OT, and commenced with those famous words, "Be three feet back of your head," which caused some folks to try to do just that, literally, even if they were somewhat perplexed by the notion of becoming three bare feet (or encased in shoes) somewhere behind their heads. If that occurred they were usually, and quickly, shifted to the lighter gradients of Route 2.

On staff

At the conclusion of the course, which had turned into quite an ordeal, I was found to be fit for staff and commenced to work as an auditor. In those days, an auditor was expected to work 5 hours a day at auditing and would give the pc 2 1/2 hours in the morning and then after a relaxed lunch hour 2 1/2 hours in the afternoon. And after ending auditing and taking a break, for the rest of the afternoon staff auditors wrote letters and mainly engaged in taking it easy until the daily auditors' conference, which was usually presided over by Ron, in his office, or by L. Ron Hubbard, Jr., or by Mary Sue Hubbard, if Ron happened to be off either to some other place in the country or overseas, giving courses or congresses.

The auditors' conferences were quite thrilling, since Ron would often hold forth on his own insights and the possibilities of what one might do to help expand the consciousness of others. Each auditor in turn would be questioned by Ron as to what they had done that day, and then after some discussion there would be agreement as to what would be done with that pc the next day.

I ended up getting a young chap around 12 years old for 2 or 3 weeks of auditing, who absolutely did not wish to be there. But his loving parent, who had come for auditing and courses, insisted that this young chap get auditing, since he'd already

run away once, built a raft, and was merrily floating down the Potomac River when various authorities ended his journey and returned him home. Anyhow, I was doing a rather terrible job with him, and one day in sheer desperation I accosted Ron in the back yard of the Church, just as he was leaving to have lunch at his favorite restaurant, and desperately asked him to tell me what to do.

He took mercy on me and ripped off a whole procedure that I was to run on this young man, and at the end of his communication he asked me if I'd gotten it. And fool that I was, I said, "Sure!" Well, that afternoon I ran a very badly altered mishmash of things on this young man, and although it didn't go too badly, it hardly resembled anything that Ron had said for me to do, and my stomach was knotted into little rocks as the afternoon auditors' conference approached. Well, when my turn came to tell what I had done, after a short time Ron was looking at me as though to say "You're in big trouble, kiddo."

I heard him say something as an aside to his communicator about duplication, as my heart went into my shoes. Well sure enough, when I reached the communication center somewhat later in the afternoon, in my In-basket was a note from the founder of Dianetics and Scientology telling me that I was off staff pending the receipt of 25 hours of Opening Procedure by Duplication, which also went by such names as Dirty Thirty, Book & Bottle, or just plain Op Pro by Dup. I dried my tears, and in the next week or two accomplished the needed hours of this procedure, which turned out to be just the thing, and I've never looked at another book or bottle without happy remembrances of that process and the amazing old-timer who delivered it to me.

DCI

I did pretty well after that as a staff auditor until my next great challenge some months later occurred, and I did a pretty miserable job on a 3-week intensive on an old-timer who had come there to attain OT-hood. I missed the mark by several light years, and this time when I reached the Comm Center and looked in my In-basket there was a note from Ron saying, "Your auditing could improve enormously". This from the founder of Dianetics and Scientology came as quite a blow to my universe. I was summarily transferred from the HGC to take over

the Distribution Center Incorporated, which was the seed that would later grow into the Publications Organization.

In those days it included everything from getting all of the organization's mail out each day, to handling all the orders for books and tapes, and the many things that surround printing and distribution. I found the job to be in a worse mess than I was, and so it gave me a chance to put the place really in order, to the point where I started getting quite a bit of admiration and commendation from Ron and others in the organization; so that when the Executive Hat of Director of Administration for the whole Church went empty one day, I suddenly found myself occupying said post. Which brings me to an anecdote which I think you will find interesting, and shortly thereafter to the end of this chapter.

The raid

A few points of history, namely: in 1957 several nations of the world were engaging in the atmospheric testing of fairly large nuclear and thermonuclear devices. The resultant fallout had become so bad worldwide that large batches of milk in our dairy states were having to be dumped because of high concentrations of strontium 90. It was a fairly scary period, and it looked like a thermonuclear showdown was not too far off. In the middle of all these charming circumstances, Ron had written a book called All About Radiation, and had also determined that certain forms of auditing plus the use of a vitamin formula that he had designed and named Dianizine, which held large quantities of a B-vitamin called nicotinic acid or niacinamide, would in concert make it possible to run out the effects of ever-increasing radiation. Toward this end, most all of the people on staff and our students were taking Dianizine, as well as engaging in auditing that led up to Spotting Spots in Space, which was considered a sure way to eliminate that invisible fallout. The nicotinic acid in Dianizine produced a characteristic flush that someone who had just been irradiated might have, the difference being that the flush went away.

Meantime, various groups, such as our loyal Food and Drug Administration, the American Medical Association, and the Atomic Energy Commission, decided that Mr. Hubbard had overstepped his bounds once again, and needed to be slapped very heavily on the wrist for making statements that

promised an alleviation for past, present, and future radiation poisoning, and that were also highly critical of the continued atmospheric testing of large thermonuclear devices.

One fine day in either late 1957 or early '58 — my memory fails me at this point — (I need to get my dating drill rehabbed) — I suddenly heard quite a racket within the Church's confines, and discovered that the Food and Drug Administration, in concert with a fairly large number of U.S. Marshals, was in the process of raiding the Founding Church of Scientology of Washington, D.C., armed with all kinds of warrants to confiscate all the books entitled *All About Radiation*, and to confiscate the dangerous vitamin formula called Dianizine, as well as to arrest L. Ron Hubbard. (I think the charge was practicing nuclear medicine without a proper license.) The scientists out in Bethesda were really pissed off that Ron had been claiming to do something about radiation poisoning, which at that time and possibly in present time there was little or nothing anyone could do about anyone who had received a fairly large dose of any of those very body-harmful rays, such as gamma, etc.

Ron's appearance

To continue the tale: since L. Ron Hubbard was not on the premises at this time, I soon found myself in my own office virtually imprisoned by several large marshals, and one or more FDA Inspectors, who were making very threatening noises in my direction, since at that very moment I was the Acting Administrative Head of the Church. They were saying things like, "Let's take him down to City Jail and book him for obstructing justice," since I adamantly refused (mostly out of ignorance) to divulge the whereabouts of L. Ron Hubbard. At this point I needed a large adult-size diaper, and in the midst of this overwhelming confrontation, the door to my office opened, and here's where things became really amazing.

Who should stick his head in the door of my office but L. Ron Hubbard, bigger than life. On his left arm he had strapped a large press camera with flash attachments of the kind that were used in 1957 — a really big affair. He pointed this camera at all the different people in my office with the exception of me. At this point, time seemed to stand still, and the three or four men in my office became temporarily motionless. Ron said to

me, in his most melodic voice, "How's it going, Phil?" Even though my heart was in my mouth, I managed to croak, with a false sense of certainty, these words "OK, Ron!" He said, "All right, take care of everything, and I'll see you later," and he closed the door to the room and continued to wander around inside the Church. Time in my office continued; the marshals and the FDA inspector started to move and to speak again; they mumbled a few things like, "That's all we can do here for today." Not one of them asked, "Who was that who just entered the office?" and shortly thereafter, having collected their books and vitamin tablets, they departed the Church. I bear creditable witness to this amazing event. It seemed as though when Ron pointed the large press camera at them, something got keyed in for them that left them unable to act or move for some period of time. Here was the very chap that they were attempting to arrest, who was wandering around in the church, literally under their noses and the noses of many other marshals and inspectors from the FDA.

The final outcome of this event was the book *All About Radiation* remained confiscated (but we had many other copies that they didn't get their hands on), and the vitamin tablets were charged in District Court with failing to meet the full potency on their labels, and they were summarily destroyed -- end of event. We of course had lots more of the vitamins that they never saw to confiscate, plus the formula could easily be purchased at any vitamin store in its individual components.

In closing I should like to say that although at the end of his life Ron certainly didn't seem to be the neat fun-loving character I knew in the 50's, and although he left a legacy of horribly mean-spirited little idiots to run his church, and although he wrote and said a number of things that certainly contradicted the best we knew of Dianetics and Scientology, I should still like to point out that this would have been quite a meager lifetime, at least for me, if L. Ron Hubbard or someone like him had never existed — I think things would have been damn dull, and even stupider than they already were, and I would also have failed to meet all the good buddies who kept popping up over the years.

So all is forgiven, and heuristically speaking, let's hope the fun continues.   ▢

The History of Handling By-passed Charge Technology[1]

By Alan Walter, USA

Handling By-Passed Charge has developed from the early days into a very rigid structure. But it has a long history of development.

As long as there has been processing, there has been By-Passed Charge stirred up or caused by the processing.

Prior to May 1963 there was very little published data about by-passed charge. Yet most of the great old-time processors knew how to handle it.

Processors such as Jack Horner, Ray and Pam Kemp, Peter Green, Louis Jordan, Wing and Smokey Angel, Elizabeth and Peter Williams, Bob Thomas, Leon Steinberg, Stanley Richards, Dennis Stephens, Dick and Jan Halpern, David and Merril Mayo, Yvonne Gilham, Jane Kember, Ava and Charles Berner, Irene and Tony Dunleavy.

Each of these processors were masters of processing the client in front of them. They knew their Axioms down cold.

Basics

The simple fact is each of these master processors knew and owned these two data.

"In the presence of truth, charge and mass dissipates."

"In the presence of lies charge builds up, slowly compacting until it becomes a mass."

To process a client 200 or 300 hours on a process required that the truth be constantly found, otherwise the process would build up charge and mass that would overwhelm the client, burying her/him in bypassed charge and mass. This is what happens when you run a false life program. The charge and mass builds up and forces you out of position.

You must realize this style of processing was in use long before Ethics, Correction lists, Good and Bad Indicators, and F/N's.

The indicator that all these old timers used was the Tone Scale. The basic target for their clients was to raise their tone level. This spanned the years from 1950 to 1965.

Violation

The introduction of Ethics as a way to handle cases with heavy By-Passed Charge, was a gross violation of the use of indicators and truth. The tone scale as an indicator was abandoned. Only the squirrels and SP's use this Tech. now!

Information in those days was mainly word of mouth. We shared what worked, we collaborated amongst one another to pass on any tech breakthroughs or successful ac-

tions. (It was a pre-labelling era.) Ron was usually informed of any successful actions. He would almost always acknowledge the source of the contributions. These acknowledgements have been omitted from the bulletins over the years.

The development of By-Passed Charge Handling was a huge breakthrough, it had its heydays in 1965-66. Ethics hits gradually made it very dangerous to practice. A few bold people would use it anyway, but they were too noticeable and became Ethics bait.

The masters of By-Passed Charge Handling became the leaders of Scio. Each, in time became targets and were removed, destroyed or nullified.

Masterful By-Passed Charge handling requires that the masterful By-Passed Charge handler appears to violate the processors Code.

The sequence of By-Passed Charge Handling is:

Observe
Notice the non-optimum condition or indicators
Name it
Search
Find the area of charge
Signify it to the client
Verify that it is the correct signified indication by observing the upscaling of indicators.

Evaluate & Invalidate
The masterful By-Passed Charge handler must be willing to **evaluate** to the client what they observed. (If the evaluation is a correct indication, then it really is not an evaluation. The improvement in the clients indicators lets you know how correct you are.)

The masterful By-Passed Charge handler must be willing to **invalidate** what the client believes to be true. (Again, if the invalidation is a correct indication, then it really is not an invalidation. The improvement in the clients indicators lets you know how correct you are.)

The masterful By-Passed Charge handler must be willing to admit immediately to the client what they observed is incorrect if the client's indicators decline.

The masterful By-Passed Charge handler must have no hidden agendas towards the client.

The masterful By-Passed Charge handler must not engage in enforcing his/her realities on the client. The masterful By-Passed Charge handler and the client must realize that it is a search-and-seek action, and that only finding the correct item or indication, will alleviate the By-Passed Charge and mass. This may be 1 or 2 indications or it maybe thousands before the correct item or indication is found.

The masterful By-Passed Charge handler must be willing to process through the noise, misdirectors and make guilties of the client, for when the correct item or indication is found, these angry, enraged client distractions magically disappear.

The masterful By-Passed Charge handler must be able to maintain a much greater position outside of the clients psychic box. In other words maintain the bigger concept.

Switching roles
The masterful By-Passed Charge handler must be able to switch back to being a processor when the client begins to cognite on the By-Passed Charge, it is usually best to just let the client undo the By-Passed Charge themselves. Then check if anything else is left unflat. A few successful actions and allowing the client to finish off spotting the rest of the By-Passed Charge can give the client an enormous boost in being at cause over their case.

You must understand this: By-Passed Charge Handling Tech has been made to be very dangerous for processors. There is also a lot of By- Passed Charge and invalidation on the subject. This Tech does not do well in a dangerous environment. It takes a safe environment to gain the confidence of processors to originate correct items and indications of charge.

Yet this is the Tech that will recover your dreams, goals, visions and plans for the future. Too much By-Passed Charge and the charge begins to compact and become mass, which collapses your universe, the collapsed universe crushes your operating space, thus you are forced out of position, this inhibits your ability to flow power to your 3-dimensional holographic dreams, goals and visions and they get starved of space, time, energy and resources.   ○

Disconnection (2)

By James Moore, England

AFTER SEEING MY last article on this subject in print (*IVy* 35, p. 22) I began to feel that I had not gone far enough. There was the small point that while one of the Scn. conditions recommended *not* disconnecting, none recommended disconnecting, so perhaps there is something wrong with the church's idea of disconnecting from so-called SP's. Maybe the necessity for it really indicates some sort of weakness in oneself.

Groups disconnecting

What level of the Tone Scale is disconnection?

I imagine one could find it at various levels, notably apathy and boredom. Some levels below two (on the tone scale) give rather an undesirable connection. I suppose Britain, before the second world war, manifested an attempt at disconection from a group one really could not disconnect from, our near neighbour, Germany. Britain made attempts to disconnect from a group whose covert aim seemed to be to connect in a very dominating manner (conquering). While it might be difficult to see what the "best" action would have been, disconnection was definitely not a good idea.

Perhaps there are circumstances where disconnection works. If the antelope can run faster than the lion, then disconnection, by fleeing, would probably be the "best" solution. But then lion and antelope, in natural state do not live "connected". So perhaps the law should be do not disconnect from areas where a comfortable connection has occurred.

2D

Certain religions have or have had rules about not disconnecting after a marriage has taken place. Results sometimes good, some times not so good. In recent times the marriage connection has become less irrevocable. Over a few decades we have come to accept as normal single-parent families, and families where the children don't have *both* marriage partners as natural parents. And I think we have come to see that if a marriage with children does end, then by far the wisest thing from the children's point of view is that the parents do not disconnect. While the marriage is ended, it is wise to keep communication "in" and high. And certainly in those areas of the world where I am a little familiar, the tendency is going that way. Towards not disconnecting, but remaining connected in a different way.

It is perhaps worth mentioning that not disconnecting does not imply not changing. The live relationship is always changing, though it will have some underlying basic stable data. To remain alive the relationship must change. If a marriage is ended, the "don't disconnect" rule should apply, and changes need to be made to maintain the connection in the new circumstances. This can apply when there are no children involved. Better to have too many friends than too few.

Covert hostility

Looking at the present day affairs with Irak, one is led to speculate on the advisability of disconnecting from a covertly hostile group or individual. Perhaps it is here, more than anywhere else, one has to be very much in present time, and handle individually, rather than following set rules.

It reminds me of something I heard that Ron said. When asked why he permitted a certain person to be at Saint Hill, he replied that he would rather have that person where he could keep an eye on him. Remain connected.

On the other side of the coin I have come across several people who were deeply (and unnecessarily) wounded by the former scientology practice of writing disconnection letters. Quite unnecessary. In those circumstances it is probably better to discreetly lower communication frequency, instead of an abrupt break. Circumstances change frequently, and you never know when it might be great fun to have that person as a close connection again.

Discourage disconnection.   �‎▢

Cat Session

By Ulrich, Germany

Just did a session on my new tomcat. I call him "Bernstein" because of his amber eyes. ("Bernstein" is a German word meaning amber.) He is a Maine Coone and two years old. He was given to me by the previous owner who couldn't handle him, touch him, or do anything with him. He was ok with his cat-mates, but not with the man.

The cat was extremely confused in this new place (mine), sat still in one spot all day as if in horror, allowed himself to be touched but remained as if paralysed by panic, and shat (defecated) in the wrong places. When he looked at me it was as if he didn't see me at all.

I took him in session by assuming his viewpoint (beingness) until I had a commline and a good read on the meter. Then I flew the ruds, and got a read on overt. Found an entity on him of a guy who had burnt cats on a pyre by the hundreds sometime in the Middle Ages, to drive the evil spirits out of the village (a practice I didn't know about prior to this session but which was confirmed by a friend who is a Middle Ages specialist). Then a different entity, of a guy who had engaged in vivisection and animal experiments in a laboratory early this century.

I handled both entities until they went up in smoke and F/Nd on the meter.

Results

They obviously got in the way whenever the cat was around people. People acted as a restimulator to these entities. During the 20-minute session the cat sat on a bookshelf not far from me, where he had fled two hours earlier because someone had walked through the room. During the session he started relaxing and cleaning himself. After the session I could walk up to him and cuddle him, which he received with a big dynamo purr. First time!

Within the following two hours his behaviour changed. He became friendly, curious and playful, and loved being stroked — the way I know cats. (He's kept improving consistently over the following days.)

A couple of days later I gave another session to Bernstein as he seemed sort of daydreaming most of the time, like not fully awake and sparkling.

It occurred to me that the previous owner had said that he had drugged the cat to take him to the vet and to the cat shows (he's a pedigree — you gotta say Sir and bow three times before addressing him). So I checked for "drugs?" and found he had 23 engrams in restimulation. 8 his own from this life, 15 keyed in through the 8. The keyed-in ones are from the general GE Data Pool. The earliest one this life was when he was taken to the cat show at the age of 8 month, after an injection. Clear visio of the show ground, the judges, and the trouble Bernstein had keeping himself standing on his feet.

The earliest of the keyed-in engrams was an animal transport from some other planet to Earth, some time after Inc.2, when they brought a whole load of animals down to re-biologize the planet. The animals were kept in a state of "enforced hibernation" through drugs and low temperature.

With those two key engrams dissolved the remaining ones just blew by themselves. Cat rather brilliantly awake ever since. His messages are very crisp and clear and in PT now.   ◻

Your tail is floating......

Kim '98

From Here to Eternity?

By Sandra Morris, England

In the book *Scn: A New Slant on Life*, Hubbard gives some rules for playing the Game of Life in the MEST universe:

> "One could say ... that life is a game and the ability to play a game consists of tolerance for freedom, and barriers, an insight into purposes and the power of choice over participation... There are only two factors above these ... the first is the ability to create and its negative, the ability to *un*create, and the second is the ability to make a postulate (to consider, to say a thing and have it be true)."

We, as Thetans, enjoy playing games. But — why the persistent idea that MEST universe games are so important? The Game of the MEST Universe is but one game in a vast compendium of 'Things for a Thetan to Do', despite the various sub-plots within this one game. We keep going round and around, taking up different roles to dramatize — tinker, tailor, soldier, sailor, king or queen, saviour, harlot or nun. We know that history repeats itself, cycling round in sagas of war, conquest and slavery, or peace and artistic flowering, then back to some aberrated being's attempt at world domination. The cycles are long and sometimes we don't recall the first time around when we played a particular aspect of the game, but victor or victim, sinner or saint, we were there. We seem to have been convinced that we must continue playing this particular game, in this particular arena.

I love being in high, wild and lonely places.... the freedom and space I get on wind-swept hill-tops and storm-buffeted sea-shores ...... I could ride on the wind and race with the clouds! This feeling of exhilaration, however, is tempered by a keening sense of loss, since, in my present form I cannot fly, and my body is subject to the law of gravity. When the realization came that *I am* a spiritual being of great potential, whose natural activity is creativity itself and whose natural inclination is to be free, I wondered why

I had given up so great a freedom and creativity in order to play limiting, repetitious games, restricted by all the physical laws of MEST. Why *would* one stay confined in one room, playing endlessly repeating 'virtual reality' games, when by changing one's mind, one could open the door and go out.....?

Freedoms and Barriers

In *The Creation of Human Ability*, the dichotomy of the MEST game is described in this way:

> "Basically this universe is a game. The MEST universe pretends to be a universe of peace. In order to become a universe of peace, it is necessary to stop everything from fighting. In order to have a game, it is necessary to have opponents; if one has opponents, there must be fighting. This universe is organised to immobilize a thetan. So eager is a thetan to have a game that he will adopt to himself all manner of liabilities in order to have parity with his opponents. One cannot have a game with people who are inferior in strength or cleverness. Thus he reduces his own strength and cleverness in order to have a game ...

> "Although it is antipathetic to most pcs, you will discover by processing them that a game is no more or less than fighting an opposition" *(COHA*, p. 113, 115)

This seems a good example of how thetans diminish themselves in a downward spiral of deteriorating abilities for the sake of the game. Freedoms and barriers are two of the 'rules' of the game. However, freedom is a strange thing, difficult to describe. Freedom is something to be desired, but — freedom from what? and freedom to do, what? Even LRH had a little difficulty in defining this elusive thing called freedom. He had a pretty good shot at it, though...!

> "Freedom apparently is something that is very desirable. Indeed, freedom is seen to be the goal of a nation or a people. Similarly, if

we do not restore freedom, we cannot restore ability. The main trouble with Freedom is that it does not have an anatomy. Something that is free, is free ... it is simply free. Freedom has no quantity, and, by definition, it has no location in space or time. Thus we see the individual (spirit, soul) as potentially the freest thing there could be. Thus Man concentrates on Freedom. But if Freedom has no anatomy, then ..how is one going to attain to something which cannot be fully explained. If anyone talks about a 'road' to Freedom, he is talking about a linear line. This, then, must have boundaries. If there are boundaries, there is no Freedom.

"Minus-Freedom is entrapment. Freedom is the absence of barriers. Less Freedom is the presence of barriers. Entirely minus-Freedom would be the omnipresence of barriers. A barrier is matter or energy or time or space. The more matter, energy, time or space assumes command over the individual, the less freedom the individual has. This is best understood as entrapment." (*Scn: A New Slant on Life*, p. 106, 107, 109, 110)

He makes the point that our lives are so beset with the barriers and rules of the MEST universe that we have become fixated on barriers to the point where we can only see Freedom in terms of 'less barriers', or a balance of barriers and freedom, in order to have a good game. He gives the example of a country totally overrun by tigers, and how it would take a very great deal of argument to give the inhabitants even an inkling of what living in a tiger-free environment would be like.

"The understanding of Freedom, then, is slightly complex, as individuals who do not have it are not likely to understand it.

"Entrapment is the opposite of freedom. A person who is not free is trapped. He may be trapped by an idea, or matter, by energy, by space, time, or by all of them. ...The component parts of Freedom are ... Affinity, Reality and Communication, which summate into Understanding. Once Understanding is attained, Freedom is attained. For the individual who is thoroughly snarled in the mechanics of entrapment, it is necessary to restore him to sufficient communication to

permit his ascendance to a higher state of understanding. The individual does desire a greater freedom, once he has some inkling of it." (*Scn: A New Slant on Life*, p. 112, 113)

He also further clarified the question of 'freedom from': "Freedom *from* is alright only so long as there is a place to be free *to*. The endless desire for freedom 'from' is a perfect trap, as it indicates a fear of all things".

So it would appear that the desire for freedom to do more, or different things, to play a different game, is not a problem, so long as one is not running away or hiding out of fear or the inability to confront and handle barriers. There would not be a problem for an uptone thetan whose abilities, perceptions and creativity had been rehabilitated. We are in the body merely because we postulated it, and then, apparently postulated that we must keep on playing the game.

"Thetans have postulated a *condition* (of being 'in' the MEST universe), and then have postulated that they cannot escape from that condition". (Phoenix Tape 13).

I can only think that it seemed like a good idea at the time.....

Thetan qualities

Scientology Axiom 1 states that Life is basically a Static, which has no mass, no wavelength or location in space and time. This, however, does not mean that the Life Static is in some other place or state, but merely *that it is not definable in terms of the material universe*. The Static has the ability to postulate and perceive, "and has qualities", and these qualities are found at the top of the Chart of Attitudes. (LRH Phoenix Tape 13).

Scientology Axiom 2 states that the Static is capable of considerations, postulates and opinions — and has Qualities.

"*We have actually described a Thetan when we have gotten (Scientology) Axioms 1 and 2.* ...You cannot measure a thetan, but all things extend from it. Therefore it is not measurable or definable in terms of the MEST universe. You would not measure a dog by his biscuits; by the same token you would not measure the Static by the phenomena extending from it .... The thetan is the person."*(LRH Phoenix Tape 13)*

So, according to Hubbard, the Static is the thetan; the thetan is the person, which is oneself. The Static, then, is not a body of theta, but is each one of us individually.

In the section describing the "Separateness" Process, in *Creation of Human Ability,* Hubbard says:

> "This was the process which told me *that we are NOT natively sprung from one 'common body of theta'*... If you run Separateness, accentuating the difference in unity of a thetan from other thetans and things and spaces, he continues to gain in tone. If you run this process in reverse, how he is the same as, or is connected to, various items, he continues to dwindle in tone. By handling this latter process one can press a thetan down into the rock-bottom state of aberration. We have long known that differentiation was the keynote of sanity, and that identification was the basis of aberration. This fact is utilized in processing by running 'Separateness'. It can be concluded that the thetan is an individual, separate from every other thetan, and that he has never been part of any other thetan.

> "There are many 'phoney' incidents implanted on the track whereby an individual is made to feel that he is a result of an explosion having occurred to a larger body. He is also made to feel that he was at one time 'whole' and is now only a splinter of himself. *This is only an effort to reduce him.* He has always been himself, he will always be himself; down to a time when he is entirely identified with this universe, at which time he would no longer be himself, simply because he would no longer be conscious." (*COHA* p. 123)

Hubbard also makes it quite clear (in *Scn. 8-8008*) that we do *not* "share a portion of the infinite mind", and, most importantly, "Man exterior *is* the Static". (Phoenix Tape 14)

If one thinks in terms of the Dianetic Axioms only, i.e. the first four Dynamics, then Dianetic Axiom 2 would provide some explanation of the phenomenon of observable theta. However, in the Phoenix lecture tapes Hubbard indicated that his discoveries had moved on apace from these original Dianetic Axioms and that there

had been considerable changes, and the fewer, but advanced, scientology Axioms were "better, simpler and more workable." (Phoenix Tape 13). It appears that with further research, the discovery was made at that time of a further four Dynamics, and the discovery of The Thetan, as opposed to 'Theta'. At this point the Scientology Axioms transcended the original exploratory thinking of the Dianetic Axioms, and it became apparent that *Thetans* are the individual creative forces and originators (by agreement and co-operation) of the MEST universe, and it is the Thetans who are generating the life energy, or theta, on which it runs.

Control mechanisms

There is an idea which has frequently been put forward by gurus and 'wise men' of all persuasions throughout the ages, that the goal we should all be aiming for is to be 'at one' with the universe. However, if one really does know that one is a spiritual being, then our objective is *not* to become one with the non-sentient matter in whose creation we have participated. The life force with which living things in the universe are endowed is generated by the thetan, not the other way around. Hubbard was of the opinion that the ancient Eastern religions had a great deal of wisdom, and indeed, he acknowledges this in many of his books and lectures. However, he did warn that there was an inherent trap in some of these philosophies, since they were 90% wisdom and truth, but there was 10% which was a total reverse vector on the truth on some matters, and therein lay a trap. His comments on this were as follows:

> "One of the control mechanisms which has been used on thetans is that when they rise in potential, they are led to believe themselves 'at one' with the universe. THIS IS DISTINCTLY UNTRUE. They do NOT, as they rise upscale, merge with other individuals. They have the power of becoming anything they wish, whilst still retaining their own individuality. They are first and foremost themselves. There is evidently NO Nirvana. It is the feeling that one will merge and lose his own individuality that restrains the thetan from attempting to remedy his lot. His merging with the rest of the universe would be his becoming matter. This is the ultimate in cohesiveness and the ultimate in affinity (for MEST), and is at

the lowest point on the tone scale. One declines into 'brotherhood with the universe'. When he goes upscale he becomes MORE AND MORE AN INDIVIDUAL, capable of creating and maintaining his own universe. In this wise (leading people to believe they have no individuality above that of MEST) the MEST universe cut out all competitors". (*Scn. 8-8008* p. 26; PDC 6 p. 116) — (Hubbard's emphasis)

Since "you could say that this universe is the inevitable average of agreement" (LRH PDC 6), it would appear that mass agreement is an excellent control mechanism — "Everyone knows...

Thetan creativity

There also seems to be a prevalent idea that if we are not playing the MEST game, then the only alternative is idleness and boredom. I once read a story which painted a picture of a bored and lonely thetan sitting in melancholy contemplation for a few millennia, who could not apparently find anything else to do, and eventually rejoined the wheel of life in the MEST universe, presumably in order to have companionship, fun and occupation.

This sorry state could, of course, be true for a non-rehabilitated thetan whose creativity was turned off. It would not be the case for a Cleared ... Theta Clear, whose abilities, perceptions and creativity had been properly rehabilitated and who was properly educated in the knowledge of his own potential.

"You have to get a more interesting game before you end an old game. Now do you want to know why your pc stays around his body, and hangs around, and doesn't go anyplace? Two things happened. He hasn't found, one, that *his* mockups are more interesting than reality, laughingly called; and the other thing he hasn't found, is communication in the state which he is in, with others, and so he feels there couldn't possibly be any ARC, and he's liable to cut himself off completely. These things have to be rehabilitated...." "There is no goal vast enough to absorb your total capabilities, because your capabilities are so great that they make the goals". (PDC 40). "The individual has lost faith in creating, in Having. An individual who cannot create has to hold on to what he has". (*Scn: A New Slant on Life*)

It is therefore imperative that thetans regain their creativity and abilities.

"A thetan considers that some form or mass is necessary in order to have a game. He gets into the belief that he cannot create new masses, and here, whether he is exteriorized or in a body, we find him holding on hard to old facsimiles, old significances, old decisions, rather than taking on new decisions. The Remedy of Havingness directly addresses the problem of giving the thetan 'something to play with'. When he discovers he can have *new* masses, he will begin to let go of old masses ... the supplanting of these

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"* (Scn. 8-8008 p.20)

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LRH emphasized his point

"People have the idea.
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After all, there is some hop

by new energy masses, which do not have the postulate of cut-down Knowingness in them, of course makes the thetan brighter". (PAB 49, p. 92)

Creative Freedom is, then, our natural state; our awareness and creativity *is* the static, operating in a body, with cut-down Knowingness. Not having a body does not mean that one would be isolated, unable to play, unable to communicate or create. On the contrary, the higher toned a thetan is, the better he/she can communicate and have affinity with and for others. Reaching and Withdrawing is a very basic thetan activity (perhaps a little rusty whilst we are in the body) but it means that thetans cannot be isolated, unless they choose to be, once their full potential for Affinity and Communication is realised. Any thetan can communicate, co-operate and agree with any other(s) to create their own 'reality' for as long or as short a time as they desire.

Hubbard was able to envisage far, far greater possibilities for us above and beyond that of being well and happy human beings, playing successful earth-bound games. It is essential to address and process *the Thetan* and rehabilitate thetan awareness, perceptions, and the ability to create and uncreate at will, in order to find out what we are truly capable of.

Process the Thetan was Hubbard's emphatic and oft-repeated message. Since the Static, or Thetan, is the person, this seems very sensible to me. Until we get past the idea that all we are good for is to play MEST games (even if one excels at them), then we will not, of course, be able to conceive of any activity or existence, or fun, in a 'non-MEST' state of Beingness.

> "That he (the thetan) does deteriorate is manifest, but that he can, at any moment, return to an entirety of his ability is also factual". (*Fundamentals of Thought*).

The return to our natural state should, therefore, be anticipated joyfully, just as a deep-sea diver would feel on coming into fresh clean air and sunshine again, and delighting in the lightness and freedom of taking off his heavy and cumbersome diving suit!   ☐

Regular Columns

A World of *IVy*
By a Pelican, Antarctica

Unresolvable?

This is not you I am talking about — but you have met somebody like this, especially if you have ever been in contact with the official latter-day Scientology body.

The person has the strong belief s/he is on the right (if not the *only* right) path. The way of bliss and no frustrations. The land flowing with milk and honey. The philosophy that has an exact and fantastically workable solution to every conceivable situation or problem. You would expect the person to glow with self-assurance.

And yet something bugs him/her. Perhaps it is a long term something. What is going on here?

Two answers
Broadly speaking there can be two answers.

The person may be observing the situation or problem inaccurately. Certain that the situation is so-and-so, s/he blindly and strenuously persists in applying a handling (solution) which is inappropriate.

But it is the other explanation I want to look at.

This is an explanation which I think is extremely common amongst former (and present) members of the official Scientology body.

Not understanding
Very simply they are applying a handling that does not work, and it does not work because there is a misunderstood involved in it.

Certain bits of what a person understands as Scientology (thinks is Scientology) just do not work. Other parts can be grossly misunderstood.
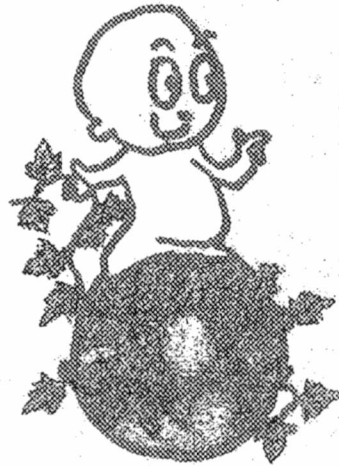
We like statistics (well some have grown to hate them), so here are some. (I believe that) 100% of those that leave the official Scn org have misunderstood part of what they think is Scientology. (I believe that) 100% of those who have left the official Scientology organisation are exhibiting some sort of behaviour pattern they have learned in the church, which is "wrong" to the degree that it impedes their survival, welfare, happiness (and that of others).

They are "infected"!!

Need to do a bit of thinking! ▢

This is the first of a new Regular Column. It is anonymous, and will be written by different people. In fact, you are invited to send the editor a contribution. It has to be short (to fit this page). Further the message should be simple, give ground for further thought. It should also be somewhat uplifting. The sort of thing a busy man, looking after four noisy children, can quickly look at when the post comes with IVy and get something uplifting and extroverting out of it. So send your contribution in. Can you do better than this? Do you have a message? Ed.

Regular Column

Kemp's Column
By Raymond Kemp, USA

Overt Acts — An Essay.

THE SUBJECT, and even the Scn. processing level of Overt Acts is often mis- or even non-understood, so here are a few thoughts and stable data on the subject.

An "Overt Act" has been defined in various ways, generally as a "bad" act, or a "harmful" act. The definition I prefer however, is **any act that is unwillingly received by another**. It makes no difference whether the act was intended or not. The old story of a boy scout seen helping an old lady across the street with her struggling because she did not want to cross the street, would be classified as an overt act.

However, to state "Well I didn't mean to" or "I didn't mean it that way", is an attempt to lessen the overt act by the perpetrator, and is just one of many thousands of justifiers that go along with the commission of an overt act.

It would seem that a thetan, or, if you wish, a Spiritual Entity, is basically good, and never wishes to harm anyone. However it is interesting to note that people are more familiar with overt acts, and more easily recognize them when they are on the receiving end! Which leads to an earlier description known as DEDs and DED-EX.

DEDs and DED-EX explained

A DED is a "DEserveD action", basically this is putting the justifier before the act by saying "He deserved to get that", and a DED-EX is the EXcuse for doing or even receiving an overt act.

This is typified by children "Well he hit me first"... "No I didn't, she pulled my hair"... "Only because you wouldn't give me your toy"... and so on.

Done to you?

One of the more insidious Overt Acts is often heard among Scns. It goes "Well you must have done something to pull that in"... "You probably have overts on that". This has been used in the CofS by incompetent Ethics Officers, trying to handle (???) a student's (even valid) complaint about an injustice.

The one thing that committing overt acts teaches you, is to *withdraw* from that area. You now know that that area is dangerous, because you did harm in that area as evidenced by the person's reaction to what you did. It doesn't matter that you *intended* no harm. You have learned by example that harm can be done, and so you withdraw from the area. Big Game hunters often eventually do their hunting with a camera instead of a gun.

It's a withhold

Put another way you *withhold*. Either you withhold the area from yourself, or you withhold yourself from that area ... the result is about the same, your ability to reach has been cut down.

Really, good and bad doesn't enter into it. People do not intentionally commit overt acts. They do have wrong solutions, and they have psychotic responses, but, *to them*, the action is a proper, and maybe the only, solution so far as that individual is concerned. A hungry man goes out into the woods and shoots a rabbit.. that is *good* for the man, but is *bad* for the rabbit.

Regular Column — Kemp's Column

One could, I suppose, get esoteric and say that rabbits exist so that they can aid the survival of man by being sacrificed, but that may very well be a good justification, and effort to lessen the overt.

I mention this because this actual situation is taught in the Navy Survival School, where we take people out into the wilderness and teach them to survive by trapping a rabbit, killing it and cooking it. The instructors teach the students to recognize that *killing* the rabbit is an overt act, and that they are to do it swiftly, recognizing that the rabbit is sacrificing his life for their survival.

Telling someone that they *need auditing*, is an overt act, unless the person has already decided that they *want* auditing. Alan Walter and I had a discussion on this overall subject, which he calls Abuse vs. Empowerment, and he has aligned the data to what he calls "Wanted wants", and "Unwanted wants", and within this framework, suggests that all people (Thetans) have basic and "Wanted wants", but they get from others "Unwanted wants". For instance they go to school to learn (a Wanted want), but the school gives them exams, homework, flunks, poor grades, being told they are stupid and so on (Unwanted wants). All of which serves only to make the recipient go off purpose, and reduce the individual's willingness to *reach* and *expand*.

Alan calls this action *abuse*, and rightly so. It is an excellent presentation, and additionally serves to give a greater understanding of the whole subject of overt acts, since overt acts are, within the definition, abusive acts, and *abuse* lessens the individuals *power*.

In general then an overt act is any action that reduces or limits another's power, without his prior agreement, and thus is unwillingly received.

Abuse to Empowerment Scale

Some time ago I developed a scale illustrating *abuse to empowerment*, which I recreate here — it should be studied as a guide only, not a step-by-step ladder.

ABUSE (resulting in compromise, and being a victim)

OVERTLY ENFORCING UNWANTED WANTS on another

COVERTLY ENFORCING UNWANTED WANTS on another

INTENTIONALLY GIVING UNWANTED WANTS to another

AUTHORITATIVE UNWANTED WANTS

SELLING UNWANTED WANTS AS WANTED to another

MISREPRESENTING UNWANTED WANTS AS WANTED

SUGGESTING UNWANTED WANTS

SUBSTITUTING WANTED FOR UNWANTED WANTS

DENYING WANTED WANTS by another

RIDICULING WANTED WANTS by another

INHIBITING WANTED WANTS by another

BELITTLING WANTED WANTS by another

ALTERING WANTED WANTS of another

NO HELP ON WANTED WANTS of another

****

EMPOWERMENT (results in Integrity, Responsibility and Expansion)

ACKNOWLEDGING another's WANTED WANTS

ENCOURAGING another's WANTED WANTS

HELPING TO MAKE KNOWN another's KNOWN WANTED WANTS

PROMOTING another's WANTED WANTS

REMOVING BARRIERS to another's WANTED WANTS

HELPING TO ATTAIN another's WANTED WANTS

EXPANDING REALITY of another's WANTED WANTS

EXPANDING ACHIEVEMENT of another's WANTED WANTS

Realize that the basic concept is "an unwanted act or effect received", (which is why it is unwillingly received — or even rejected), and when you align this into your early life, and realize how much abuse is being done daily, you can perhaps understand why, even with students, they limit their

Regular Column — Kemp's Column

understanding of overt acts, and the resulting denigration of their inherent power.

We can use many other words with their concepts in discussing this subject: blame, wants, needs, and so on. We can pontificate on "the need to take responsibility", which may be described as "the willingness to admit to one's own causation". What I am trying to do here is to give you a better understanding of the nature and the scope of overt wants. It is up to you what you do with that understanding.

As I once heard, from one of Pamela's relatives, "I am not *responsible* — I am just to *blame*".

The handling of the effect of overt acts on a being, is simple taking the major terminal, by meter reading or preferably by listening to the client, and scanning the incidents to unburden and erase. Running all flows of course leads you to the committing side, and you can use such prompts as "Have you ever done similar acts?" Properly unburdening this ball quickly increases a person's understanding of *both* sides, and restores integrity and responsibility.

This subject is a huge subject in its ramifications. Let us for a moment discuss the much-loved "Suppressive Act". (I say much loved because certain people seem to enjoy slinging this one around and even declaring others to be guilty of such things, and thus worthy of punishment.)

Suppressive acts

Is there a basic definition of a suppressive act that lies within the framework of overt acts, yet can be recognized as a sub-class? Yes, I believe so, and offer you this.

"A Suppressive Act is one that attacks, or degrades another's personal standard of ethics and integrity".

It is by definition an overt act, it causes one to compromise one's own integrity, and is certainly an unwanted action. As LRH said, "Ethics which has a punishment or penalty is not ethics, but a much lower order of things" (such as morals — my addition), "and is thus an overt act and is suppressive".

Food for thought — and chicken soup for the soul.   ▢

Pilot on Ron
by The Pilot,

Just as we go to press, the Pilot has come out with over 100K (Kilobytes — a computer term) of writing in the Internet News Group alt.clearing.technology. Here is an excerpt of a reply he gave to some one who asked about Ron. First a quotation from the question:

On 1 Feb. 98, "littleLRH" <littleLRH@rocketmail.com> asked on subject "4 the pilot: LRH, HOMO, OT8"

Dear Pilot, thanks for being with us and for the info you are giving us. I have a few questions to ask you: now we all know that the LRH shown today by CoS is not what he used to be; now LRH gave to RTC all the copyrights for his works, so how can he be not in agreement with their modus operandi?

He was less rather than more in the later years. The first thing I learned in studying the early tech was that the earlier you go, the more advanced and sane and sensible the materials become until you get back to 1952.

He was at his peak in 1952-3. My assumption is that he was in a keyed-out OT state at that time and the entire subject was just pouring out in one big blast of knowingness.

Regular Column

IVy on the Wall
By Christine Norstrand, USA

In Search of the Sacred

A focus on the sacredness in everyday life is not usually a part of our professional practice. Our sessions follow a set program of actions that we must accomplish on the bridge that never ends. Results are incremental but sometimes we are in such a hurry to get where we are going that we miss where we've been along the way. In a very real sense, we have escaped the tyranny of the past into the future.

In our last column (*IVy* 34, page 24), we made the point that objectives[1] have fallen on hard times. We see that this is true even though BOPs (basic objective processes) have been traditionally viewed as "reality" processes, processes that will pull a viewer out of her other-worldly significance and so make her more able to create effects and achieve her present goals. She becomes an ever better creator of futures, potential and actual.

Objectives help us in our passion to create futures. Why then, knowing this, are objectives considered to fall somewhere on the boring-to-torturous scale? Is our daily life so unconfrontable and meaninglessly repetitious? Can we bear no more repetition for even a short period of time?

In creating futures, we are creating experiences for ourselves and others. In choosing to experience those creations, we decide to be the effect of them down the road. Yet when they are realized, if we are unwilling to be the effect of our own creations, we do not feel the experiences we

have created, running on to yet another game, another identity, another future. Having "had" no experiences, life seems empty, meaningless, without passion. Imagine always cooking dinners and never getting to sit down and enjoy a meal with the people you are about. Yet this is what all too often happens, we prepare the dinner and instead of enjoying the experience, we focus on what we're going to make tomorrow, always on the go, never stopping.

Two goals
We have the goal to cause and then to be the effect of that cause. On the one hand, like Hercules, we gather our strength, develop extensive plans, and apply every effort to realize the effects that we envision. We go about actualizing our achieveness in a linear, focused way. This is wonderful! We bring secrets into the light, we make what is hidden revealed. We persist until we understand everything we can about a situation. One goal follows another, each with its own game and set of agreements and rules. We ride the cosmic merry-go-round.

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1   Objectives (BOPs) are a series of orientation processes that invite a viewer to get in communication with and focus attention on her present environment.
This article is number 8 in the series Objectives. Earlier articles are in *IVy* 35 page 39 on and in Christine's article "Heart and Soil: Creativity and Basic Objective Processes" we have number 1 in the series — see *IVy* 34, page 24. *Ed.*

Regular Column — *IVy* on the Wall

The effect side of our goals are often unacknow-ledged, getting pushed aside in our analytical strivings. Our actual wants are two-fold: We want to achieve the goal and also, to *feel* the ex-perience we have created. That feeling of the ex-perience reflects a non-linear, non-analytical desire, a desire for "sacredness" in our experi-ence. *When an experience is sacred, it is only what it is and yet all of what it is, an awareness of eternity and infinity held in the container of a specific act or situation.*

A search for sacredness, for experiencing the sacred in daily activities and objects, has not been a consideration in our practical, engineer-ing-oriented counselling practices. In such an orientation, happiness is defined as overcoming barriers and attaining goals. Experiencing that which we have at the end of that attainment has not factored into the algorithm.

A bit of tea

As I write this column, I have beside me a mug of chamomile tea. I found a teabag in the cup-board, dropped it in the mug, added tapwater, and microwaved it for forty seconds. No elabo-rate Japanese tea ritual, no symbols evident. Yet as I focus on the present mug of tea, its per-sonal and our collective history are also present. I know, without leaving the present to consider it, that the mug was a gift from my friend Daryl when I moved to Arizona, a friend I parted ways with more than a decade ago over theological issues. I know that chamomile grows wild in parts of the California chapparal and in the south of France in the summer. The mug of tea becomes all of what it is and only what it is in a numinous[1] way: the aroma ofchamomile is more delicate, the warmth of the mug against my fin-gers is more comforting, pleasant memories are evoked but not focused upon. I experience what is present and what is not. The experience be-comes more real — it becomes sacred.

Goodness and badness are alike considerations. Our decisions to avoid or deaden our response to those experiences that we abhor also blankets all of our experiences, both wanted and un-wanted. Resurrecting that awareness of experi-ences brings the unwanted to view, as well as the images and experiences we long for. We must have and feel the intensity, if only for a moment, of the experiences we dread. Even those moments are sacred, once we have re-solved our resistance to them. We find that we must be here, where we are with the effects which we have created, before we can move on.

Process application

Early on, we run BOPs that deal with a viewer's ability to focus her attention of the physical nature of what is present. "Look at that mug." "Touch that mug." "Find the chair." We dis-cussed the various undercut objectives the last time I wrote this column. From these undercut processes, our viewer learns that she can con-trol her attention, focusing it where she will by reason of her own decision. She is in the pre-sent, and ready for a more advanced set of objec-tive processes.

Now we invite her to span attention. We ask her to focus her attention on one object, then an-other just like it. Soon she is able to focus her attention on sets of like objects, adding addi-tional objects at each pass. She realizes she can span attention between members of a set of similar objects, such as matches. She may get a sense of being "bigger" or have an out-of-body experience.

Next we ask her to examine dissimilar objects, such as the objects in the room. "Put your atten-tion on the lamp." "Now put your attention on the lamp and the coffee table." "Now put your attention on the the coffee table and the rug." And so on, until she can span attention as well as focus it on and among all the items in the room.

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1   Ant has asked me to define this word. It comes from "numen", a presiding spirit or guardian diety in Roman mythology. Here we are talking about indwelling guiding force or spirit that helps us that is both transcends our everyday experience and yet manifests itself in it.

Regular Column — *IVy* on the Wall

Can't confront "Nothing"

It's not just bad English. One of the difficulties our viewer has had is that she "can't confront nothing". Nothing is a black hole that terrifies her and draws her attention. To the extent that she considers "herself" an object, there is no second pole for her to discharge against, and charge builds up when she attempts to look at "nothing". She feels she must do something about this "nothing".

So when we move to these slightly more advanced objects, we first off identify this "nothing" by its own character. Our viewer has been thinking of it as merely the negative of something she's had her attention on. She hears a sound and her attention focuses on the sound. The silence that surrounds the sound doesn't exist, it is a "nothing". Magically, we make "something" of "nothing" so there is not a choice between a "sound" and "no sound", rather "no sound" is now acknowledged by its own quality: silence. "Listen to the ticking of the clock." "Put your attention on the silence in the room." "Look at the vase of flowers." "Put your attention on the free space in the room." As she assumes a viewpoint exterior to the two poles of something / nothing, she no longer has to provide the second pole for the focus of her fixated attention to discharge against. The two poles discharge against each other and she is free.

Two faces of the Goddess

The sacredness of the present experience forms a complement to the vitality and causativeness of objectives. It is a different manifestation of what is divine in your viewer. She recovers her godlike abilities to create, to focus, to set and realize goals. These we know to be true, they are the enticement to a being actively avoiding unwanted experiences and experiences of "nothing" by actively working toward her goals. At the same time, she also experiences the manifestation of the sacred in the spaces of the present experience. She is more able to feel the experiences she has created for herself. She is able to span here and there, at the same time. She holds, in one moment, both godlike creative power and the sacred experience of her own creation.   ◻

<table>
<tr><td>From p. 26</td><td>After that it is one long slide back into a human frame of mind, but there is still much brilliance because of what he learned then. His later organizational decisions are not trustworthy, as is evidenced by the bad behaviour of the CofS.</td></tr>
</table>

When later operation is in conflict with earlier LRH ideas, I favor those of the 1950s (really 1952 onward). The earlier LRH would never have formed the Sea Org. He pushes for "Lightness of Organization" and groups composed of free individuals rather than strong central authority.

The critics also have some questions about whether the later transfers of copyrights etc. were real or forged by Miscaviage. Something does smell fishy about those final days and I am distrustful of the events as reported. But I do not base my decisions on this because it remains unproven.

It is enough for me to be loyal to the early tech and the research line and to observe that the RTC is currently in opposition. I hope that this will not always be the case.

"littleLRH" wrote: He wrote KSW1 and he carried on the service fac that he was the only creator of the tech, anything else was to be stopped (and I see the mother church just complying with his orders in ksw).

Again it is in conflict with his 1950s statements that he was only organizing material rather than being source (some quotes are on the Reformer's Homepage).

Editor's note: Reformer's Homepage is a place on Internet where the Pilot has had placed a number of excerpts from Ron Hubbard that go against current church practices. (We have a vague intention of printing it). This answer, (with quotations of the original) goes on for four times as much as we have been able to print here.   ◻

Building A Better Bridge

by Bob Hart, Australia

L. Ron Hubbard's intention and call to us to build a better bridge to help our fellow man and woman better achieve their potential and enjoy that happiness for themselves and others, is being achieved by Ulrich Kramer and others. Ron declared his discoveries and knowledge to be his legacy to us all; the Creed he wrote summarises his spiritual, religious and philosophic intentions for all people. History records how these inherent rights are an inalienable part of life and how the freedom to claim and use them is a never-ending game.

I first understood Ulrich's technique through the pages of one of the four L.Kin books which he publishes. The distinctive pragmatic style, objective presentation of data and unique blend of humour raised my hopes for the future as a person retired from the workforce. The books show an all encompassing grasp of Dianetics and Scientology, down to the smallest details, with the third book aligning the subject to many other creative beings, their discoveries, beliefs, religions, spirituality, history and games of an ultra galactic nature that far surpasses all other overviews that I have come across. Ulrich's 1994 treatise on "Reincarnation Planning — The Ultimate Aim of Clearing" shows the depth of his competence and compassion, which I feel is a monumental reference work.

Australian Seminar

Ulrich's second seminar/training in Brisbane in September 1997, of four days, was attended by 25 willing auditors and newcomers learning and reviewing Ron Hubbard's philosophy and technology and expanding their knowledge and skills in a most patient, on-source and practical way, spiced with much good humour.

For the first two days teams of three co-operated to demonstrate with clay models the very basics of our spiritual nature, the formation of the physical universe, and the many games with others, and effects created. Translating the first two of the Scientology Axioms and Factors into solid realities

and the considerations and postulates that create the different viewpoints, of various sizes, and the intentions, energies and masses, whose persistence is labelled time, was very challenging and rewarding and a lot of fun. Re-creating these early adventures caused some deep thetan-searching as it built a sound foundation on how we played knowing and unknowing games, which caused such interesting long term effects.

The simplicity of demonstrating some fundamentals in clay showed the gradual reduction of one's attention off one's own postulates, goals and games, as losses occurred, so that a second postulate and counter-intention was made, which then created a bi-polar universe and goals-problem-mass of unresolved problems, that set a pattern for the future.

These first and second postulates then become the positive and negative terminals of an everlasting battery which store recreatable potentials of unpleasant mental energy, which, when later restimulated by one or more similarities, cause the phenomena of charge and less causation by a person. Later opposing postulates add more cells, force, charge and complexity as they are identified, interwoven and cross referenced in the ever-ready battery that is the reactive mind.

Postulate Auditing Simplified

After 8 years research and use of postulate auditing L.Kin has refined it to use the six rudiment questions as case crackers. Ulrich demonstrated that convincingly. From a reading rudiment question, two-way communication is used to understand the pc's answer and to not go jumping off prematurely into earlier similar. The auditor wants an attitude, emotion, sensation, pain, terminal, activity, state of being, doing or having and most senior, a postulate that also reads in which the person is interested.

If the pc felt "clumsy" or "I'm stupid" he is asked "Recall a time when you felt clumsy (or stupid)", TR3-wise, which might flatten off or go deeper

trackwise on the item. Lock scanning the *Science of Survival* way is then used, from the "earliest time that comes to mind just now when you felt clumsy (stupid)" ack., "later time when ....", later to near present time, then "earliest time.....", "later......." This is an easy way to unburden the chain for the pc, but more importantly it builds up his self-confidence and reality and increases his in-sessionness as it follows his centre of attention. All the time the auditor is alert for any postulates and their reads and notes them down.

Eventually with the charge gone off the locks, a basic incident will be contacted and this is run through repeatedly narrative style, checking for earlier beginning. In Ron's original *DMSMH* he asked auditors to note habitual sayings of a pc that could be a bouncer, denyer, holder or misdirector; they could be postulates needing handling to crack the case; since then the meter has become a valuable diagnostic tool. For example "It can't be", "It doesn't work", "I just never manage" and "I can't reach it", with reads, are abberative postulates that would need handling.

In going through the basic incident as often as needed, often from many viewpoints, it is erased and its first-found or largest-reading postulate F/N's, with cognitions and very good indicators.

Then repeater technique is used on that postulate just F/Ned, say "I'm stupid". The pc says this postulate about a dozen times or so, to act as a magnet for any other possible incidents containing it, as one's case is mocked up close by in present time. Usually other incidents turn up & are run repeatedly narrative style to erasure, cogs and postulate F/N, then again repeater on the same postulate, another incident appearing and run narrative to erasure and F/N postulate, and again repeater of the postulate until it continues to F/N while being said a dozen times or so.

After the big wins of this major cycle the derived postulates recorded before as found are run in sequence of size of read, provided the pc is interested in them.

Days three and four

On day three, teams practised parts of this method and later some worked with Ulrich's mocked up "case" to become more polished with its application.

The fourth day went like a Master Class covering more details of day three, the Auditor's Code, administration, some difficult cases, aspects of metering, following the p.c's interest without Q & Aing, handling other viewpoints and drugs, medicine and alcohol. As before the *Technical Dictionary* and book of basics, *Scientology O-8*, were frequently referred to in a most supportive and understanding manner.

My major purpose in doing this seminar was to resolve some long term discontent with CofS rudiments, having been driven out of session by them all too often; and also learning how to do it so that I can help others.

My first session of rudiments done Ulrich's way certainly cracked a major part of my case, covering many dynamics & distant events and clarifying many of my present activities, and it left me gasping, and once more enjoying auditing. Thank you Ulrich. I foresee postulate auditing as a simpler and more cost effective solution for many people wanting to improve the quality of their lives, assisted by Ulrich's affordable costs for auditing. The new compact No. 4 meter (Mindwalker) from Ability Meters at $A700 makes it easier financially to self-audit with a meter too. I gather the English printing of his book *Management and Ethics* will be the text at his March 7,8,9 1997, three-day workshop in Brisbane. (For the latter contact shazar@powerup.com.au; for details of the meter look at Internet Home Page http://www.abilitymeter.u-net.com. Address The Best Health Centre, tel/fax 61-(07) 3878 2988, Mob. 0411 261 008. 141 Pullenvale Road, Pullenvale QLD 4069 Australia) ▢

A Scientologist died one day and went to heaven. St. Peter met him at the gates and said "Come on in, my friend".

The Scientologist said, "Wow! I'm in heaven! This *is* neat! Do you think I could meet God?".

"Well, God's pretty busy these days, but if you want to see him go down the hall and turn left." Excitedly he went to the door with the sign "*GOD*".

He walked into God's office. There sat LRH at a big desk.

The Scientologist said, "Wow, I knew it was you!" LRH looked up and said, "Sorry, God is not here. I sent him for Cramming in Qual".

[Adapted slightly from what Graham Giles sent in. He got it from Internet]

Ron's Research Line

By The Pilot, Internet[1]

Ron's research line went as follows:

1. Early mucking around

He sees a fakir lying on a bed of nails while visiting the orient, it makes a deep and lasting impression (mentioned on a tape). Then he is playing with affirmations, hypnotism, magic, psychoanalysis, etc. Perhaps he is seeking power, perhaps seeking truth, or perhaps a little bit of both. He finds odd and interesting tricks and unusual phenomena but can't sort it out (per *Evolution of a Science*).

2. Dianetics

He hits on an improved way to run incidents, documents some wild phenomena, assembles some halfway incorrect theories and launches the Dianetic boom which collapses because prenatals are not basic and will not make a clear.

But some PCs were finding past lives.

3. The basic OT research

Suddenly it all starts falling together. With a whole track incident running technique and all of metaphysics and science fiction to draw on and a crowd of willing followers, he gets on a roll and the stuff just starts pouring out.

It begins with the HCL lectures of March 52 and then Tech 80 and Tech 88 and then the SOP and LPC and PDC courses and each one is cumulative and moving forward.

And it carries further, continuing to build through 1953, with the 1st, 2nd, and 3rd American ACCs (Advanced Clinical Course), each as long as the PDC.

And it's all moving forward. He doesn't cover the old ground again. It's cognition after cognition and what's the next barrier in sight. Maybe his, maybe his students', maybe the latest metaphysical book from the library, it doesn't matter, it's all just going forward in a broader and broader outline and gain of ability. And the processing is totally unconstrained. Make up the commands as you go along. No rules but a loose version of the auditor's code (check the PC's pupils to see if he is too drunk to audit right now). Run the wildest stuff even in group processing. Run the processes on yourself solo if you are a trained auditor. Try everything. Play with everything. He even talks about having done group processing on a Boy Scout troop, giving them mock-ups and OT drills to do.

But something goes bad at the end of the 3rd ACC. Just the tiniest slip-up. It's a successful ACC. The highest point ever reached in the subject. The top of the bridge, about twice as high as the PDC, although it was probably only about halfway to real OT.

The bug was "courage processing". It restimulates and causes you to mock up your own opposition (more on this later). And he misses it.

4. The lower gradient OT research (1954)

So now he feels that something is wrong. He never quite gets his hands on it because things would have been different if he had, but something is not quite right. And of course he never admits to mistakes, so we don't really hear about this.

And that first pass through OT was sloppy as all hell and he knows the stuff was only half right (clams [derogatory Internet term for church scientologists. *Ed.*] and so forth) although it was good enough to keep letting them all jump up to each next step anyway.

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1   The Pilot is anonymous, and first appeared a year ago on Internet. He issued his *Self Clearing Book* on the Internet on the 18th of December 1997, which is referred to in this article, which was issued on to Internet. This article appeared on the Internet along with 12 others on the 30th December 1997

So he backs up and slows down. He is going to go over it again and try to straighten it out and find what was missed.

And the processing is a bit more cautious and everything is more restrained, but it is still on the OT line and it is pretty wild and unrestrained by our standards although not in comparison to the earlier stuff.

The difference here is between *Creation of Human Ability* (1954) and *8-8008* (1952), and the really advanced stuff of 1953 never got into book form.

This is the time of the 4th to 10th ACCs and a lot of new things are discovered, but they are refinements and filling in the gaps of the earlier work rather than going any further.

And Ron does seem to pull in a bit of opposition and keys in on this mocking up of opposition. And the real OT research comes to a grinding halt.

5. The late fifties
So it is time to back up again, and get more cautious, and worry about handling case charge.

The auditing gets a lot more formal (although still sloppy by later standards).

It's lots of objectives (16th to 18th ACCs) and then lets get back to engram running and see if we were deluded about the whole track (1958). And it's clear procedure (19th ACC) and Rock hunting (20th ACC) and eventually back to some mock-up processing (1st Melbourne ACC).

But the Rock research goes solid. It seems to be connected to compulsive mock-ups and opposition and the students come out of the ACC "looking like rocks" (according to one old timer).

And the mock-up processing gets into trouble on the button of Create/Destroy.

6. The GPM era
So now it's sitting on his plate. One is creating one's own opposition, and it's coming from GPMs.

And they have one hell of a time with this because it's late track.

And the grades are developed as a spin off of the difficulty of keeping the rudiments in while doing this research.

And the auditing gets very very formal and cautious because the PCs are over-restimulated and ARC break at the drop of a pin.

And finally the problem is solved with the clearing course. The create/destroy button is erased. And the person supposedly stops creating his own opposition, at least for a few days.

But all the GPMs, not just the implants but even the actual ones are only dramatizations of a more basic postulate to create one's own opposition. They are not the source but just the manifestation, as I will discuss later.

But Ron misses this and thinks that he has erased the reason that the PC mocks up his own opposition.

And then he looks around and there is opposition on every side.

7. The insane period
If the opposition is being mocked up but it isn't the PC doing it, then it must be those entities. They were handled casually in 1952 and did not seem to be a major case factor, but they must be to blame so let's go after this with a vengeance.

But even with the entities out of the way, there is still endless opposition, so it must be the evil SPs who are all around us. Therefore let us declare everybody.

Oh no, it is getting worse. There must be a true world conspiracy after our ass. Let us take to the sea in ships and run and hide from them before they get us.

Except that it is still the PC who creates his own opposition. Ron just never got the basic on it.

And of course the auditing gets even more constrained. Here is the introduction of Standard Tech.

And everyone is afraid of their own shadow and how dangerous all this data is. And so we have confidentiality.

8. The aftermath
But the imagined dangers never quite materialised. And the real ones are side-stepped, at least partially.

And the expanded grades are introduced.

And some of the worst of the insanity cools down.

But now it's all gone solid and the subject limps along thereafter.

Reasoning

So how did I come to this wild view of the research line?

I didn't even think of this in these terms until a few weeks ago.

It was while writing chapter 43 "Advanced Concepts" of the *Self Clearing* Book.

I felt that this was the right place to put courage processing. I knew about it from the 3rd ACC. Ron considered it very important. There is more than one tape on it.

Ron said that when you mocked up courage, everything you had backed down from which had accumulated in the bank would start showing up. So it would be a tough run, but you would get through all this remaining force.

And because it was so tough, his gradient on it was to mock-up clouds of courage over distant cities before trying to do it closer to the body.

I had done a bit of it to a win (it is mentioned in *Super Scio* chapter 7), but not a lot and it didn't quite feel right.

So I put together a brief little rundown on courage processing (it is now section 43.2) and gave it a try.

But I don't have any flinch anymore at the force or pain in pictures and yet I was getting this feeling of opposition whenever I mocked up courage. And it certainly wasn't entities. And it couldn't even be GPMs either because I've handled enough of that to recognize how it would feel. I think that I've even touched enough of the game sphere stuff to catch on if that is where it was coming from.

So I thought of very early and basic things, and there was all that reality wars stuff that I've only managed to scrape a bit of charge off of because the incidents involve large numbers of dimensions and super selves that have many simultaneous viewpoints. And the keynote there was entrapment by aesthetics and courage was the kind of thing that would be used.

So I thought of combining courage and opposition with aesthetics.

I'll reprint the process here that I finally came up with and put in the book.

43.1 Courage and beauty

Courage was messed up very early in our history by convincing people how beautiful and glorious it was to be courageous and fight against overwhelming odds and lose.

So one tends to postulate one's opponents as stronger when one is being courageous.

The following process should clean this up.

a) Get the beauty of being courageous and losing

b) Get the beauty of another being courageous and losing

c) Get the beauty of being courageous and winning

d) Get the beauty of another being courageous and winning

Run this at least to the point where you have no need to make an opponent stronger to show off how courageous you are.

At basic, this underlies the tendency to mock-up one's own opposition.

Experience with process

I was trying the above out as I put it together. First it seemed like losing was much more aesthetic than winning and the greater the opponent, the better.

I had added the flow 2 commands ("another") on the basis of theory rather than because I had really looked at what they would do.

And then I was spotting the beauty of another being courageous and losing and how hard they must have worked to do that and it seemed like an impossibly insane idea and I started laughing and exteriorized from the whole mess.

I tried the courage process again and there was no tendency to mock-up any opposition. I thought of GPMs and I could see them as locks on this early aesthetic desire to have stronger enemies because it made the courage more glorious. For me it was a major undercut.

I tried it on a friend. It might have been a little bit out gradient (he hasn't done the book yet), but it flattened in about 45 minutes and went to the same major EP with big cogs and getting over this tendency to mock-up one's own opposition.

The ordinary courage process went into the next section of the book (43.2) with warnings to go back and do more of 43.1 if there was any tendency to mock-up opposition while mocking up courage.

Then I thought back on the 3rd ACC. The basic error was thinking that the opposition that

showed up when you mocked up courage was the old force coming off of the bank. And so one should do lots of it to drain the force out of the bank. And it was a mistake. The opposition that shows up is new, because this is why one mocks up opposition.

And I thought of those old ACC students grinding away at that courage process. And I thought of Ron grinding away at it, and mocking up more and more stimulus response opposition. And then all the later stuff I described above just seemed obvious.

He was barrelling ahead and there really were no reasons for having a lot of stops and restrictions. And then the train jumped the rails due to an error in theory.

It was not that the processing was too loose and unrestrained. It didn't solve it to get more and more pedantic and careful. That is like telling the guy to keep taking it easy until he ends up in a rest home.

It was not a mistake in application. It was a mistake in basic understanding. He simply missed the boat on a critical process.

If he'd trained up other researchers and listened more to other people's ideas, somebody else might have caught it and saved the bacon. Maybe he even tried briefly and there were just too few people with him then. And when nobody else could pin down what was wrong, he gave up on everybody and shut the door on getting any help.

This is hubris[1] in action. The malady of the gods where their arrogance brings about their own downfall. Isn't it funny how that old Greek word seems to derive from the name Hubbard.

Similar buttons

I have been trying to spot similar buttons which might run like this.

The ones I've found so far are:

a) Spot the glory of self sacrifice
b) Spot the glory of not sacrificing yourself
c) Spot another's feeling of glory at sacrificing themselves

d) Spot another's feeling of glory at not sacrificing themselves

And

a) Spot the wonderful fascination of waiting for something to happen
b) Spot the wonderful fascination of having something happen immediately
c) Spot another's wonderful fascination at waiting for something to happen
d) Spot another's wonderful fascination at having something happen immediately

These should probably be added to chapter 43.

Note that the wording on these is a bit better than the one on courage, so maybe courage should be revised as follows:

a) Spot the beauty of being courageous and losing
b) Spot the beauty of being courageous and winning
c) Spot another's feeling of beauty at being courageous and losing
d) Spot another's feeling of beauty at being courageous and winning

But note that the version given in 43.1 did run properly. This is just so advanced and new to me that I keep seeing a bit more in the general area and thinking of improvements.

Conclusion

For me this seemed like a correct indication of what really went wrong with the research line. There were endless advances in the later days but it seemed like they were always on things that were in other people's way (like the grades being in the way of people running GPM listing) rather than what Ron's attention was really fixed on.

Even now the orgs are frozen in this pattern of bringing more and more opponents into existence. The military bearing and the uniforms and the toughness just demands that there be a strong opponent. And notice how aesthetic all those things are. ☐

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1   insolent pride, arrogance. [<Greek hÿbris] *World Book Dictionary*

Objectives (9)

In reply to the entry we called Objectives (7) in IVy 35, page 43 someone remarked:

Thanks for your reply. Some of these are clearly not repetitive procedures as such but may involve the use of repetition in some way. It also depends on how we define what a clearing process/procedure is.

Ted Crammer, USA, replied:

Correct. I choose to define a clearing process/procedure as any activity a being might engage in which facilitates a rise in mood, tone, outlook, condition, havingness, ability, etc. This means taking a long overdue vacation might be part of a Clearing program. So would cleaning up all incomplete life cycles, repairing old comm lines, paying off old bills, and any number of other activities that have captured the beings attention or life units. Much of these lower level "processes" do not fit in with the old group concept of processing because there's no statistic or GI (Gross Income, which seemed to have great importance in Church of Sc. *Ed.*) involved and the being (person, identity, "buying unit") isn't visibly moving on the production line and into the "culture" called the Bridge.

I spent my entire Scientology career working the public lines. There you meet beings who are all over the place case-wise and you've got to find and satisfy their wants fast. If you undershoot the case they lose interest, think the subject is beneath them and they leave. If you overestimate the case they can get overwhelmed and buried in charge. Again, they're liable to leave.

Attempting to run a Purification R/D on a vegetarian who has never had heavy medication or street drugs and who runs 5 to 10 miles a day is not the same as taking a physically unstable person who has suffered the effects of a chemical spill. I have seen and supervised both extremes. For the later there's tremendous gain, possibly all that's available to them for the moment, by adjusting their life-style with a bit of correct diet, exercise, and supervised regimen but that gradient will not challenge and sometimes insult the person who is physically well off.

In the case of the Purification R/D a being is definitely getting into better communication with his body and surroundings and will succeed if not ground into exhaustion by a robotic application of the R/D or some hidden standard being imposed on him. A good supervisor makes himself available to interestedly pick up itsa made available by the restimulation and discipline of the regimen.

If one is on a spiritual quest or otherwise seeking to improve oneself, and another has agreed to facilitate the journey, all the rules of processing may be applied to advantage. This is why I can say, without reservation, that such diverse activities as arts and crafts or playing catch can be objective processes.

Repetition

Back to repetition: The physical universe is structured around simple, repetitive cycles: the sun rises in the east and sets in the west; the tides rise and fall; the seasons change... In this part of the world, birds fly south for the winter; the swallows return to Capistrano...

When the client (pc) shows up for session at the appointed hour each day, this is repetition. Showing up is a process unto itself. When the facilitator runs a predictable, model session with good 2wc, code in, etc. this helps to ease the client into the present time environment and gives him havingness because it is predictable. That, too, is a sort of objective process.

If we're talking about objectives as only those LRH compiled then I'd have to say thereare a number of processes that could be considered as non-repetitive and among those would be: Please Pass the Object (described in *Creation of Human Ability*), CCH 3 & 4. I do not consider the repetition taken to flatten a reaction as anything but fundamental processing. This doesn't mean the procedure is repetitious. Objectives become a boring ritual when the processor gets too keyed in to keep the session going and the client challenged at the proper gradient. This, I have found, is the most difficult aspect of delivering objectives.

This is probably outside the scope of what you were looking for but I enjoyed the exchange.   ▢

Objectives (10)

by Frank Gordon, USA

I think it was Judith Methven who mentioned that objective processes, "properly used" could be used as a prelim for TROM. To me, the key words here were "properly used." I've had some experiences where I don't think they were "properly used." Homer W. Smith has also mentioned (on E-mail) that he had derived no benefit from them. And I suspect that in his case also they were not "properly used."

In objective processes, as in others, Hubbard has stressed that Two-way communication (TWC) is the first step in getting a pc into session.

In *Dianetics 55* on p.56 Hubbard emphasized this: "The maintenance of two-way communication is actually a process in itself, and is the first and most basic process of Dianetics, and continues on through all the remaining processes."

Book and Bottle

In The Phoenix Lectures, Hubbard describes the "Opening procedure by duplication," also called "Book and Bottle," where the pc is repetitively directed to two objects, and is asked to describe them.

Hubbard devotes a whole chapter to the importance of two-way communication during this process. But he notes that the auditor, while interspersing TWC, doesn't even vaguely vary the sequence of the exact auditing commands.

"If an auditor failed with this process it would be because he didn't maintain two-way communication. He lets the pc go on to an automatic endurance run without actually finding out what the pc really feels, really experiences, what it's all about, what the sensations are." (p. 243-4).

Making the process real

In my opinion, something that is not sufficiently emphasized about Hubbard's own approach to auditing, is how he led into a process and made it real and important to the pc.

For example, before doing SOP-8C, he would talk about who the pc would like to have give him commands and who he wouldn't like (because they would be so vague and sloppy). That

is, he stirred up the whole area of control by others and the environment (plus past control).

The susceptibilities of the pc to service facs ("If you really love me, you'll look at that wall, etc.") could even be examined.

Personal experiences with objectives

In the past as a pc, I have frequently been too passive. And auditors who don't maintain two-way comm encourage this passivity. In 1955, in Chicago, I was run on "Opening procedure by duplication" and "SOP-8C."

The auditor was not careful to maintain the TWC that Hubbard required and did not even acknowledge my actions. My main concern became to answer the question in such a way that the auditor would stop asking it. I didn't even feel free to share this with him. I had no cognitions and it was a grind. Looking back, it was a dramatization of what I did in school; simply please the teacher with a "right" answer.

When doing the objective process, SOP-8C; the wall I was looking at suddenly started to shake. I felt a wooden apathy, but did not have the energy to mention this to the auditor. Such a reaction should have been taken as an origination and handled.

Becoming a more active pc

These have been my experiences as a passive pc who just followed orders; but more recently, I insisted on some TWC. An exScn ran some CCH-2, "Look at that wall." In the past, I haven't gotten much from this. Meaningless control: do the drill and improvement is automatic — hah! This time, however, I spoke up.

He said, "Well, according to the book, I'm going to do this Tone 40."

(Tone 40 is giving a command and just knowing it will be executed despite any contrary appearances...positive postulating...total control. *Tech Dict* 72, p. 442).

I replied, "I don't give a damn whether you're going to do it 'Tone 40' or not, if I feel like saying

something I will, and if I want to explore something I will." — a kind of overt confront.

He said, "You just run the process". I replied, "What do you mean, you just run the process. That's not the key point. Don't you want me to be more alive? If the rules work, fine; if not, to hell with them!" We went around on this some.

This attitude made the auditing work for me. I finally felt free to talk back, look, dig, probe, find out things, and come alive. So it's not just the auditor who can establish TWC. The pc also has something to say about it.

Further observations

In the past on the CCHs, I've often slipped into dramatizing, "I can do what I'm told, do it well with no sweat, and now that I've *proven* it, let's go on to something else." I've been stuck with this chronic drama for some time. I can now see that it's better to sense and blow my way out of this.

Hubbard aggravated this tension as a way of getting attention off a problem. Talk about the problem to get it restimmed, then do TR-10[1] (or a biting CCH), until attention is off the problem, and on the PT environment.

Then the problem was discussed until it was again restimulated. Then back to the CCH, thus cycling into and out of the problem. This breaks the automatic "suck-in" of the problem and increases PC self-determinism. He can now say "Well, I can think about it or not, just as I please".

There is obviously a common goal here with that of Time-breaking in TROM.

Look at present time

Is this what CCHs are all about?

In the past, I've seen them as "meaningless". Follow orders, dig a hole and fill it up. Like rote schoolwork, do it; pass the course, get your grade and go on to another grade, a meaningless grind. I know another PC who felt the CCHs were "endless", that they were going on "forever". And another, a career military man, who saw them as a "drill".

This is fascinating. Three PCs each sensing the CCH experience differently. This led me to theorize that the CCHs crack into the particular "isness" that the pc is "comfortably" sitting in, and calling "present time"; thus getting him to look at the *actual pt*.

Here is another aspect. A says, "Look at that wall." and B replies, "Why should I bother when the hostage crisis is so important, or date rape, or the national debt; and I should direct my attention to this 'trivia' of looking at walls?" His attention is being directed by a kind of random other-determinism.

Returning pc's control of attention

Here is a way to handle engrams better. Attacking how they direct the pc's attention on an other determined basis right now in "apparent PT". Not erasing the engram, but breaking its automatic control of the PC's attention.

It's conceivable that the pc's control could reach such a level that when the IRS man shows up, the PC could deliberately restimulate and connect up a heavy black cloud hanging over his head of "those financial disasters which have reduced me to my now near poverty state".

This would undoubtedly assist him in "making his case". And after the need had passed for this mini-drama, he could then disconnect the "black cloud".

In connection with this taking of a broader view of engrams, in *Scn 8-8008*, on p. 10, Ron says:

> "The reduction of the command value of the reactive mind was found to be necessary to a proper resolution of aberration. Understand that the reduction of the command value of the reactive mind was the goal, not merely the reduction of the reactive mind. ... It was found that there was no purpose in reducing incidents out of the reactive mind beyond the point where the analytical mind could step apart from the reactive mind, and then command it." (*Scn 8-8008*, p.10)

The above considerations throw additional light on the place and value of the CCHs and other objective processes.   ◻

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1   Locational processing, for example "look at that (indicated object)". *Ed.*

Objectives (11)

by Frank Gordon USA

In the previous articles on Objectives,[1] the major emphasis has been on helping the pc become more aware of present time and gain an increased ability to comfortably confront it. The subject of control and how an auditor makes sure his directions are followed exactly was not discussed.

Getting directions followed

Probably one of Hubbard's major reasons for developing objective processes was to make sure that the auditor's commands were being received and carried out by the preclear.

He states: "The first thing that Opening Procedure of 8-C does is to get the preclear used to the idea of following somebody else's directions ... the preclear discovers that he can follow orders without becoming entirely ruined. This is an interesting discovery, since the physical universe is continually ordering him around, and if he is resisting orders he is resisting the physical universe. Resistance is the one step necessary to entrapment.

"There is another point ... which cannot be too thoroughly stressed. Nearly every failure in the past where the preclear has been audited and audited, and audited, the auditor was unaware of the fact that the preclear was not following the directions given him ... Now it could only be possible for a preclear to avoid auditing commands if the auditor was unable to observe directly the workings going on in the preclear. [In SOP 8-C] The auditor can .. observe whether or not the preclear is doing what he is told to do. This is a major benefit."[2]

What didn't work?

Hubbard had a recurring problem. He would issue a process, and the auditor would come back and say "It didn't work!" To which he would reply, "What didn't work?" and discover that the process had been altered and not actually used. And on the auditor-preclear comm line similar alterations could occur. Thus the importance, emphasized in Objectives (10), *IVy* 36, p.37 of maintaining a very good two-way communication.

The control factor

In auditing, we have a simplified model of a recurring life situation; two people with one controlling the other by questions and commands. The control is very direct and overt and there should be no question as to its source.

In life, there may be something like, "If you really love me, you'll give me that hand". And in reply perhaps, "I'd love too, but I have a terrible headache!".

Not so in objectives, it's just "Give me that hand (period)," or "Look at that wall (period)". Very direct! If the auditor were also a judge, he might even say, "It is hereby ordained, ordered, and decreed that you ..." followed by the bang of a gavel.

Attitudes to control by others

One thing I haven't seen in any of Hubbard's writings, are questions exploring the preclear's attitudes towards being controlled by others. For example, "How do you feel about being asked personal questions (or taking orders)?"

Such explorations could help restimulate and bring into the open the preclear's attitudes to control by others. Attitudes like: "Nobody's telling me what to do!", "Mind your own business!", "Kind of bossy, aren't you?" ▢

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1   *IVy* 34, p.24, *IVy* 35, pp. 39-43.

2   *Tech Vol* II, "PAB 47: Opening Procedure 8-C", p.146

Recovering Lost Technology Series: 1

Objective Assists[1]

By Christine Norstrand, USA

OBJECTIVES (BOPs or basic objective processes) produce some of the highest gains to be had in processing. This article is the first of a series to introduce some of the lesser-known objectives. I don't assume that the reader is trained but hope to introduce some lesser known processes that will surprise even some professional processors who are familiar with the processes taught in the standard scientology curriculum.

BOPs can be a vital first step on a viewer's program. Failure to honestly complete objectives can slow or hinder the viewer's ability to make case gain later. Some viewers, because of a series of trauma, such as an extensive drug history or abuse find it difficult or impossible to execute a subjective[2] processing direction. This effectively stops their processing right there. Moreover, it is almost impossible to get a person to *look* at something that they are being, or have "collapsed terminals" with.

Objective processes invite a viewer to get into communication with and examine her relationship with her physical environment. They raise her ability to confront and be at cause over her environment. The results of these processes can be quite phenomenal.

Some LRH quotes on objectives:

"The goal of processing is to bring a person into such thorough communication with the physical universe that he can regain the power and ability of his own considerations (postulates)".[3]

"A person goes out of present time to the degree that he cannot confront the MEST of present time. In the absence of present time, all becomes bank".[4]

Types

There are roughly four types of objective processes:

- **Objective assists**, primarily for illness, injury, or loss;
- **Orientation and destimulative processes,** such as one might use in conjunction with a detoxification program or series of body-targeted medical treatments;
- **Core objectives**, the objective processes that most people are familiar with, and expanded core objectives;
- **Advanced processes and drills**, processes that can be quite advanced, even inviting the viewer to operate and create effects while exterior to her body.

Running Assists

Assists are just what the name implies, processes to help a person over a rough spot. There are many assist processes. Here we are looking at *objective* assists. They are not intended for serious case gain, although that can and does occur. Assists are unlimited processes; that is, they can be run as often as needed. Generally, the sicker or more overwhelmed the viewer, the shorter the session.

The process end point of an assist is quite different from a regular objectives process. What you are looking for is some sign of relief, a win, a slight extroversion of attention. Don't give the already overwhelmed person another threat to deal with. Just start with something that the viewer can do and get her doing that to small

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1   This is also no. 12 in the current Objectives series in *IVy*.

2   Subjective processes ask a viewer to examine her thoughts, feelings, and personal history. Objective processes bring a viewer into the present.

3   *Scientology 0-8*, Consideration and Mechanics.

4   Objectives and Havingness (HCO Bulletin, date not traced).

wins. You can always continue the process in the next session.

Some Sample Processes

1. Assist for an Unconscious Person
(You make that body lie on that bed)

References:[1]

> Tape: 608C231 SHACC-10 "Handling Insanity"
> Tape: 5904C29 "HGC Allowed Processes ACC Processes as of May 21, 1959"
> HCOB 4 December 1959 Clear Procedure
> Scientology Clear Procedure Issue One, December 1959.

Process Description
The key rule is that "One must always find something the preclear can do and then better that ability". An unconscious person is usually lying in a bed. If not, the command must be varied to fit the environment. In such cases, a grip on the person's hand and use of a slight squeeze each time the auditor acknowledges considerably speeds the process. Take the person's hand and continue holding it while you run the process. Tactile communication is most real to an unconscious person. However, do not assume that the person does not hear what is going on in the vicinity of the body. There are many reports of seemingly unconscious persons recounting the details of a surgical procedure, even down to the surgeon's bad jokes.

Commands
For someone lying on a bed:

"You make that body lie in that bed". "Thank you".

Each acknowledgement is accompanied by a slight squeeze of the person's hand).

For someone sitting in a chair:

"You seat that body on that chair" "Thank you".

Each acknowledgement is accompanied by the same slight squeeze of the hand.

End point
This process can be run on an unconscious person for several successive sessions. It has been known to help a person become conscious again. Signs of a good point to end off a session include a sudden relaxing of the body, a slight squeeze back from the person, an improvement in the person's color or tone. The process can be continued in later sessions.

2. An Assist for a Psychotic (Feel the Wall)
This process is also excellent for introductory sessions.

References:

> Tape: 5304C08A SPRL-17 "Case Levels 6 and 7"
> *Dianetics Today,* State of Case scale

Process Description
On a person who is psychotic, you would try to get him to present time, to establish some communication with the physical reality of present time. You get him into communication and then bring him into present time. He can't run anchor points because when you ask him to kind of reach out and imagine the corners of the room, he can't, because there's lions and tigers in them or there's something wrong with the corners of the room or he can't reach out or he can't do this or that and he starts to spin.

Don't get fancy! Remember you have a communication shutdown. So the more complicated messages you try to give him, the less you'll get through. Operate in an A-B-C basic mode.

You say to him, "Put your hands on the wall and feel it. Keep your hands on the wall until you can feel it very well". And have him sit there and do this. Anything is liable to happen. But remember that this is an effort to get him into present time.

Commands
"Put your hand on the wall and feel it".

"Keep your hands on the wall until you can feel it very well".

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1   All references in this article are taken from the works of L. Ron Hubbard. The question of who owns those copyrights is still undetermined in the courts. These processes are quoted under "fair use copyright laws".

End Point

The person more in present time. This can be an indication that she has noticed something in the environment that she hasn't noticed before. Or a statement to the effect that she feels "more here". As for all overwhelmed viewers, this process should be short sessioned and the person allowed to have her win. The process can be continued in later sessions.

3. An assist for Injury

(Put your attention on my hand)

This process should follow the application of any necessary first aid.

References:

Tape: 5406C17 6ACC 50 "Assists"
Volunteer Minister's Handbook, Chapter on Assists.

Process Description

This is a process which can be used as an emergency assist.

Let's say that you were a public school playground supervisor and a child falls down and wrenches his ankle. You get to the child; you want a minimum of talk in the vicinity always. You just ask the child, "Put your attention on my hand", and you put your hand below that ankle (in other words, on his heel, his shoe, his toes and so forth), "Thank you".

Maybe the child is writhing around in pain but he will at least try to do it. You will feel the limb tremble, you will feel the tremor abate, you will feel it cut-in again and then get quiet and for several placements no particular result. And then, you will feel the tremble and you will feel it abate except that the tremble each time will be less. The person will actually feel the impact over again that caused the injury. The child will (if you do this well for about ten, fifteen minutes) quite ordinarily simply get up and walk without a limp and no difficulty.

Commands

First, tell the person what you are going to do. Let him know that you want him to give you a signal every time he has put his attention on your hand.

"Put your attention on my hand". (Move your hand, before giving the command). "Thank you".

"Put your attention on my hand". "Thank you".

"Put your attention on my hand". "Good".

"Put your attention on my hand". "Okay".

etc. to End Point.

End Point

Pain gone, a realization, and good indicators.

4. An Assist for a lingering illness

(Places where the condition does not exist)

References:

Tape: 5410C13 "Retraining Unit B & C"
Tape: 5501C05 "The Society at Large"

Process Description

Here is a process which is an interesting one. Remember, this one cuts down havingness and is not the most reliable process in the world. It certainly would not be something you addressed to a very seriously ill person. But let's suppose this person was just having a hard time recuperating. They are not very sick, they just can't go home, or something like that. Just ask them a few times, "Give me some places where the condition does not exist. Point it out". "Where is another place where it doesn't exist," and all of a sudden the condition to them does not exist.

This process is not as broadly workable as laying on of hands. It is not anywhere near as hot as exteriorization. But is quite a process, all by itself.

Commands

"Give me some place where the condition does not exist".

"Point it out". (Actually have the person point toward it.)

"Where is another place where it doesn't exist".

"Point it out". etc. to EP.

End Point

Run this process to a new realization or an ability is regained. Follow with the person's havingness process.[1]

5. An assist for a loss

Reference:

Volunteer Minister's Handbook

Process Description:

A person who is sitting in a loss is unknowingly restimulated by things in the environment that

remind her of that loss. By having her notice the restimulators, their ability to trigger responses lessens. And you coax her attention back into present time.

Lightly let her tell you about the loss. Get her wording for what she lost.

Take a walk and have her point out things that are not reminding her of _____.

This process can be run on oneself. While walking, notice things that do not remind you of what or who was lost.

Commands:

While walking,

"Point out something that does not remind you of _____". "Thank you".

"Point out something else that does not remind you of _____". "Thank you".

etc. to an end point.

End Point

Run this process until the person brightens up, has a new realization, or an ability is regained. This is an unlimited process. And can be run for other losses or in successive sessions.   ⌀

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1   If the person's havingness process has not been found, a reliable process is a dozen commands of "Touch that ____. Feel that _____".
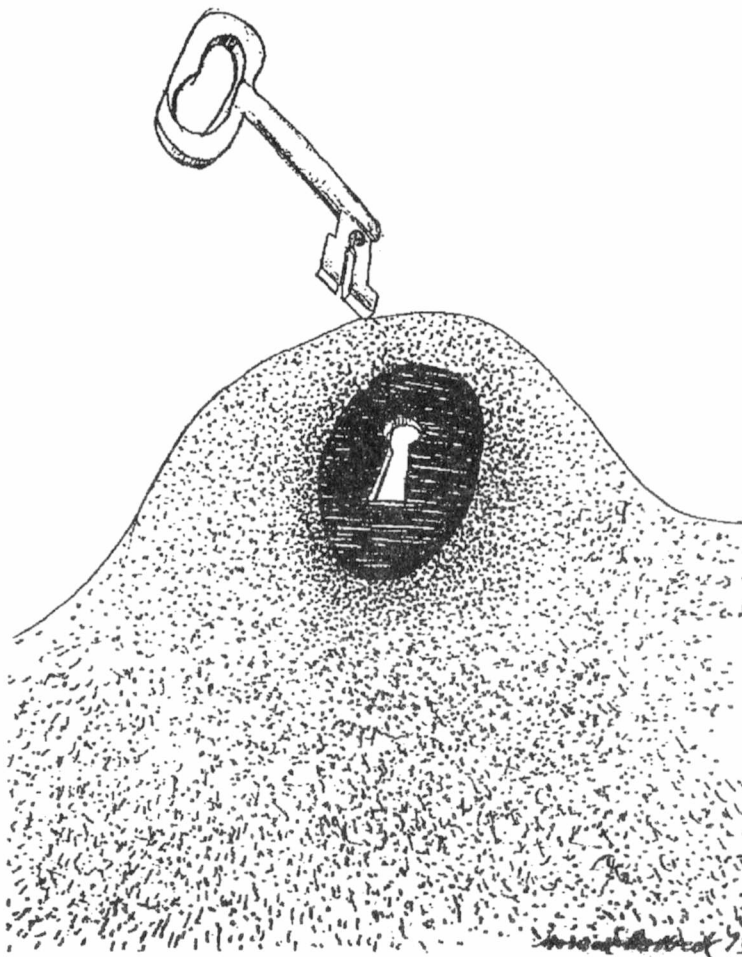
Society and Four of the Dynamics

By Barrie Weller, England

I have been wondering if there is anything within scientology theory, which would help in deciding which organisations one should support, if one wished to help to get the world's social problems solved. I have come up with this attempt to look at the first four of the Dynamics in a sociopolitical context.

We would all, I think, agree that we should work for the maximum survival across all of the dynamics. Unfortunately, this is rarely carried through consistently in any part of the world today.

One and two merge to three

It may have been possible, in the remote past, for an individual, or a family, to survive on their own. But this is no longer possible these days. Dynamic one and two merge into three as soon as they are taken out of a very narrow, personalized context. "Put the family first!" can be the cry. But, without the support of others in society, families can rapidly disintegrate.

The third dynamic jigsaw puzzle

LRH has said somewhere that auditing is a 3rd dynamic activity, within the C of S, which is also a 3D group. So a large group is like a jigsaw puzzle of smaller groups, each essential to the welfare of the whole. Over-rewarding any one piece, to the detriment of others, will always be detrimental to the whole.

Rewarding "up statistics" is one of the principles we know we should follow: but not all statistics track beneficial effects. How can we decide which should be rewarded? If those rewards are skewed towards a minority of the members of a group, to the detriment of others, all of whom contributed, that is unethical. Not to mention contrasurvival; for the group cannot function at its best with such unequal rewards. Neo-liberalism and capitalism advocate freedom for individuals to climb into the upper (by which is meant "richer") echelons of society. So we get extremes like the top executives of some of the bigger American firms having incomes 400 times larger than those of their poorest paid employees. This works against the survival of everyone in society.

This complementary principle needs to be carried through to the limits of the 3rd Dynamic — which can get as big as a nation. As the survival of each sub-group contributes to the survival of the nation, the prosperity of, for instance, government, as against private, employees, must be reasonably well balanced. As must that between those who cannot (against will not) work.

Does that check-out?

There is independent evidence of the working of the above 3D factors.

An analysis of disease and disability, illness, and psychosocial health in the UK, in 1981, showed that their incidence decreased — as one would expect — as income rose, up to about £250 ($375) a week. However, beyond that income level, the incidence rose again[1].

It has been shown that mortality rates, in societies with a small difference between the incomes of the richest and the poorest, is lower than where that difference is much larger. This is true, even when the absolute level of poverty is greater in the former type of society than the latter. Though this only applies in developed countries — as one would expect[1].

The death rates of the poorest classes in egalitarian Sweden are lower than those of all classes in Britain, right up to the wealthiest.[2]

Now for the fourth dynamic

International relations tend to be based on "our country first" principles. How often do we hear "we will take decisions in the national interest", from our politicians? There is no apparent realisation that the interests of any one country are dependent on those of all others. So the Western industrialised countries take more from less developed countries than they give. And produce more environmentally damaging pollution, too. Neither is this factor confined to countries, of course. Of the 100 biggest "economies" in the world, some 40 are Transnational Companies: who also exploit poorer groups in poorer countries. Here we have the neo-liberal/capitalist factor again.

Conclusion

It would seem, then, that what we should be looking for is probably a blend of egalitarianism, with the Communitarian principles of a two-way obligation for individuals to support their community; and the community to support them.   ◻

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1   Income distribution and life expectancy: R G Wilkinson (Senior research fellow, University of Sussex), *British Medical Journal,* 18th January 1992.
2   Unhealthy state of affairs: Marek Kohn, *Independent on Sunday* (a UK paper), 1st September 1996

Eulogy for Lawrence West
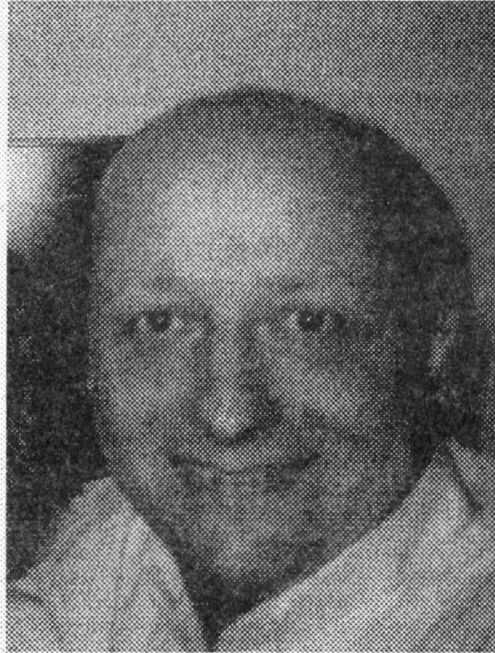
By Enid Vien, USA[1]

For many years Lawrence was one of my best friends. We originally met as students in training to do Spiritual Counselling and we kept loosely in touch over the years, coming together again in 1983 in San Diego where Lawrence was having a wonderful time spearheading a religious reform movement and was President of the Californian Assoc. of Dianetic Auditors.

As the years went by, he would appear and disappear in my life with no announcements, I would get e-mail from Germany, Australia, Singapore, Switzerland, Austria and other far off places, as Lawrence tried to scratch his itchy wanderlust. As he travelled, he would seek out new titbits of tech developments, anything that would improve his ability to help his global parish, and he always tried to make these available to other practitioners of the Clearing Art.

He was a man of many facets, from the hard scientist to the gentle man who taught the Course in Miracles. Always searching, always looking for magic in the mundane world, he would rush into action whenever he thought he had found some, and madly duplicate it and send it around the planet.

He was a lover of freedom and abhorred any restrictions or violations of this principle, which was the ruling concept for his existence. He granted this freedom to be and think and act to all those with whom he worked. I never saw him resist another's beliefs no matter how whacky they seemed, unless the other was violating his sense of freedom in some way.

Lawrence was very kind to me, offering me sanctuary during the darkest time of my life, when I was adrift in the world, an orphan on foreign soil, with no family or support system after I had had my crisis of conscience regarding the Church I had served for so many years.

I loved him dearly. It seems very strange to know he will not be popping up or popping in to see me erratically or sending me e-mail from foreign parts.

But all things in this universe come to an end. If you believe in the Christian Heaven, you can be sure Lawrence will be making a nuisance of himself, ferreting out all the secrets in the Heavens, whereas a Jew could picture him relishing deep philosophical discussions with God.

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1   Enid was born in England, and came to USA in 1967. Enid has since developed Dynamism (Internet users can see something of it at: http://www.lightlink.com/dynamism). This is written for an audience who mostly knew nothing of Lawrence's connection with Scientology. *Ed.*

If you are of a more Eastern Faith, or a Scientologist or Dynamist you can believe he is at Source Point, where all is known and he can rest awhile.. until he decides to venture into his next incarnation. One thing we can be certain about.. wherever he goes, it will not be dull.

At the memorial service Enid said the following:

I require Lawrence's presence here today for one last time as Lawrence West. Please visualize him as you knew him best to evoke his presence as I read my tribute to a friend:

Tribute to a Friend

Of the Lawrence I knew best, my knowledge for you I'll now divest:

Here is the core belief of Lawrence West:

Life is an oyster hiding its pearls, and to reveal them is my quest.

He'd be poking in odd comers, or snooping in computers,

Never sitting still, always seeking a new thrill.

He'd be sharing all he knew, with me and you and you

Trotting all round the world, as its secrets he unfurled

And stopping for a chat, so afraid of getting fat,

In a big Texan hat, exploring this and that,

He'd be always on the move, never sticking in a groove.

Like a rabbit from a hat, he'd appear on my doormat.

Wanting to know what's new, what do you know that's true?

Is there something I can do? I need another clue.

Death is just another pearl, another secret to unfurl,

What can I find, what will I know?

Old friend, now I bid you GO!

Our blessings are with you we say it is SO!

May you find the answers that fulfil your quest

And your next life be full of tremendous zest.

We humans need men like you, men of God whose hearts are true,

Come back to us soon, until you do

There's a place in our hearts waiting for you.

I speak today for his behest and

This is my tribute to Lawrence West.   ⬙

♥

By Antony A Phillips, *Denmark*:

I have had two periods of contact/awareness of Lawrence, who died 21st. Nov. 1997.

The first was shortly after I had been thrown out of the church of Scientology in March 1983 (verbal "suppressive declare"). It was an exciting time. A group outside the church here in Denmark worked to distribute the many (mostly badly duplicated) messages that were flying around.

Amongst these messages we heard frequently of Larry Dahlquist. It was Lawrence West under another name. We were impressed by the things he said and did. He was threatened legally by the church, and suddenly we heard no more, after what sounded like a capitulation.

Many years later he turned up again. And made a visit to Denmark one Christmas. I was away at the time, and when I came back he was working away with Per Schiøttz, who ran a centre, in translating *Personal Integration with Inner Listening* which was in Danish, to English. We spent a few hours together, and he told me that in the 70's there had been some Class VIII auditors in the states, who had taken various confidential courses, and that gone out in the field and got on with life there. What Lawrence told me was that he had visited these individuals in different places, collected what they had of confidential data together, and got them photocopied into a book, of which about 40 (as far as I remember) photocopies were made. Thus, when the split came in 1982/3, confidential material was out in the field and delivery could take place.   ⬙

There is more on Lawrence West in the Free Spirit Journal which came out in January.
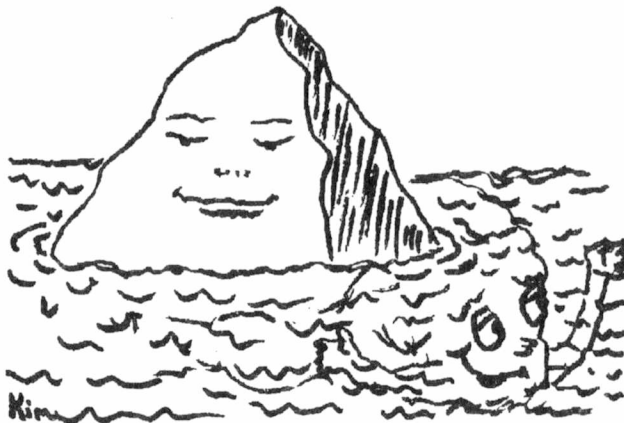
A Calmer (Kharma) View

or

Time Will Tell

By Jim Burtles, England

Yon plump rounded boulder, robust and uncaring,
Settled down in the bed of the river of life.
A picture of peace and strength, plainly eternal,
Enviably immune from disorder and strife.

Constant bubbling, burbling water scurries on past.
A continuous flow of bustle and motion,
Seeking and probing, colourless and colourful;
Rushing to merge into some far away ocean.

Do you long for the peace of that still, quiet stone,
Sat firm in its rocky abode, massive and bare?
Or wish you were water, washing and wearing away,
Barely aware of any old stone that ever was there?   ▢

A Calmer (Karma) View

B
International Viewpoints

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