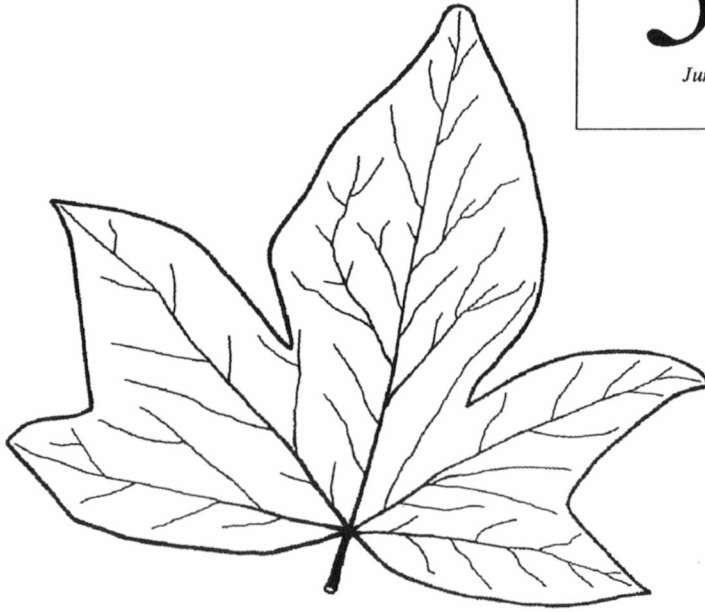


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International Viewpoints is independent of
any group or organization.

IVy's aim:

In 1934 the book *Scientologie* by A. Nordenholz was published. In the middle of the twentieth century the subject of Scientology was greatly expanded as a philosophy and technology by L. Ron Hubbard and a big band of helpers. This band coalesced into the Church of Scientology, which eventually became somewhat secretive, restrictive, expensive and slightly destructive. From 1982 on many left or were thrown out of that church and continue to use and develop the philosophy and technology outside.

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

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Basics

Another Look at Basics- #18

Matched Terminals and Art-Forms

by Frank Gordon, USA

In *Another Look at Basics-#16* in IVy 35, "Connectedness and Havingness," under the Reality Scale,¹ Hubbard related Connectedness² to Havingness,³ and narrowed its meaning to: "the basic process on association of theta with mest." He then 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 ability to run Havingness.

In a second article, #17 in IVy 36, "Connectedness and Matched Terminals", it was noted that Connectedness has special properties when it occurs between two Matched Terminals.⁴

This third article in the series examines how Connectedness between similar Matched Terminals can be applied to other situations and also to art forms (aesthetics).

Matching terminals and engram restimulation

When an individual is unaware of a force-picture in his mind (a terminal), something similar may happen accidentally in the environment,

providing a similar terminal. Then a Matched Terminal discharge occurs with consequent restimulation.

It may be possible to design an art-form which will deliberately match and restimulate engrams, and so provide for a restimulation-de-stimulation relief cycle (a catharsis).

Matching terminals and problems of comparable magnitude

Occasionally, it has been found that Inventing (Similar) Problems of Comparable Magnitude will result in the vanishment, not merely of concern about a problem, but of the actual problem.⁵ I have seen this happen; while following Bob Ross's suggestion that each new invented problem be compared, not with the original problem, but with the last one invented.

Matching terminals with a suppressive person

There may be some truth in the frequent allegation that "He's pulling it in." This possibility

1 Given here once more 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 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." *Tech Dict 72*, p.243. Also *Scn 8-8008*, p.127 and see *Index, Tech Vol I*.

5 Hubbard observed that "...when the problem can be totally confronted it no longer exists. This is strange and miraculous...It is hard to believe that an individual who has a drunken husband could cure that individual of drink simply by processing out the problem of having a drunken husband (by using Problems of Comparable Magnitude), and yet this has occurred." *Tech Vol III*, p.115.

was discussed in "The Story of Search and Discovery" by John McMaster, *IVy* 25, p.37.

McMaster and others searched for what was causing no-gain and slow-gain cases (i.e., a suppressor). They found two factors: 1. the person had something in his own space which could be restimulated by another's behaviour, and when it was found and blown, he was no longer restimulated; and 2. he was unknowingly doing something that was compelling the other person to act suppressively towards him.

The matching of one of the above factors with the other terminal (called the suppressive person) gave a connection and flow that permitted suppression. McMaster felt that erasing the two factors above was the answer. But Hubbard disagreed, and assigned cause to the suppressive person, which reduces personal responsibility.

Pulling it in, or projecting

Often the statements, "You pulled that problem situation in," or "You're projecting that problem onto me," are used to assign blame.¹ But both actions are makeshift attempts to extrovert and run an objective process on subjective turbulence. This can be more effective than introversion.²

One principle is to help the mind do what it is already doing. This can be done by deliberately projecting common problems and concerns as stories and plays, and brings us to the subject of aesthetics, not merely as beauty, but as to how we can best project and discharge these common difficulties.

Art-forms and catharsis

The fine arts, which include plays, literature, sculpture and painting, can provide external

matching terminals reflecting various personal painful experiences. These reflections can evoke a healing flow or catharsis.

A catharsis is a purification or purgation which will discharge painful emotion. Aristotle, in his book *Poetics*, gave catharsis, "the purging of pity and fear," as the purpose of Greek tragedy.

One can define art as the quality of communication (Hubbard), as the re-creation of a reality (from a philosophy text), or as given below:

"...Experience is, in a way, limitless; nothing in life has either a beginning or an end. An artist's first and perhaps major task is so to select his material that he not only creates a coherent and self-contained whole, but a whole which makes a comment upon, casts a reflective light back on that unselected mass of experience which is recognizably life and is incapable of commenting upon itself.

"Art exists, then, through the reduction, by formative selection of the abundantly chaotic materials of life to structures that will stand as meaningful penetrations into that chaos." Mark Schorer, in his introduction to *Pride and Prejudice* by Jane Austen, Houghton Mifflin, 1956.

Oddly enough, the above also applies to the construction of a science and is an example of Logic 10³ applied to fiction.

Many stories and plays, if well done, can provide a delicate and pleasurable restimulation and working through of one's difficulties.⁴ The writer can give the reader an emotional touch assist which mildly matches and restimulates his pain and upset, and help him discharge it.

- 1 Projection: the attribution of one's own ideas, feelings, or attitudes to other people or to objects; esp: the externalization of blame, guilt or responsibility as a defense against anxiety. *Webster's Ninth New Collegiate Dictionary* 1985. Opposite to projection is introjection: the adoption of externals (persons or objects) into the self, so as to have a sense of oneness with them and to feel personally affected by what happens to them. Used positively, these two mechanisms could enhance affinity by, "I see myself in you, and you in myself."
- 2 In *Tech Vol II*, p.448, Hubbard notes that: "One addresses...the subjective self, the mind, as little as possible...An address to the various energy patterns of the mind is less beneficial than exercises which directly approach other people and the physical universe." Apparently, people instinctively recognize the advantages of gossip and focusing on other people's difficulties as a safe way to covertly handle their own.
- 3 Logic 10: The value of a datum (or concept) is established by the amount of alignment (relationship - or connectedness) it imparts to other data. Logic 10 has also been discussed in *IVy* 19, 21, and 22.

Jack Woodford, a successful author of the 1930's, felt that what his readers most wanted was a vicarious masochism, as they avidly projected their sufferings and frustrations upon the hero, before finally allowing him to triumph.¹

Summary

Conceivably a whole system of clearing could be developed by exposing an individual to art-forms tailored to and reflecting his inner turbulence. His natural tendency to project problems upon others shows the need for such an art-form.

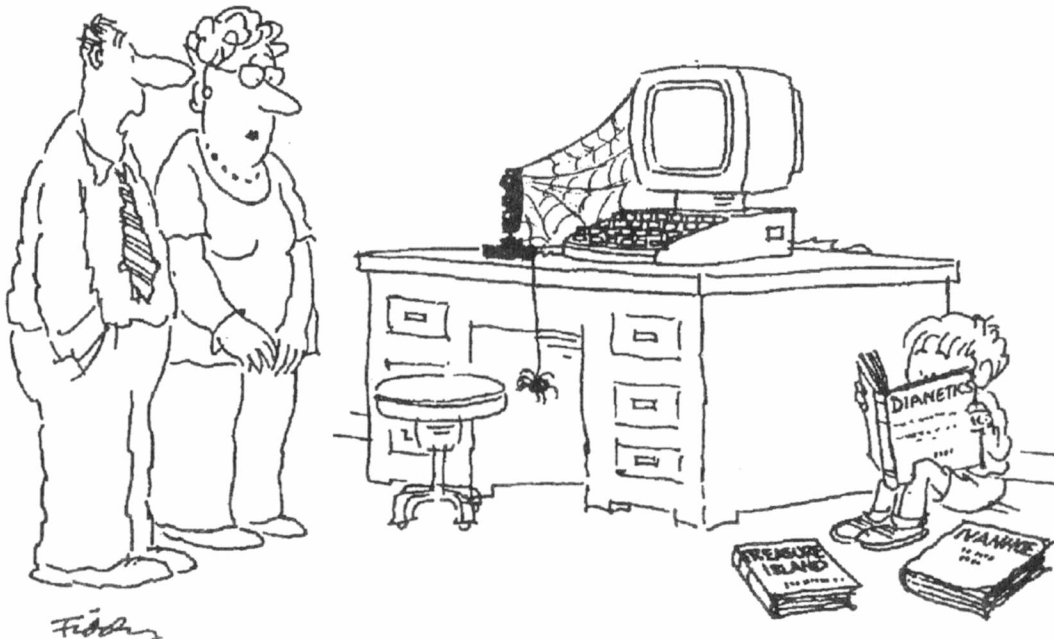
It may be that a higher concept, combining the concepts of Reality, Havingness, Connectedness and Matched Terminals, will provide additional aligning power as per Logic 10, and help find a simpler basic common to both auditing and aesthetics.

I do not as yet have a concept adequately expressing this, but it might be called "reflective or cathartic connectedness." It could also be expressed as an added: "Logic 25. The most valuable connectedness is that which evokes or permits a free flow." □

4 See "Writing and Auditing," IVy 11, p.6.

1 Woodford also wrote sex-novels and romances and tells an amusing story about a publisher who complained that the first page of his new novel had no sex. Woodford replied, "Yes there is! Right there at the bottom of the first page!" But the publisher was not satisfied until the story began with: "The naked woman stood at the window, as she watched the young man come up the walk."

FRANKLY, I'M WORRIED
ABOUT THAT BOY!



Brackets, Flows and Perfection.¹

By Jack Horner²

A "BRACKET" is something that's used in naval parlance to mean straddling a target — you fire off a gun or something at a target over there. The first shell overshoots the target, and the second shell is this side of the target, the next shell is in front of the target and the next shell is behind the target, and maybe by the fifth shell you hit it. But a bracket makes sure that the target does get encompassed.

In processing we use the word "bracket" to refer to a handling of flows. A "flow" is a line of communication or a flow of energy from one person to another. So, for example, the basic flows that we deal with are from you to another person, another person to you, another person to another, you to what you consider yourself to be, and another to what he considers himself to be. So, there are five essential flows that we're concerned with.

When a person is able to be causative over these flows, that is, he can generate or have any one of these flows or receive any one of these flows, he's usually pretty well in charge of the subject of the flow.

There are different kinds of flows. For example you could generate a flow of energy that would be your way of expressing friendliness or love. You could generate friendliness or love towards someone as a flow. And you could allow someone to generate friendliness toward you. By "allow" I mean be willing to perceive that flow toward you.



And then there's a flow of love to self, a flow from another person to himself or herself, and there's the ability to observe a flow externally.

So to put a person in charge of a subject we usually use some kind of a "bracket," that is, a set of questions which handle these flows, such as: "How could I love you?" "How could you love me?" "How could you love yourself?" "How could I love myself?" "How could another person love another person?" And we've then pretty well covered the field.

Out flows

Most people have flows out on certain significant subjects. For example, a person might be

1 This article is adapted from a copyrighted lecture given by Jack Horner to students of Eductivism on September the 8th, 1973, in Los Angeles, California. Used by permission.

2 Jack Horner (1927-1989) took LRH's professional Dianetics course in 1950. In 1952 Jack taught the first professional course in London, and received the first D.Sc. for original work. In 1955-57 he taught A.C.C.s in England and South Africa, wrote *Summary of Scientology* (published by LRH), and received a clear bracelet after personal checkout by LRH. Jack was the first Class VI auditor to graduate from St. Hill, in 1964.

In 1969 Jack started Dianology (renamed Eductivism in 1971). He operated the Personal Creative Freedoms Foundation in Los Angeles, offering clearing and training through advanced levels, until his death in 1989.

willing to flow love but not be able to receive it. Or he might be able to receive it but not able to flow it. Or he may be able to give love to somebody else, he thinks, but not to himself. Or he might or might not be willing to observe love from one person to another.

Sometimes a person has a greater problem on the observance of flows than he has on his own direct flow — for example: “She should only love me, the bitch, and she’s loving Joe, she’s being friendly to him. Aha! I knew there was something going on all the time!”

And one gets into the business of trying to stop flows, which is the silliness of an infinite creator such as yourself or another person saying: “I will not allow you to create that flow.” Well, one had to have perceived the flow, and to some degree have duplicated (i.e., created) it oneself in order to have perceived it. And then one says he’s not going to perceive it! And this is one of the ways we keep ourselves busy!

Flows are influenced by standards

Now, this has not only to do with the flows one has, but also the standards one has.

You see, a being in an essential sense has total potential. He’s capable of not only creating potential, but also generating a more solid form or representation of that potential. So he pictures something and then he makes it happen, so other people can perceive it too.

A girl says “Oh! I want to go to that party. It’s two months from now.” And she says “What do I wear?” So she goes through all of her recall on that. (I’ve found very few women who are ever occluded on their wardrobe. They may not be able to remember a lot of things, but they usually can remember their wardrobe.) And she goes through her wardrobe and figures out what she can wear, and she says “No, no, for this party I want a new dress, and then I’ve got to get the earrings, and I’ve got to get the hair done,” and she’s got all these things all visualized, hopefully. And she gets this picture just exactly how she’s going to look when she walks into that party.

That’s her standard. Against that standard she has to then do things to make it happen, in this universe. So she does things to bring about this final duplication of this picture that she made, objective solid duplication of this three-dimen-

sional image she has. Part four-dimensional, because it includes her walking into the party, right?

So she’s got this picture of perfection that she has, of how she’s going to look as she arrives at this party, you know? Possibly she’s a little disturbed because she had a certain color of shoe in mind, and she couldn’t quite get that exact color in a shoe, and she finally dyed the new shoe that she bought to that color. But, she’s satisfied; it’s close enough.

Except, the day she goes to the party, she has to go to the hairdresser at the last moment, so her hair looks just right. But the hairdresser cuts her hair two inches shorter, which necessitates her having her hair a little over her forehead, which she didn’t have as part of the picture. But it’s too late to go to another hairdresser, it’s too late to get a wig, it’s too late to do anything but go that way to the party. She’s got the dress, and everything else is just superb. She has the right perfume, she’s got the right underclothes, “just in case” ... she feels just great, she’s had enough sleep, and everything’s perfect, but her hair is just a little off, and her new shoes aren’t quite right. And she walks in, and even the music stops when she walks in. And everybody in the room just looks at her, and goes “Whoa!” And she says “Oh, my hair is not quite right.”

And at that point, the greater part of the population of the planet earth, in looking at this girl, would say “Wow! Fantastic.” But she knows it’s not right. Her hair’s not quite right. And the shoes are just a shade off the color. So she’s unhappy to a large degree during the whole party, no matter how much flow of admiration she gets, because she doesn’t match her picture.

Becoming unwilling effect of one’s own standards

Now, a being would rather do anything than change his picture. Rather than change the picture to match the perfection that exists, he gets upset with what he’s doing because he doesn’t match the picture. This becomes a compulsive, obsessive need to maintain a picture of perfection, a standard, with which to measure one’s doingness. It is an important function but is also one over which one should be very much in control. Most people don’t have that control over these standards they set for themselves. They

set the standards and become the unwilling effect of them.

And so we get the person whose flow does not match his standard. He gets unhappy not only about his standard, but he gets unhappy because he can't do what's necessary to match it. And then he gets upset with the physical universe because it won't do what he wants to have it match his picture.

There's the father who is mad at his daughter when she's thirty-five years old, because she wasn't a boy. He's still got this picture of her being a boy. And there's this mother who's still mad at her son when he's thirty-five years old, because he wasn't a girl. Because that's the picture of what she really wanted. See? People do funny things with these pictures.

Clearing involves knowing control of flows and standards

So, the trick is to be in control not only of your flows, but of your standards. Your standards include your values and your purposes and your goals. That's what clearing involves. It involves a mastery of your own standards and of your own flows, and certainly an ability to appreciate other peoples' standards and flows. So that instead of getting upset with yourself for not matching your picture, you don't have to even get upset, but also you can just simply change the picture. Or, have an ability to mock up pictures that you're capable of duplicating and bringing about, and carrying out whatever is necessary to do so.

Origin and pursuit of standards

Now, a being basically has no location, he has no mass, he has no energy, he has no space, he has nothing, he is nothing, he's less than nothing. He transcends nothingness, in one sense of the word. But he's capable of putting himself into, and creating around himself, a mutually shared universe called the physical universe, among many other universes.

And in so doing he has his own private little playground. He generates ideas, and because he is the maker of motion, the generator of energy, the generator of space, the generator of time, and the generator of being, the generator of the point from which to view things and points of view, he is literally a creator of the universe he perceives. That doesn't mean he's necessarily

the originator of it, but he has to participate in its creation for him to perceive it.

And yet he is motionless; he doesn't have motion, he generates motion. So, he likes to have duplication of himself, so he puts into the physical universe these fixed things that kind of represent him, and says "That's what I want, that's what's right, that's what's perfect, that's what's good." And he has all these values that he creates to determine what's good and what's right and what's bad and so forth. And then he does things in order to bring about results through time.

So, for example one creates a standard of — let's take an extreme here — a "perfect friend." So he has to put into his standard what a perfect friend would be composed of, or what he, she or it would be like. And once he's got this standard of a perfect friend, he holds it there kind of automatically, sometimes on a suppressed or unknown basis, then goes through the universe looking for somebody who matches this standard.

Now this sounds awfully esoteric, but another way of putting it is the girl who's looking for a man in shining armour on the white horse — it's the standard. Or the guy who decides when he's four years old that he wants a girl who looks exactly like Aunt Helen. And then he hides the standard, and then spends the rest of his life trying to find a girl who looks like and is like Aunt Helen. And then gets upset with any girl who doesn't exactly match the picture, or does his damndest to get her to change into his picture, and gets upset with her when she doesn't, of course.

Being's necessity to hold standards

Now, it is necessary for a being to hold these standards. That's kind of a paradox. Because if he doesn't hold the standards he ends up duplicating the physical universe, and becoming exactly what it wants of him.

One of the things that occurs in this universe is duplication. In order to perceive anything else created by anyone else you have to duplicate what they're creating. You have to make a copy of it. If you don't make a copy of it you don't perceive it. And we set up automatic machines called bodies, to do that for us, so we don't have to think about it too much.

Well, people like to duplicate one another, and things tend to duplicate one another. A flow will

tend to duplicate a flow, and a terminal will tend to duplicate a terminal. Have you ever noticed this kind of phenomenon: two people who like each other very much, sometimes after a while you say "Gee, they even look alike!" They're so busy duplicating each other they start to bear a physical resemblance to each other.

So, in order for a being to maintain his own integrity, he requires a certain number of standards, so as to be able to say "Well, here's what I want, and here's what I'm going to generate, and here's what is relevant in existence for me, for my own involvement, my own evolution, for my own sharing of knowledge and knowing."

If he had no standards, he'd be involved in a universe with an awful lot of other beings who are all putting out their standards, and he'd be so busy trying to match their standards that he'd probably go crazy anyway, because everybody's got different other standards. So out of sheer self-defence and necessity he's got to generate his own standards of being and what he thinks he ought to be. And constantly defend his standards against their standards.

Also, standards provide a means of comparison. So one doesn't become totally identified with something one needs something to compare it by, or with.

So, you've got a constant battle between something which is motionless and fixed, like a standard, a battle or a constant comparison or a constant differentiation between the standard and the flows that a being generates to bring about the duplication of the standard that he is operating on.

Handling standards in processing

You can't get a person to the point where he has no standards, or he wouldn't function. But what you can do is put a person in knowing, conscious, aware, creative control of his standards and of his flows. In processing, you can work with just flows, or you can work with just standards, but the process that brings about a greater result in the final analysis is one which does both by getting a person to kind of parallel what he's actually doing anyway.

So we ask somebody, for example, "How could you help a non-winner?" He has a standard for what help is, and he's got a standard for what

non-winner is. See, even on the things that are called a flow, like help, which is a flow when it's expressed, there is a standard. And when his standards of help become too fixed he doesn't have very good flows. So that's why when we do a process of that kind we keep asking a person "What's help?" and "What's a non-winner?" Or, "How could you help a perfect friend?"; "What's a perfect friend?" And then the guy will say, for example, "There's no such thing as perfection." And you work through all of that.

When an individual being enters into the game called "physical universe" his initial creation, many of his initial creations, he considers perfect. And uses those as standards by which to compare all later creations and all later perceptions. And those first reference points, those standards of reference, become unknown after awhile, and yet remain as fixed-based things on which he judges all other effects and perceptions and creations that he's aware of.

So, an important part of a person's ability requires that he finally uncover his first hidden standard, which is always present, and take it apart and put it back together again and take it apart and put it back together again until he can have it or not, or change his picture. Then maybe he can stop being upset with the physical universe and all the beings in it because they don't match his idea of the way it ought to be.

Thus, a good part of this technology is putting a person at cause, making him causatively and consciously aware of what his standards are, and helping him change them to meet his own desires and values, and also to be in charge of his own values and desires, as well as putting back into his ability, into his control, into his conscious free control, the handling of flows and the perception of other peoples' standards and actions. Which makes it a lot more possible for him to function effectively in the way he wishes, if he wishes to function. □

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In IVy 36, page 12 there is a statement about Dianazene "which held large quantities of a B-vitamin called nicotinic acid or niacinamide". Evans Farber points out that they are not the same. Referring to *All About Radiation* (1989 edition) p.135 "...nicotinic acid - not niacinamide - turns on the flush...". Ed.

Some Aspects of TROM

by Frank Gordon USA

I. The goal of Scientology and TROM

Hubbard stated: "The goal of Scientology is the rehabilitation of the game." *Tech Vol II*, p.366. Then in *Tech Vol II*, p.556, he considers "Games Conditions Theory." He states: "...we find all unlimited and highly workable processes under Games Conditions. We find all limited and unworkable processes under No-Games conditions .. It is true that the Games Condition list contains a regimen unworkable in life. It isn't supposed to be. It's aberrative and we process it." He then gives a summary at the end:

Native State	Serenity	Knowing No-Games
Operating Thetan	Tone Scale	Knowing Games Conditions
Bodies	Antagonism	Unknowning Games Conditions
Reactive Banks	Minus Tone Scale	Unknowning No-Games Conditions

"Operating at a level of knowing games conditions, auditing converts the unknowing games and no-games conditions of the pc into knowing games conditions and into further knowing

games conditions. A further goal of auditing may very well be the attainment of no-game. It would be a knowing no-game, however, not an unknowing, and it would not be actually a condition."

II. Dennis Stephens' goal for games

Dennis Stephens concentrated on games in his TROM.¹

"The route out is from the compulsive playing of games (Hubbard's Reactive Bank level above), through the voluntary playing of games (Hubbard's Operating Thetan level above) to an ending of all games by the adoption of complementary postulates and so the achieving of a non game situation: Nirvana."²

In Hubbard's terms, Nirvana would correspond to native state, or the shifting border between life static (knowing no-games) and Operating Thetan (knowing games); Samsara would be a compulsively repeated cycle of action at the level of the Reactive Bank (an unknowing no-game condition); and Karma would be the influence of unknowing overt-motivator packages. These fit into Hub-

bard's theta-mest (static-dynamic) framework.

Since the Buddhists themselves argue about whether Nirvana is annihilation or a state of

1 *The Resolution of Mind: A Games Manual* by Dennis H. Stephens, p.45. I expected him to state his goal at the beginning, but he does not do so until p.45 (in the Flemming Funch version).

2 Antony objected to this using of Nirvana as the goal of TROM, and suggested that it be censored out. Rather than censoring, I would suggest a clarifying footnote: Nirvana: (Sanskrit). literally act of extinguishing). The final beatitude that transcends suffering, Karma, and Samsara and is sought esp. in Buddhism through the extinction of desire and individual consciousness. Samsara, the wheel of: (Sanskrit. literally passing through). The indefinitely repeated cycles of birth, misery, and death caused by Karma. (Or viewed more positively, the joyous repeat of a beloved cycle of action). Karma: (Sanskrit. fate or work) the force generated by a person's actions held...in its ethical consequences to determine his destiny in his next existence.

conscious bliss - See e.g., the book *The Conception of Buddhist Nirvana* - I think it is best to use Hubbard's simpler formulation.

III. Application of TROM to earlier material

In TROM — A Better Bridge? (IVy 31, p.29) I discussed how TROM was evolved from earlier materials. Now, let's look at how it might illuminate and expand these earlier materials.

Overt-motivator-withhold

In "O-W A Limited Theory," (*Tech Vol IV*, p.186, Hubbard states: "O-W ... sets in when aberration sets in. It is not a high natural law. It is junior to the various laws of Communication, Control, and Help ... O-W can occur only when help has failed ... When help comes up, O-W as a mechanism drops out. We could run a full case, it would appear, with Help. However, in practice it is better to run lots of O-W with failed help as they complement each other."

Level IV of TROM examines Overt-Motivator mechanisms (overwhelms); and these are parts of games. From the above, it seems that one could rise above these O-M-W game mechanisms by running Denis' help postulates.

By running these postulate pairs: to help, not to help, to be helped, not to be helped; one could then eliminate the need for running overt-motivator pairs.

Non-life goals

Dennis Stephens mentioned that TROM may be used as a fundamental kind of psychotherapy.¹

"The whole of the 'to degrade' goals package is within the negative legs of the 'To enhance'".²

"Such is the power of the 'To degrade' postulate in the universe these days that the basic upset

in any person's life is invariably an overt attempt to degrade them by others...By addressing the 'To enhance' goals package in the form of the 8 classes of overts and motivators, just as given for the 'To know' package earlier, any psychotherapist could rapidly 'spring' this basic lifetime degradation into view and permit its reevaluation to pt (now) realities."

Thus, the package to be run is "to be enhanced, to enhance, not to be enhanced, not to enhance." The particular verb would be the one most meaningful for the person.

In my case, I found that: "to be admired, to admire, not to be admired, and not to admire" provided a meaningful starting point. Hubbard defined admiration as "slightly off the frequencies of wonderment and acclaim." And stated "An enormous amount of particles or flow were tested to isolate admiration as the most effective frequency or wavelength of thought." In "Admiration Processing," 15 April 1953. *Tech Vol I*, p.311. See also "Another Look at Admiration," IVy 13, p.9. Admiration has many related concepts which are all related to affinity in its many forms³.

This gives us another look at the goal of *Dianetics: MSMH*, as devoted to erasing degradations and enhancing the pc.

It also gives us a guideline in formulating rules. E.g., "Do not evaluate for the preclear" is in the form of "Do not degrade the preclear," and tends to focus attention on resisting a degradation. A better rule might be: "Direct the pc's attention to those things which will encourage and improve his ability to evaluate." Here the atten-

1 TROM, p.58. He states: "...it should come as no surprise to us to learn that non-life goal packages not only never erase, but produce a steady worsening of the state of the being while erasure is being attempted ... I can give you the basic non-life goals package ... so that you can avoid it. A spiritual being cannot be destroyed. He can only be degraded..."

2 enhance vb. to advance, augment or elevate; to make or become greater, as in value or desirability. A lifting above the norm or the average in desirability or attractiveness. Related concepts are: to improve, contribute to, organize, clarify, make more understandable, increase in value, educate, train, make more admirable, etc. package. This life package, when erased, also erases the 'To degrade' package amongst others.

3 Related concepts to "to be admired" are: to enchant (rouse to ecstatic admiration), enthrall (enslave by beauty), bewitch, charm, fascinate, allure, delight, cast a spell over, intrigue, and attract. Related concepts to "to admire" are: respect, esteem, appreciate, acknowledge, pay attention to, love (a blend of sympathy and admiration according to Hubbard), worship, adore, value. Related concepts to "not to admire" are: to ignore, overlook, disregard. That admiration is very basic is shown by the importance of the beauty of anything that is pinned to theta in *Scn 8-80*.

tion is focused on the positive "ability to evaluate," and what has to be done to improve it.

Cross-packaging and the reactive bank

"When a junior package is not erasing cleanly the most common fault is that the package is not a true package. This is known as cross-packaging. It is one of the 'deadly' sins. When two or more junior packages are crossed up into one package neither of the packages will erase, and the whole mish-mash just grinds on forever. The therapist who tries to resolve a man's drinking problem by addressing his infantile sex life is guilty of cross-packaging." TROM, p.57.

"Never waste time with crossed-up packages. Your whole mind is a vast crossed-up package — which is why you are holding it in suspension trying to figure it out (NOTE: if you are). Crossed-up packages can never erase; they just sit there forever all crossed up...Cross-packaging is the primary method of enslaving spiritual beings that has been used in this universe."

Some examples of cross-packaging would be: the car won't start, kick the tires, have a headache, take an aspirin; feel nutty, see a psychiatrist and be given tranquilizers, fight an idea with a gun, "train" someone by overloading them with data in which they have no immediate interest ("education"), and so on.

This brings up the possibility of bringing order to the reactive bank by developing methods to increase one's overall ability to spot cross-packaging.

Desire — postulate — reasons why

There may be some question as to whether "to know" is the highest level postulate. Dennis states in TROM, p.53:

"Once you grasp the truth about the subject of postulates and reasons why you will also learn to cut through the smoke screen of reasons why that others throw up to justify their postulates, and be able to see their naked desire and postulates clearly exposed. The brush salesman may give you a thousand convincing reasons why you ought to buy his brush, but all of them come later than the fact that he desires to sell a brush to you.

"Life gets very simple when you realize that the correct sequence is: Desire - Postulate - Reasons why (invented) for postulate."

One desires that for which he feels an affinity (an ideal scene), postulates its achievement (or reality), then communicates this with the intention of getting it duplicated and understood.

This — contrary to Hubbard who considers affinity the weakest corner of the ARC triangle — makes affinity and desire primary. But in Hubbard's alignment of ARC, he also makes affinity primary, and equates affinity with theta itself:

Affinity - space - beingness

Reality - matter - havingness

Communication - energy - doingness

Dennis has desire (or affinity) as basic to any postulate. The question arises as to whether it would be helpful to use this in some form of: "to be desired, to desire, not to desire, and not to be desired?"

Using this form connects to the Buddhist idea that desire leads to suffering on the "wheel of Samsara;" and could illuminate and be illuminated by these Buddhistic concepts.

Many fiction stories or "games" invented by an author are about achieving desired affinities. As far as I know, Hubbard never wrote a love story, and in "Ole Doc Methuselah" his closest sidekick was the gypsum-eating Hippocrates.

Comparing games and problems

Since a major difficulty in the running of TROM is the loss of importance or havingness, there is a continuing need to keep this remedied. Dennis does this with his RI (repair of importance). It can also be done with a process parallel to "Invent a problem of comparable magnitude." That is, "Invent a game of comparable magnitude." In this way, old games can be replaced by new, voluntary, and more desirable ones. It appears that much of Judith Methven's success with TROM was achieved by doing this.

One can use Logics 7, 8, and 10 to clarify the similarities between games and problems, since both have intention counter-intention, or postulate counter-postulate structures. There is also the possibility of forming a gradient scale including both problems and games, which extends upward to "the spirit of play" or art-form contests; and downward to the rigidity, solidity and mustness of MEST.

It is interesting that mustness and certainty are related, and that MEST can then be considered as either a solution to uncertainty or as a big problem.



Ross's Reminiscences — 2:

AAs, M/us, Typos and Throat Clearing

By Bob Ross, USA

Another incident that occurred in 1950 shortly before I left New York to return to Israel, seems important to mention. I met a young woman who said that when she became pregnant, her neighbors and even her mother gave her advice to abort the baby. She went as far as to sit in a bucket of beetroot juice in an attempt to mis-carry, before she came to her senses, because she and her husband wanted the child.

Example of attempted abortion engram

This also reminds me of a short story, which appeared in *Unknown Worlds Magazine* also published by John W. Cambell, Jr. The story takes place back stage where some actors are discussing roles. In the course of this discussion mention is made of very short roles for which lots of extras are needed, and at that point one of those extras comes by complaining of how distressing such roles were. It took me quite a while to recognize that this story was a view of earthly life as a stage with the actors being spirits and the very short parts being aborted fetuses. Obviously in retrospect the story was written by someone who as auditor or preclear had experienced death engrams from abortion.

My one objection to LRH's description of running chains of dozens or hundreds of abortion engrams, that a child could not survive them, is valid. One can now see in retrospect, that these long chains of "attempted abortion" were actually chains of actual abortions and past deaths as a fetus; not attempted abortions in this lifetime, except for a key-in incident of such an attempt.

Errors

I was doing a full retread of all data I had ever learned from Ron about the mind and spirit. I had to check out with a word clearer on every bulletin because I had never done the Super-Literacy Course. People who had taken this course, (which consisted of looking up in a dictionary and clearing the meanings of every word in the study tapes) were assumed to be able to fully understand all that they read and to be

honest. They were therefore given the privilege of attesting to having understood bulletins on their check sheets, without having to be checked out on them with a word clearer.

While many may have really understood what they read, I think that too many times, these "super-lit" students were not honest. For if they had been they would have become aware of all the typographical errors I had found on bulletins on various check sheets and written reports on them, so that they could be corrected. And the word would have gotten out that there were typographical errors on various bulletins. But, somewhere along the line, the idea must have come to pass that that would besmirch Ron's image as an infallible source of truth!

As for myself, I found small errors in many bulletins in the course of my retread; on technical bulletins or books, on my check-sheets, and then found more as I read more and more widely in my quest to ascertain the truth of various things. My interest in finding these truths was further sparked by my having been flunked more than once for various correct actions because of various supervisor misconceptions about Tech.

I recognized as early as 1969, when I took the first HSDC, as a student in the New York Org, that I needed to have an extremely high level of understanding of the Tech in order to guard myself from being incorrectly flunked by supervisors who had much less understanding than I did. The rule of "No verbal data" had been formulated, but supervisors were permitted to flunk students on what they (the supervisors) considered misunderstandings or flunked demos, on the basis of their own limited and/or incorrect understandings. This kind of flunking was verbal data of the highest order. Somehow, Ron overlooked the possibility of flunking, without showing an exact source for the flunk, or even better, showing a student where the student could find the correct data in the materials.

Flunks perpetuate verbal data.

I have realized this before, but this is the first time I have formulated it so precisely. I had seen other sources for bad auditing and tried to call attention to them, but this is the first time I have spotted the fact that flunking is not only invalidative but is also *verbal data*!

I have been incorrectly flunked numerous times. Some things I have been incorrectly flunked on were:

1. "Indicating by-passed charge while doing an L1C."
2. Clearing *questions* on Two Way Comm Processes, "because processes were not commands." (Materials only said that *commands* should be cleared – no mention of *questions*)

Another source of out tech and bad sessioning on the part of students and auditors is to be found in the Bulletin, "Trs Modernized". There was some excuse for this error in 1957 when Ron wrote that Bulletin, for it embodies his understanding of auditing at that time. CCHs were being perfected and were aimed largely at psychotic manifestations. An auditor was expected to ignore ragings, ravings and attempts to bolt from the session, until the Pc eventually came into present time. I've done this and I know it works on psychotics.

The error did not exist on earlier "Dear Alice" drills. This incorrect datum "to ignore originations" was invented in 1957 and remained "true" until the middle of 1963, at which point By-passed Charge technology was invented and it became known that if a Pc made a comment he was out of session and the correct action was to list and find the BPC.

The persistence of flunking students for not ignoring comments, caused them to learn "Out of Sessionness" in their Pcs rather than "In Sessionness".

Bypassed charge and dirty needles

In 1963, we learned about by-passed charge and the symptoms of ARC breaks. We learned that "pc critical" meant "pc upset" and that it was time to whip out a list and find the by-passed charge. A little bit later the data on dirty needles was discovered, as a result of a TV session on me, which Ron was observing. Why did I have a clean needle when all other students had dirty needles during the weekly Ruds check on

selected students? The story for those of you who haven't read my earlier story, is that as I was invited into the TV Studio to have my Ruds checked, Herbie Parkhouse, Snr. Supervisor, who was doing the Ruds check, asked me a question and then cut me off when I tried to answer him.

I spotted my own upset, reviewed what he had done and blew that BPC. So I had a clean needle throughout the Check. I imagine that Ron or Mary Sue investigated to find out what Herbie was doing that caused everyone else to have a dirty needle, and from that wrote the paragraphs on dirtying and cleaning a needle in *The Book of E-Meter Drills*. I say it might have been Ron who discovered this datum, because it was Mary Sue who edited and published this book..

Typos

Now back to events in the DC Org. Whenever I found a typo, I would remark upon that typo [typographical error, *Ed.*], after asserting that I understood that bulletin. I was sort of saying, "I understand it so well, that I have been able to discern some errors in it." But this was not acceptable and led to my being flunked by the word clearer. A cramming officer, who recognized the existence of the errors I was pointing out, suggested that as they were unable to change the errors indicating Ron, or the bulletins were imperfect, that I should not mention it!!

But, in order for me, to be able to just say, I understood a bulletin without seeking agreement on the fact of the existence of errors, I had to have an even higher certainty on the materials than I already had. It was necessary for me to research things, until I was totally satisfied that I was correct and had no doubts on the matter at all. When I had achieved this I had also found the exact sources to show that there was an error and I would write these up for Flag. I wrote each one as a communication to AVU at Flag keeping a carbon copy for myself. Then a year or so later before I went to Flag, I rewrote them and assembled them into a single list to take with me. At Flag I discovered that after the first few missives I had sent, the rest were not forwarded but held in D.C. A clear violation of communication particle¹ policies.

At Flag I got the services of a Qual interne to go over my assertions of errors. A couple of bulle-

tins had been changed, but all the others he agreed were errors. So I ended up with 98 proven errors which I then rewrote into more acceptable language, and resubmitted them to AVU with the endorsement of the Qual Sec. I put these into the Qual Out Basket. A week or so later, I got the important ones back, with comments scribbled on them by the KOT Flag. The KOT (Keeper of Tech) had put in large red writing against each item, "covered elsewhere." Apparently the stupid idiot considered it OK to teach misinformation at lower levels because it could be corrected at upper levels. Who that was I had and have no idea. I recall only that it was in 1979.

In the course of my researches to find the truth behind all suspected typos, I listened carefully to one early tape after another. In the course of that listening, I found one lecture, in which Ron was saying that something was true, which I knew he had later stated was not true about the bank.

I listened to what Ron had to say several times to be sure I had accurately heard what he had said, because it was so much opposed to what I had learned to think was true about the mind. As I listened to this earlier statement over and over, I became more and more aware that *prior* to making the statement I found questionable, Ron had cleared his throat. From then on, I paid particular attention to what Ron had to say, following each time he cleared his throat.

Ron's Expectations

Some of the things he said seemed borne out by reported results. But, other things still seemed questionable. I finally came to the conclusion that Ron stated things as though they were absolute truth, things he merely hoped were true.

This reminds me of a story concerning Ron and his eldest son (by his first wife) Ron Jr., who was called Nibs. I'll bet some of you did not know that Ron had been married to Henrietta,

and had two children, Nibs and Katie. Nibs later collaborated with Bent Corydon in the writing of the book about Ron, *Messiah or Madman*. The story took place I believe in Washington D.C. about 1959. Ron had given Nibs some task, assuring him that it could be done. When Nibs reported back that he had done it, Ron said, "I wasn't sure it could be done." This was part of Ron's charisma, to make statements that would get people to extend themselves to make what he said come true. He would state forcefully things he hoped were true as though they were absolutely true, and then if it was at all possible, his students made it come true.

In short whenever Ron was about to say something he hoped to make come true, *he cleared his throat*, in order to be able to speak convincingly. Once I spotted this, I could see that he was telegraphing his intentions to tell a whopper by clearing his throat and talking forcefully. He would clear his throat and then make strong positive statements. He did this time after time, on these early tapes.

It became obvious to me, that he was motivating his students to create the results he wanted them to achieve, by positive thinking and positive speaking. He motivated his students, in many cases, to invent ways to achieve desired results. I remember, in 1957, when I was starting to audit fellow students on the HCA/HPA [The lowest level professional course, from the early days of Scn up to the advent of the grade chart. *Ed.*] course, if my preclear said he could not run a process I would invent a lower gradient process, to get him started. Ron had given me the idea that gradients were possible, and I simply applied that idea. It was in listening to those old tapes that I fully understood the degree that Ron used his students as research guinea pigs. Those who complain that Ron was not scientific do not recognize his scientific methodology. I found that the ACCs and to a lesser degree the HCA/HPA courses were Ron's

1 Bob wrote me: "I don't recall the date of this but it said that any comm particle put on a line to anyone was to continue on its way. That if someone disagreed they were to add a statement of their disagreement but forward the particle with their disagreement attached. Not send it back." I have in my possession a memo I sent to Ron (about my being transferred). It went through the Association Secretary (head of HASI London) who wrote a note saying he did not see what I was complaining about, but got through to Ron, and came back to me with a cheerful comment to the effect that auditors were also important.*Ed.*

laboratories with the students being Ron's guinea pigs on whom he tested his theories to find out whether they worked. In this way he discovered which techniques were broadly workable and teachable and which were only workable in the hands of a very few auditors.

At each ACC [The highest level of Scientology Training during the 50's. *Ed.*] Ron tested and experimented with a different sort of technique, looking over the session records for fresh ideas created by the students as they attempted to

make his ideas manifest. He would give his students a positive image of what he expected them to do on each ACC or what results he expected them to obtain and then set them free to produce those results.

I have often wanted to produce a tape consisting solely and only of Ron clearing his throat, followed by what he said in the next couple of minutes. Fully annotated with tape number and course on which he gave that lecture! □

Letters to the Editor:

George Wichelow

Hi Ant — Just catching up on my earlier issues of IVy and in reading through IVy 29 under the article with photo "Horner's Course" [p.41.] you mention George Wichelow (also in the photo!) and the fact that after his death there were rumours of suicide.

It seems to be an unfortunate and unavoidable symptom of this universe that great people (like George) aren't "great enough" and therefore have to be slighted or perhaps made more than human.

In 1971 I had the opportunity, as a staff member at the "Pubs Org", as it was called way back then, to go on a "book" tour of the U.K. and Channel Islands. We met on Guernsey or Jersey, I forget which, an old time Scientologist who gave us room and board and showed us

around the Island (regrettably, his name, too, is lost in the mists of time). At one point on the tour he showed us the spot where George died. He (George) had been fishing on a large Rock and was swept off by a huge wave. Our guide and some others tried repeatedly to get George back on the rock again but unfortunately due to the large swells and low temperature of the water George could no longer hang on and was carried out to sea.

An unfortunate loss for the HASI and early Scientology organisations then.

Hope this will right some possible misconceptions about George.

Best,

Mark Gamble, Denmark □

The Ocean and the Drop

Hello Antony,

Thank you for your interesting mail. I want to subscribe.

For that reason I transferred 500 DKr to your account. 275 DKr for the next IVys and 225 for the *Free Spirit Journal*. I refer to your pleasant offer to handle this matter. Lot of thanks! It was exciting to hear about your time track and that you are a really old scientologist. Concerning me I was born 1955 and contacted Scn. in 1975. Then I joined staff in Munich as course supervi-

sor, cramming officer etc. In the 80s I was rather "passive". 91 I got auditing etc. Since 94 I withdrew from the church. But all this time I was very interested in philosophical viewpoints (especially Scn.).

I just was reading particularly the two magazines you sent me. It needs some effort and some time to master the English language. But it is very enriching for me because it is my first contact with the free zone.

However I must notice that here also are tendencies like in main church I can't agree with. There is a kind of absolute obedience in hubbardistic thinking with a certainty of total knowingness. Probably it is agreement, not obedience, but it is a very strong viewpoint ignoring other viewpoints.

For example there is an article from Sandra Morris, England, "From Here to Eternity?", which in many ways is a good article.

She mentioned the concept to be "at one" with the universe and rejected this idea by citing Ron's usual sources regarding this. Of course Ron is dreaming of the total released cleared theta clear who is the gamemaker, even if he has to play all by himself. Ron's viewpoint always has been the thetan's viewpoint (not Homo sapiens or GE or something else — and this is his tremendous merit). His business was the thetan. The general experience was; more upscale — more able — more individual. More downscale — more unable — more unindividual — more "at one" with masses, GPMs, other thetans and environmental intentions etc. This was the observation in auditing sitting in mest universe. And I think it is true, of course. But perhaps there is another aspect about oneness and brotherhood with universe or creation (what is a better term than universe?).

What happens to a thetan who lost his wisdom and his potential about his life and his past? He is separated from himself (feeling separated is an ARC-break phenomena). When he ARC-breaks with universe he is separated from this. Getting totally in comm again he is in very good harmony with the physical universe. But he isn't at one. He can follow Axiom 10 in the direction of infinite KRC-triangle. But he keeps individual. There are other beings, too, who had generated mest so it remains a common creation. But there is another universe also constructed by free beings called theta universe. Ron confirms to this explicitly. Theta universe is senior to mest universe and probably it contains it on a higher level. It seems to be a kind of blueprint. Containing all, however, it is "simpler".

This theta universe is the thing which the mystics describe mostly. It seems to be populated with beings coming from mest universe but also with life belonging to higher universes. Above these worlds they tell about more subtle worlds.

Finally there is god, only *one* Supreme Being. Thousands and thousands of hightoned and unfrightened thetans from all times and all cultures have had such experiences. It is a central part of most mystical traditions. These guys do not seem to be unsane or "trapped". After those kind of cognitions they often report about "oneness" with whole creation or universe. It seems to be an eight-dynamic matter. The drop of water in the ocean would not feel like an ocean from 1st-dynamic viewpoint. The ocean wouldn't feel like an ocean from a drop-perspective. But the drop is not really separated, so it can be the ocean too.

Do we exactly know what a static really is? We know what it is not, but when we say it is right here and now in the body it would be something, not nothing. This is no static. A static is "nothing", but can be everything — but then it seems to be no more a static.

Is native state the end phenomenon of total separation? Is it "outside" of any creation? Is there finally only one water drop? I believe there is an infinite ocean and an infinite ARC-triangle which might be *one* beingness! Is there a difference between one static and another static?

Ron admired the thetan and the "I-concept", not the god and the nirvana-concept. For him god was a xenu type overwhelming valence, nirvana was a cemetery and the Jesus concept an R6-restimulation.

For all that Ron's work is incomparable for me. He got to the bottom of dualism from life and mest. He discovered the levels of theta, lambda and phi and their interactions. He isolated the thetan. With these stable data one can reorganize the remaining. His time track/bank/asising/-philosophy is likely the first real thetan-concept on the whole. (For him the unique workable one in eternity). Ron demonstrated what high state of power is possible. He showed how much man can rise up and how to "keep clean". May be he knew the "secret of telema" (Crowley) but he alone developed a totally new, independent technology. Using some old quarry he collected all the data but the thetan-view is a novel stage of intelligence. The thetan may be the top of "universe-power". But we all have seen he casts a shadow too. There is an assembly line between Nietzsche and Hitler. But this is no theme for today.

I will conclude with a poem from Lao Tse:

The beingness which is conceivable
is not the beingness of the inconceivable
The name which is nameable
is not the name of the nameless
Unnameable is the universal-one — is inside
Nameable is the universal-all — is outside
Undesirously reposing — means enter inside
Desirously acting — means persevere outside
Universal-one and universal-all is from same
source
Not same in appearance
Their same is the wonder

The wonder of wonder
All wonderful's gate.

Lao Tse didn't tell about irresponsibility on dynamics but he means the higher state of beingness above the limited "I". I believe life is not condemned to be only at one with itself. It can do the journey but it can get back. It may discover that "I-concept" is only one more illusion, one more piece of "Maya". The key is love. Not like Crowley — but love *above* will!

At least we shouldn't exclude this possibility.

Heiner Bartens, Germany



On Ron

Dear Ant,

I LIKE THE IVy magazine you are putting out. Most of all (I've told you before) I like your various articles from old timers, who write about their experiences with LRH.

I wish I had had some more experiences with him that I could relay to your readers. But all I have is an internship I did on the FLAG ship, while he was there. I liked the opportunity to listen to his C/S-ing of internees who "red tagged" their pcs. I got three such C/Ses made by him. I learned a lot from 2 of those C/Ses, but the 3rd one was just bad C/Sing from a viewpoint of fixed ideas.

I liked participating in the "Word Clearing festival" during 1971, when the word clearing technology was researched and developed. I liked participating when the PTS RD was researched and developed. I liked participating when the Hi TA Problems were resolved by just using hand cream in some cases.

Being at FLAG during 1971-72, when Ron was there supervising, was maybe the greatest adventure of this lifetime. At least I benefited tremendously from the 6 months I was on the FLAG ship Apollo. At the end of my stay I ran into problems. LRH asked me if I would accept some Auditing, which he would supervise.

I very happily accepted. Tommy Klingwall was my Auditor. He did a marvellous job delivering the Auditing LRH considered I should have. I got some repairs and my L11. I was VVVGIs.

LRH also asked me if there was any special assistance I wanted in the area of Training, before I went back to my Organisation in Gothenborg. I asked him to teach me to do C/Sing.

So Ron Shaffran was instructed to teach me the basis of FLAG C/Sing. He did a marvellous job. In less than 3 weeks I felt that all my misUs on the subject were handled and I knew how to C/S. Returning to Gothenborg in 1972 I felt like nothing could stop me anymore. Today 25 years later I am still going strong on the purpose lines from those 6 months at FLAG (and of course the preceding 3 years in Scn).

I don't want to change a thing of the experiences of this lifetime. I cannot remember any lifetime where I have moved so much further towards truth and spiritual freedom.

ARC/KRC Todde Salén, Gothenburg

PS. (added when Todde reviewed the letter before printing)

My experience of LRH is of course not limited only to what I learned when I was at the FLAG ship Apollo during 1971/72. I learned a lot more from LRH by studying his HCOB's and Pol/Letters. Getting training to Class VIII has been such a tremendously rewarding experience that I cannot express how grateful I am to LRH in writing. Only by living a life, where I spread the wisdom I myself gained during my training can I express my gratitude.

Of course LRH did not do everything in a perfect way. But that is very OK with me. He per-

formed well enough to teach me lessons I never would have learned this lifetime, if he had not been around.

I don't mind that he made mistakes. As long as I learned what I did learn I don't care so much that I maybe could have learned more if he had performed better.

I really owe LRH a lot. I will do my best to pay him back by teaching truth to others. I am sure that he wants me to follow the Code of Honour rather than the orders of the Cof \$. So I have disconnected from the misapplied technology of the Cof \$.

I have realized that there is truth in other places than LRH writings. I consider that LRH did serious mistakes when he proclaimed that the truth only emerged from him. Disconnecting from the Cof\$ was maybe the best thing I ever did under Hubbard's guidance. To me discon-

necting from the CofS meant that I could live closer to truth.

When I disconnected from Hubbard's Scientology organisation, I moved a lot closer to truth (in my opinion). Of course I abandoned a lot of the Cof\$ technology, but I have gained other pieces of technology, that are more workable together with what I brought with me as I left the Cof\$ than the Cof\$ package ever was (for me).

The basics of Auditing (E-meter handling, the Auditing Comm. cycle, Rudiments, Pc in session etc. etc.) are the fundamentals that I have continued to build upon. I never changed these basics. The E-meter will tell you if you leave the Road to Truth. You don't need any authority as long as you are able to read the E-meter. Hubbard, and some of the more clever auditors he trained, taught me that.

Thank You, RON!

□

MindWalking

By Ulrich, Germany

You know that I have practiced Ron Hubbard's tech for many years, particularly in the way it is described in the L.Kin volumes.

On the basis of the experiences I had and also on the basis of the insights I gained through other techniques (oriental stuff mainly) I have now formulated "my own way" in assisting personality development.

I call it "MindWalking".

The term was suggested by a Belgian friend of mine. It isn't only used for my personal way of working but also as a label for a new meter, the "Mindwalker". This is manufactured by Inquisitive Instruments Ltd. (Nic Ford, who also designed Ability Meters), PO Box 125, Hedge End, SO32 2ZS, UK, Internet <http://www.mindwalker.co.uk>, Phone 0956 997126.

MindWalking is L.Kin stripped down to the bare bones. It's the essence of Hubbard's teachings with all unnecessary trappings removed. It concerns itself with the practical aspects of personality development. It does not concern itself with the personality of Ron Hubbard, the philo-

sophical fine points of his work, or his movement.

If L.Kin was the essence of Ron's work, MindWalking is the essence of L.Kin's approach.

As its techniques draw from Hubbard's writings before 1954, MindWalking refers to sources earlier than Scientology proper. MindWalking is not connected with the practices of Scientology, its church, or any other aspect of the movement.

MindWalking is taught as a 12-day course. This course contains everything a beginner (and also an advanced practitioner) would need to know to do a good and effective session on the Person walking in from the street (and also on an advanced person, for that matter). This has been tested out many times and proved to be successful.

The next course (in English) will take place on the island of Bali/Indonesia in the 2nd half of August 1998.

For further data, do contact me! Ulrich Kramer, Post Box 1361, D-37677 Beverungen; Germany, Phone: +49-5273-89526, Fax -89632.

PS: The above does not mean that I had stopped working in the L.Kin style. I'm still there for those wanting this approach!

□

LRH's Philosophy and the Tao¹

By Judith Methven, England

1st Person:² IT IS ONLY when I studied The Tao and the Phoenix lectures closely that I came to realise how much The Tao and LRH's philosophy have in common. I understand this more and more as I actually work these common principles and see their effect and counter effect.

2nd person: Actually I would say that Buddhism was more influential. While The Tao is very attractive with its ideas of do nothing and conquer all, philosophically it is very far from the "Make it go right", "In your face" approach.

1st person: This approach seems unnecessary to me in order to get things to go exactly right. Also, in my consideration "the do nothing and conquer all" philosophy is merely an apparency that is the result of much right practice of profound axioms — thus making effort appear effortless.

Tao points

Here are a few interesting points from The Tao:

One is that you find stressed time and time again the must have/can't have principle and the importance of the ability to have or not, as you desire. (Only, it doesn't tell you how to rise above it in a workable way.)

Strongly emphasised in The Tao is the importance of not using force or interfering with another (unless a being wants to take up your help by its own decision). The importance of this principle becomes more and more real as one's understanding of responsibility towards yourself and others grows (through auditing and life experience). Indeed, one comes to realise that the understanding of the spheres of responsibility in a self-aware rather than a selfish way plays a huge part in setting you free, and maintaining that freedom.

This idea of the unwiseness of using force contained within The Tao has interesting connections when considered in the light of Scientology Axioms 33 and 34 which state that when an as-is-ness is altered by not-is-ness (by force), it tends to persist. Also that an is-ness, when altered by force, tends to persist. I have found it most valuable to be very cautious when using force.

Force is not a good idea unless you know exactly what you are doing with it, and understand fully the consequence that you have to be prepared to be at effect from whatever you cause. The paradoxical thing about this is that the use of force, in whatever way, tends to mask this understanding, (causes not-is-ness) which is at the root of most people's troubles.

You can get very good at putting these understandings into operation instantaneously in everyday life, which causes you to live in the moment and act spontaneously, in a manner that seems to work magically well. These actions appear effortless, and they are, but they are the result of much right practice.

Responsibility

There are many important ideas relating to responsibility towards oneself and others in The Tao, the true understanding of which tends to cause the complete disappearance (or as-is-ness) of problems.

Misunderstandings of the correct handling of responsibility tends to make up the bottom line of people's case (or life difficulties).

Returning again to a point mentioned above, part of chapter 37 of The Tao translates as "Tao does not do, but nothing is left undone": it translates into acting truly spontaneously with the right thing at the right time in the right place.

1 From a discussion that took place on the internet in January 1998

2 1st person is Judith Methven.

When clearing (auditing) is working well, this way of life becomes more and more apparent, and a joyous way of living is the result! It reveals the truths in The Tao!

Two way comm

Another interesting phase: "The mind of wu-wei", which means the mind "flows like water, reflects like a mirror and responds like an echo". It is another Taoist expression for acting without effort, or doing without doing.

I use this principle all the time when I communicate: in relationships to people, the world.

It works wonders in auditing sessions and could fit in well with LRH's statements that two way comm is the most senior process: (1st couple of pages of chapter 23: *The Phoenix Lectures*). The Taoist way of relating reflected above, with practice, makes one really good at two way communication — at duplicating, and asking leading questions (that don't evaluate or invalidate): the use of these principles tend to make one very, very perceptive too.

These useful auditing tools are further described by other meanings contained within the phrase "wu-wei" which expresses the idea that you go by circumstances and listen to your intuition. I use these guidelines more and more in auditing and find it takes the preclear very quickly into deep areas: you just have to be observant of the fact that you get the gradient right, but if a mistake is made it is easily corrected if you are really tuned into the being in front of you.

The idea of wu-wei is no stress or struggle — this looks effortless, and it is, but it is actually a highly refined art — the result of much right practice.

Someone told me that although clearing (auditing) technology seems new to us (at this time, on this planet), it has been and is used elsewhere.

2nd person: I do recall this, but the techniques were relatively primitive and the only thing we would recognise today is the eductive approach.

1st person: Maybe. But my auditor knows that he had his case cleared up elsewhere, most of it was done at some other time, i.e. not during his present lifetime. The clearing he did here was merely cosmetic. He's pretty nifty at running his life well. There is an ancient saying that "There is nothing new under the sun".

To my knowledge, the only "one way" is that thought creates. □

A Book And Bottle Process



Do Not Invalidate the Preclear's Data!

Adapted for IVy by Ray Harman, Australia

from the story 'The Curb in the Sky' written over 50 years ago by James Thurber. (Curb often spelt kerb nowadays.)

WHEN MY FRIEND Charlie Deshler announced that he was going to marry Dorothy, I feared for him. Dorothy, when she was quite young, had begun to finish sentences for people. Sometimes she finished them wrongly, which annoyed the person who was speaking, and sometimes correctly, which annoyed them even more.

When Dorothy grew up she became quite pretty and so even more of a menace. Gentlemen became attracted to her and then attached to her. Emotionally she stirred them, but mentally she soon began to wear them down. Even in her late teens she began correcting their English. Most of her admirers tolerated this habit at first, but slowly drifted away.

Charlie Deshler, however, was an impetuous man, of the sweeping-them-off-their-feet persuasion, and he became engaged to Dorothy and married her so quickly that, being deaf to the warnings of his friends, he didn't know anything about Dorothy except that she was pretty and bright eyed and (to him) desirable.

Dorothy as a wife came into her great flowering: she took to correcting Charlie's stories. He had travelled widely and experienced greatly and was an excellent raconteur. Since Dorothy had not shared Charlie's adventures, she could not know if he made mistakes in the telling of them. And Charlie spoke good English which did not need Dorothy's correction... and for these reasons, Charlie did not find Dorothy out until it was too late.

I visited the Deshlers some time after they were married, and things were worse than I feared. Charlie began to tell about a motor trip which the two of them had made, but Dorothy denied almost everything which Charlie said. "The next day", he would say, "we got an early start and drove two hundred miles to Fairview..." "Well", Dorothy would say, "I wouldn't call it early. It wasn't as early as the day we set out, when we got up at about seven. And we only drove a hundred and eighty miles, because I remember looking at that mileage thing when we started."

Once or twice Dorothy would let Charlie get almost to the climax of some interesting account or happening,

and then, like a tackler from behind, throw him just as he was about to cross the goal line. Charlie did not become beaten, but his wife's tackles knocked the wind out of him, and he began to realise that he would have to do something. What he did was rather ingenious. Charlie would tell some outlandish story about a dream he had had, knowing that Dorothy could not correct him on his own dreams.

"I thought I was flying an airplane," he began once, "made out of telephone wires and pieces of old leather. I was trying to make it fly to the moon. About halfway up to the moon, however, a policeman waved at me to stop. He was in a plane made of telephone wires too. So I pulled over to a cloud." And the story continued in that vein.

Any psychiatrist will tell you that at the end of the way Charlie was going, lies madness in the form of monomania. You can't live in a fantasy world, day in and day out, and remain sane. Since monomania of this sort is likely to lead to the reiteration of one particular story, Charlie's inventions began to grow thin and he eventually took to telling, over and over again, the story of his curious flight to the moon.

After a month or two, Charlie had to be sent to an asylum. I was out of town when they took him away, but Joe Fultz, who went with him, wrote to me about it. "He seemed to like it up here right away," Joe wrote. "He's calmer now and his eyes look better." (Charlie had developed a wild, hunted look.) "Of course," concluded Joe, "he's finally got away from that woman."

A couple of weeks later I drove up to see Charlie. He was lying on a cot, looking wan and thin. Dorothy was sitting on a chair beside his bed, looking bright eyed and eager. I was surprised to see her there, having figured that Charlie had at least won sanctuary from his wife. He looked quite mad. He at once began to tell me the story of his trip to the moon. He got to the part where the policeman asked him to stop. "So," said Charlie, "I pulled over to a curb..." "No. You pulled over to a cloud. There aren't any curbs in the sky. There *couldn't* be. You pulled over to a cloud."

Charlie sighed and turned slightly in his bed and looked at me. Dorothy looked at me, too, with her pretty smile. She said:

"He always gets that story wrong".



Regular Columns

A World of IVy

By another Pelican, Antarctica¹

My Solution

SINCE EVERYBODY ELSE who went through the Scn game did not understand what LRH and Scn was all about, I am happy to know that I am the only one who cognited.

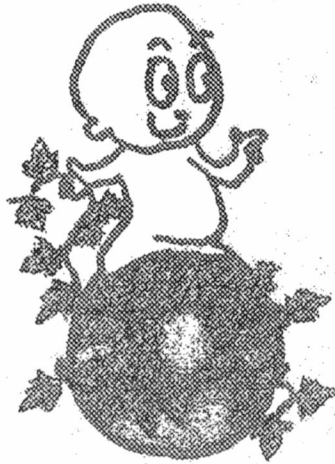
It is really lonely here in heaven. God, Dharma, Buddha and I are the only ones who made it. Hubbard could maybe have managed to arrive, but he misplayed his cards and now needs to get back into a human body to benefit from the technology he did assist in giving to mankind.

From my viewpoint there is only one 1st Universe and everybody else's universe is just a 2nd universe. Who cares about a 2nd Universe, when you have a universe of your own that is superior.

How stupid all those other (2nd) Universes are, believing that they are special. None of them are even half as special as I am in my Universe.

Only problem is that I somehow did get mashed into this 3rd Universe called the MEST universe and I don't seem to be totally sure of how to get out of it. Maybe there is someone out there who could give me a helping technology to get out.

And if this means that I have to align with a lot of those stupid 2nd universes, I will do my best to only connect up with those 2nd universes I can put up with. All I need is a tool that will



help me identify those SOBs so we all can get out of this trap.

At least I can tell them so until I am out of it. Once I am out of the trap! I don't give a damn about them.

Hey! Wait a minute!

Suppose they think the same. Suppose they abandon me just before I have been able to get out.

I guess that if I had made this trap (which I probably did to some degree), I would make sure that only those got out of it that proved they were worthy to get out. And I would make only those worthy to get out who did not first of all work to get out for their own good, but first of all worked to assist others to get out.

Am I worthy?

□

¹ This is obviously a response, by another anonymous reader, to the article on this page in the last IVy, where the author suggests that those who had left the official Scn. organisation were "infected". Ed

Regular Column

Kemp's Column

By Ray Kemp, USA

Objective Processing¹

THERE HAVE RECENTLY been a series of articles on Objective Processing, showing various processes, the results, (or no results), and uses. Rather than give you yet another list of processes, and/or a list of successes with any or all of those, let us start with the rationale first. I have said many times, and re-iterate here, that it is regrettable that latter-trained auditors have been heavily trained on the mechanics — the processes, the commands, and a 'boiler plate' end phenomenon, yet have often a poor understanding of the theory, or rationale that brought these into being.

Actually, Objective processing goes way back in history, and in different cultures. Probably in its oldest form is the Australian Aboriginal "Walkabout" where the aborigine in the "outback" (bush) simply walked away until things were better.

According to the Bible, Jesus went similarly into the wilderness.

Discussing this aspect of therapy with Ron one day, he suggested that a mental home might work well if it were on a hill and that there was a big rock on the grounds, where people could walk up the hill, sit on a bench, and look at the rock. The idea being that when the mind is in turmoil, it needs solidity and stability as in still (not stopped).

Another factor of the activity of the mind is that it can operate on the level of Concept,



Pictures, Terminals, Lines, and Solids (see 8-80 and 8-8008 for lists and details).

Origin of Tone Scale

As a person becomes more enturbulated, he has around him more and more random and unhandleable Motion.

This by the way is the basis of the Tone Scale. Each level being the persons reaction and handling of Motion... Energy/Motion... E-Motion.

Stress handling

A person under stress will not respond to a therapy that requires a lot of thinking. Creating thoughts, pictures etc. all are motion within the mind and thinkingness of that individual.

Under such conditions we can enter the case at a 'lower' level, Terminals, Lines, Solids.

"Look at that Wall", "Feel the floor beneath your feet", "pick up that object, what is its weight, temperature, color" etc, all

¹ This is no. 13 in the Objectives series. *Ed.*

Regular Column — Kemp's Column

are processes that deal with Solids, and have great therapeutic value when correctly applied. From these basics, the processes known as 8C and Opening Procedure by Duplication, Objective Havingness, and even the touch assist were created. Moving from Solids to Lines, a person can conceive of a communication line but sometimes not the terminal at the other end (or even himself at the receiving end), a condition some therapies refer to as 'disassociation'.

Procedures known as SCS ("Start, Change, Stop") either on the person, or on an object controlled by the person, handle this and get the person back into an understanding of Control.

Please don't start out a therapy at this level using an automobile... it is lack of this skill that is the basic of all auto accidents (joke!)... plus the fact that often the accident comes about because the person didn't see the Bus... a matter of Terminals and Lines. I once witnessed an accident where a car ran right over the top of another. I asked the driver what happened, and she stated "The car wouldn't stop — it just wouldn't stop."

When I had calmed her down I quietly suggested that cars do not stop... You have to stop them. If you don't, then usually the physical universe will! She line-charged at this, a real cognition, and felt much better.

Want a miracle?

Just as Subjective processing can handle physical unwanted conditions, so too can Objective processing handle unwanted Thinkingness conditions. The being may well be a static and spiritual in makeup, but as a person, he/she is, hopefully, interacting with the physical universe in and around the environment. When this interaction is non-optimum then all the engram running and OT exercises will not touch the case, but Objective processes run well, will produce miracles.

As I said, I am not about to give a list of all the Objective processes that exist in true and tried form. Using such with no basic understanding of their purpose is an exercise in futility.

However gaining an understanding of the purpose and direction of Objectives, followed by a reading of Route 2, in Creation of Human Ability, will give you all the objective processes you will ever need, and the skill to use them wisely.

Don't grind

Finally, a word about "grinding" (the action of continuing a process with no reality on either the pc's part, or in some cases, the Auditor's part).

Before starting a process (except an Assist), ALWAYS clear with the person what you are going to do, give them a general description of the process, and whether you will answer any questions or comments. Remember that a comment should be acknowledged but not acted upon. An Origination is handled and the PC returned to the process. Re-read TR4 if you have any doubts about this.

In any event, with the exception of Opening Procedure by Duplication, often referred to as Book and Bottle, you do not grind away at any of the CCH's, you run a battery of them, running each one until there is a flat point. i.e. each command executed correctly three times with no change in communication lag time, moving then to the next process in the battery. Numerically then it would go CCH 1-2-3-4-1-2-3-4-1-2-3-4 etc. each 1-4 cycle being shorter, until there is no change, each process command would be given 3 times, with interest but no change developed.

Just as a thought, how about running objectives, objectively, on a thetan?

Hmmm?



Regular Column

IVy on the Wall

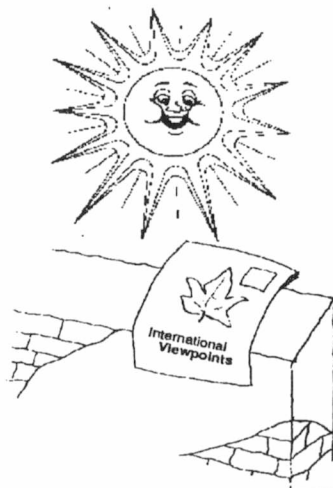
by Kennneth G. Urquhart, USA

Practitioner, Client, and God-ness: Spiritual Clearing (Part One)

This series of three articles attempts to describe the full magnificence of being that every spirit is capable of, has the right to be, and has the right to wish others to be. It outlines a way in which we have departed from that magnificence, and shows how the practitioner facilitates its return. And it states a view of the practitioner's position in existence arising out of purpose and practice. The magnificence I refer to is simply the magnificence of you in your freedom to experience yourself in existence as who and what you really are regardless of restraint or constraint—past, present, or threatened. Part I deals with a view of the magnificence we had once, how we lost it, and how clearing relates to it. And how the practitioner's discipline helps the client restore at least one key ingredient of her magnificence — the one that is the key to all the rest.

AM I HAPPY to be loved? I am happiest when my beloved lovingly gazes on me with the eyes that are uniquely her own, not her mother's. We relate with each other, relaxed, each true to own self. In being true to self with each other we are truest to each other. Without being true to self one cannot be true to another, and in being true to another one can only be true to self.

Perhaps God exists as an entity, or has part of His existence as an entity. Perhaps God-as-entity wishes to have a relationship with each of us. If He does, surely He would want each of us to relate with Him, too, with our own eyes, our own soul-feelings. We relax into truth-to-self as the only way to directly approach God, or God-ness. When we relax into truth-to-self we approach God-ness whether we actively seek to or not. Of course, God is never other than true to Himself. If any of us were to gaze upon Him we could not help but be uplifted into ecstasy by the experience (and who can say that we don't



sometimes have the chance to gaze but choose to pass it by?). In ecstasy we can only be true to self; the purity and power of the energy in ecstasy burn up untruth's spiritual masses.

Each of us can only approach and view and relate with God-ness purely as ourselves, so our views of God are unique from one to another. I cannot view God through your eyes, just as I cannot truthfully and lovingly view my beloved through any eyes but my own. If this state of affairs is satisfactory to what we call God, surely we should do each other a similar courtesy — to allow everyone to have her own unique view of God and His God-ness. Oh, pardon me: of God and Her God-ness.

Yes, many may prefer to look upon God as the Mother rather than as the Father. Some seem to see Him still as a very bad-tempered old gentleman (or Her as gentlewoman) with a nasty face and a large stick. For others He is completely impersonal, beyond relationships, and for yet others a kindly old uncle or aunt. Does it matter how another views God? I believe that the way every person relates to God and God-ness, has a profound influence on existence. But more of that later, if you will please bear with me.

I believe that the beginning began with the emanation of an Intention. Maybe the emanator was one being, or a collection of beings (perhaps of all of us). It could have been something above

 Regular Column — IVy on the Wall

and beyond beings. And what has happened to that emanator since (supposing the emanator to exist in a time frame)? These are questions I don't want to go into now because I know nothing about them at the moment. I consider that the Intention underpins all existence and takes precedence over much else, particularly over time. The existence of the intention allows the remaining in place of everything that persists other than the potential for independent causation (ie you and me as active spiritual entities).

The fact that you and I exist as independent, potentially causative, spiritual entities is not in itself subject to the Intention. As spiritual entities we do not persist — we BE. We as causative agents are related to (are 'in the image of') the causative agent that emanated the Intention. You and I can consider anything we want, and we can consider ourselves to be limited by what does persist. By 'what persists' I mean things material as well as spiritual arrangements we hold in place usually to resolve problems we are holding in place; anything spiritual that we make persist, has spiritual mass.

God-ness

My view of God-ness is that God-ness is a state in which the fullest, purest, and potentially unlimited awareness lets go of awareness of self and, in so doing, permeates and melds with all existence but — especially — with the Intention. One experiences without reservation. One experiences what the whole of existence experiences at such a level. One has the potential to be aware of self as a separate entity but one doesn't have to choose to exercise that potential.

Whatever is experienced by the whole of existence is simultaneously and completely viewed by all and so vanishes as it occurs. We have freedom of awareness, of attention, of experience; we are not concerned with creating or destroying. We experience the Intention and co-exist with it. We exist and experience without mass, wavelength, motion, or location, and are certain that we can experience anything anywhere in full and eternal freedom of awareness, attention, and of experience. Or perhaps not: just as we wish.

We might still exist in this state of perpetually instantaneous flow, as I believe we once did. We never lost the ability to live in it. We have the ability to believe anything we can convince ourselves of. We can convince ourselves that such a level of existence is beyond reach. It appears as a state foreign to us; the state we now exist in seems natural and normal — we accustom ourselves to it and feel at home in our cosy confinement.

Departure

All it takes is three easy steps. The first is the decision, the decision to be as self, to have an awareness of self as separate from other selves while still in unrestrained co-existence with all. Now our game of co-existing has another dimension. We have considerations and opinions — not necessarily withheld but not necessarily unanimously, or simultaneously, co-experienced. The harmonies of existence are delicious; our co-arrangements of co-existing teeter-totter on the edge of a disaster which we triumphantly hurl into joyous chaos.

In the second step, somebody gets hung up on a non-resolving incompleteness, an event that that self could not experience fully as it happened. Since that self cannot make it vanish, that self, that part of wholeness, has two problems: one is the initial non-vanishment and the other is the failure to keep up with the continuing co-creating and co-vanishing that is going on without him. Thus, that self's non-vanishment builds up, creating stress for him and for the whole. (I'm sure this would have happened to more than one self but for the sake of simplicity I'll say it was just one.)

Unhappily, that self, rather than relaxing into a resolution, stumbles in panic into a solution. Worse, the solution is or leads directly to the original Original Sin. The self creates a consideration that begins the descent into solid Universe, a Universe that includes a Hell — the long, ever-downward spiral to the solid, separated, individuated, self-limiting being. One, for example, whose high purpose is to be a body for a lifetime and to survive in this one lifetime with all the money, sex, and beer to be had, and all the responsibility to avoid. The solution

 Regular Column — IVy on the Wall

which began our problems is: "Perhaps we should not trust quite so much."

All he is really saying is, "You must reduce the rate of experiencing from timeless to slowest-common-denominator." Our response is to go along. "It can't make that much difference," we mumble to ourselves. "Besides, he is having such a problem." This is Step Three.

Folly

So we "help" the being along (I am assuming that the being is both male and not me; you may correct me if I am wrong). We do just as he suggests. We didn't know enough then to sit him down and ask, "Well, what was going on just before that little thought occurred to you, hey?" and get an answer, and do a proper investigation. How come he made the mistake? Was it an insignificant error or a serious loss of integrity? Was it chance, or by another's design? Was he merely distracted or severely introverted? Are there things happening here that we need to take responsibility for and be responsible about? No. Instead, we infect ourselves with this daffy idea about trust and we think we have made a big stride forward — although we are not sure why we feel upset. It is obviously a sensible thing to do under the circumstances even though something is not quite right. There's no wholeness any more and things are much slower. We are making great progress, but there was something very wholesome in our wholeness. Ah well...This new sensation of 'being upset' is intriguing, isn't it?

Getting comfortable

So great is our fascination with this new way of experiencing experience — having a problem about existing — we make sure the problem doesn't go away. Having started it, and now keeping it going we can't change it without putting ourselves in the wrong. We prefer to not have the pain of confessing that we have been less than causative, responsible, and smart. But it sure was nice being whole...We can't resolve the problem that existing has become until we become whole, but until it is resolved we can't be whole. The push-pull we create, the must but can't quite, is one of the origins, if not the origin

of every spiritual mass, every case manifestation, of every solid universe.

We demonstrate some lack of trust and we experience others' hesitation to trust us and others. In not trusting, we assert reduced responsibility for self and for self's responses to others. In agreeing that others should not trust, we assert reduced responsibility for others. In reducing our capacity for responsibility, we reduce our tolerance for trust. In considering ourselves less trustworthy and less trusted, we make ourselves more comfortable with being and doing what our better judgment tells us is wrong.

Clearing

The clearing practitioner facilitates the reversal of this process, no matter what the practitioner's practice or belief system, or the client's. If, through the facilitation, the client frees herself of mass, if she transforms her untruth into truth, if she restores trust for self and allows more trust into more of her life, clearing occurs. A practitioner usually works with the client in a series of formal sessions.

Blessed is the practitioner who creates a space in which trusting is a real possibility. The practitioner takes responsibility for the space in which the clearing occurs, for the trust that exists in it, for self, and for the client. With the client comes all the client's experiential proofs that trust is wrong, mistaken, fatal, suicidal, impossible — and all the hurricanes of spiritual agony that prove the proofs to be proven. The client holds the key to her Kingdom of Heaven, but deep in a hidden secret pocket she has forgotten; the practitioner guides the client into acknowledging her possession of the key and into trusting herself to open the gates. Blessed a thousandfold is the practitioner who is patient, understanding, skilled, and courageous.

Of these qualities, understanding and kindly patience is often the senior mix. Sometimes the client presents a situation in which the best help is to be patient and understanding. Some clients put themselves in a box so tightly that they cannot tolerate the rate of change the practitioner's skill can busily bring about. The client cringes in the face of 'unwanted' change and makes the box even tighter. Yet change in the

Regular Column — IVy on the Wall

client's condition is as the breath of life to the practitioner, justly proud of professional prowess. We have been telling ourselves for many centuries, "Amor vincit omnia" (*Love resolves all*). We begin to believe it, and we put the client's needs and tolerances first.

Practitioner responsibility

In life, of course, we live, with our bodies, in a culture that makes unrestrained trust impossible. Heroic sainthood is not called for. One observes behaviour and learns which behaviour is trustworthy for what purposes, and which isn't. One learns when to trust and when to not. One perceives when a being has disengaged from the spiritual masses that force him to misbehave, and distances himself from the in-life sources of the stresses that activate his masses, bringing them in to impinge on his behaviour for the worse.

To encourage trust on the client's part and to make it safe for the client to trust, the practitioner undertakes to disengage from his own masses and stresses at least for the duration of the session. The client learns that saying or doing something does not automatically, or even occasionally, inspire an irrational or inappropriate

response — that on the contrary, the practitioner in session does not handle things by creating new spiritual masses and new stresses. Not that practitioners don't now and then put foot in mouth; any practitioner worth his salt has done that and has learnt the value of ways to remedy any session upset reasonably quickly.

What a change it would make to the world if we demanded from our leaders and bosses that they commit to some of the same standards of behaviour we expect from the practitioner in session while they enjoy the privileges of the powers we have granted them access to. We wouldn't want them to try to please everybody, but is there any reason why we shouldn't require that they do their jobs free from the influence of their spiritual masses? I can't think of one; the sooner the better, I say. Give us a break!

Part II will further explore the relationship between the client and practitioner in terms of trust and integrity.

Many thanks to Christine Norstrand for godly editing.



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Evolving

By Mark Jones, USA

THIS EIGHT-LETTER WORD underlies much of our activity in life. It's defined in the *American Heritage Dictionary* as (1) to develop or achieve gradually; (2) to be developed, disclosed or enfolded; come forth or emerge and (3) to undergo change or transformation; develop; lead. Note from Latin: to roll out; unfold; to set free.

In the Scientology dictionary, evolution is described as four evolutionary tracks; i.e.

1. Organism evolution through natural selection, accident and (evidence suggests) outright planning.
2. MEST evolution, brought about through the agency of life organisms.
3. Theta evolution, a postulated process of learning in theta as a whole or as entities.
4. And present time ladder-of-support evolution, in which less complicated organisms support more complicated organisms (taken from *Science of Survival* glossary).

The definition given for evolving in the *World Book Dictionary*, "to set free", is one which may describe better the long range focus that many of us have. We may get auditing, meditate, and endeavour to expand our awareness by other means to achieve greater insight and understanding of ourselves, our potentials and how to express them in the universe.

Many of us have considerations that we haven't completed our evolvment. We are still searching. Some may feel that by pursuing the approaches we've learned and used with success; we will achieve higher states. Certainly LRH and his able assistants conveyed a framework for evolvment which has proved to be useful. This writer had the good fortune of being at St. Hill and having one of the earliest opportunities to audit the power processes and the clearing course while LRH was C/Sing them. I was surprised when he added "With Honors" to my graduation certificate for the Class VII, power processing course. These processes were very effective; as were many that followed.

Change in attitude

When I returned to St. Hill two years later to take over the post of Tech. Sec.WW and later that of Org. Exec. Sec.WW, I was amazed at the marked changes in the attitudes of many of the high level staff. Instead of finding the attitudes of high ARC and encouragement and validation of auditors, I discovered the opposite. Dedicated auditors who were training on the flagship were being thrown overboard; sometimes blindfolded, for making an error. Those who were training at St. Hill and in the orgs were being corrected by being "hosed" with streams of water in their faces. Quite obviously some basic changes in the attitudes of top management had occurred. I was perplexed as to how this could occur using a technology based on ARC and granting beingness. Yet, in spite of this, PC's continued to make gains. Later, I continued up the bridge through solo NOTS with good results.

Like many others, I recognize the insights and positive changes I've achieved, using the approaches LRH developed. Yet, I also realized that my understanding of myself, and all the factors affecting my present and future states, was limited. I knew that I needed to gain deeper insights; not only to deal more effectively with this life, but also the experiences that may lie beyond it. Fortunately, I had friends who'd learned effective ways to explore much deeper levels by using methods suggested by certain channeled sources; such as Lazaris, Bashar, Rasputin and others. As I learned and applied them, new vistas opened up.

Not the only way.

While our mentor, LRH, conveyed a framework for evolvment; which provided some very workable approaches; he also insisted on other dogmatic and limiting precepts such as; "Scientology is the one and only bridge or path to enlightenment; and anyone who questioned this was a 'squirrel', or even worse, a 'suppressive'." This limiting attitude may be a stable datum that some people still harbor. Yet, I believe all

of us will ultimately face the challenge of: What can we learn and apply that will enable us to realize more or all of our full potential; and to deal with other aspects and forms of existence more effectively? We might even ask if there were other ways which would enable us to explore at deeper levels, and were more effective, would we want to explore them?

Many of us came together because we shared an aspiration; which I would phrase as "making it all the way." Each of us may define this "ultimate state" somewhat differently; but I think that for many of us it encompasses a desire to be more aware at deeper levels; and to have greater abilities to feel and express love and tolerance. At some level, we may share a recognition that this is a state of being and an energy that produces the greatest awareness and fulfilment within us, and with all of existence. Yet we still have work to do to attained it fully. I'd even speculate that a survey of IVy readers in which the question is asked "Do you think that you've made it all the way?" might elicit many interesting answers. Some might be "No, I've made significant progress, but I'm not there yet."

My own personal answer of "no" comes without hesitation. In fighting three wars as a pilot, I'd overcome many fears, and was confident I could handle almost any situation. I'd become effective in motivating people, had enjoyed lots of success and satisfaction auditing, had a good work ethic and ability to manage money, and generally got a lot done. Yet as I grew older and started moving into my late 70s, I recognized that my control over my bodily health was limited, my memory and mental focus were less acute than I desired and I was dubious about what lay ahead when I left this body.

Other approaches

To help remedy these aspects, I started exploring other approaches. Some of the channeling of guided meditations by Lazarus, which induced deep trance states, were very helpful in enabling me to gain deeper insights and to by-pass or eliminate obstacles to gaining greater spiritual awareness. I found that the insights I gained in doing this could be applied in day to day living as well as serving to guide my evolve-

ment. Yet, my desire to achieve deeper levels of awareness continued to grow.

Fortunately, an Independent I knew had begun to channel an entity whose name was Rasputin. His communications were very real and down to earth. They provided guidance on how to feel or sense the energy fields in and around the body that we are creating or allowing to be created as a result of earlier programming. The types we encountered and dealt with on OT-3 or NOTS appear to constitute only a small fragment of them. He conveyed how these limiting programs could be found by feeling energy patterns in and around the body.

Rasputin's message

The approach Rasputin conveyed doesn't depend on identifying entities and releasing them but works from the principle that we've adopted or been programmed via a wide range of energies which can be identified, and released by command with intention. While I doubted my abilities to feel such energies at first, with some practice I found from the feedback I got that I could feel and remove them. Often this brought about very positive and sometimes dramatic changes.

Subsequently Rasputin pointed out that we exist and operate with energies that exist on 14 levels or dimensions. In what we call our normal state, most all of our awareness of our energy interaction is limited to only the first four. Until we become aware and able to perceive and clear them on all levels; we'll be the effect of them. These effects may be very negative and limiting. Fortunately, as we learn how to feel, identify and release these energies we can move into the 14th dimension; and once in it, cease to allow or create negative or limiting energies.

Conclusion

I've found that for me, as well as for others who've used this approach; that it's the most productive step I've taken toward evolvement; and for achieving greater awareness. When viewed objectively, it's quite standard.

You may recall that the word "standard" is defined in the *Technical Dictionary* as a definite level or degree of quality that is proper and adequate for a specific purpose.

This approach meets these criteria.



More on the Three Empires¹

by Todde Salén, Sweden

I have had some concern about reaching people with news of IVy. Those who would very much appreciate the magazine (I have had letters from people who were overjoyed to find the magazine and had lived in a desert, devoid of this sort of communication, since leaving the Church, sometimes many years previously). I could not reach these people myself (without neglecting other things, including editing the magazine), so I hoped I could get some of the IVy subscribers who were on Internet to work together on it. I speculated on whether they could work together in a Third Empire manner (KRC) rather than ARC or CCH.

Which led me to speculate on why we had not recently heard on this subject from Todde, and to think of the appalling examples of dictatorial regimes at the moment (for example Iran, Indonesia, Burma). Which led me to speculate as to whether thoughts on the close coming of the Third Empire were not all too optimistic. I wrote to Todde about my pessimism, and got the following reply. Ed.

Göteborg Feb. 12th. 98

Dear Ant,

IT WAS VERY CLEVER OF you to send me your letter right when my wife and Caroline are in the Swedish snowy mountains, skiing. I am

suffering badly from lack of comm., so I decided to answer your letter right away.

I am very pleased about your interest in the 3 Empires. I wish I had more former SCNists co-creating in this area.

Long way to go

Your observations that quite a few number of countries are not at all through the level of the 1st empire, I agree with. Every country that is a mismanaged 1st empire has a long way to go to turn into a 2nd Empire civilisation. If you study the history of the 2nd Empires we have, there is only one country that went straight into a 2nd Empire and that is the United States of America. Since they started, they have assisted others in reaching that state, but few have managed to reach the 2nd Empire civilisation without setbacks. Sweden, for instance, had a go already in the 18th Century (1718-72) when efforts were made to introduce a democratic system. Since there was nothing like a free enterprise system introduced at the same time, the effort failed and dictatorship was put back in power in Sweden in 1772 (the very same year that the USA really got going).

England has had some kind of a democracy going for ages, but the class system of the English empire with a ruling class of idle super rich, made it impossible to approach a modern 2nd

¹ See earlier IVys, particularly IVy 33 page 13, and IVys 3,5,6,7,8,10 and 27. Briefly there was a "before civilisation" period, consisting of hunting packs and/or small farming villages and societies. When larger amounts of people (hunters and/or farmers) were brought together into a real civilisation you arrived at the first Empire. Generally it was run as a dictatorship. Usually a King (or Pharaoh or Ceaser) gained power and passed it on to his/her heirs. The problem these 1st. Empires continually ran into was "How to find able successors".

Out of the population from a well run 1st. Empire, it is possible to create a 2nd. Empire civilisation. There has to be large numbers of people who can read and write plus a number of relatively able persons who can run free enterprise companies in order to have a stable 2nd. Empire. Also there is a need for clever administrators etc. Given such resources we can have a modern Western civilisation, where huge numbers of human beings are offered an opportunity to evolve into ARC beings, who can then reach for a KRC state.

The 3rd. Empire is the KRC state civilisation. Ed.

empire civilisation, until the USA could show the way.

Situation today

Today the world has more states than ever before reaching for the 2nd Empire type of civilisation. That is a very good indicator indeed. Never before in the history of the human race have there been more people who have had the opportunity to learn to read and write. Never before in the known history of human beings have there been so many who have had a chance to devote their time and energy towards study and learning.

The bad news is that as a result of these positive indicators there has also never been so many who have turned down the opportunity to reach Knowledge, to assume Responsibility and use this to Control their dynamics towards ethical goals. But even so there are more individuals acting for the greatest good than ever before in recorded history.

From my point of view we are still progressing with increasing speed towards the 3rd Empire civilisation. But I don't believe that the 3rd Empire will rise as a result of the 2nd Empire civilisation growing into a 3rd Empire level. I believe that only after the 2nd Empire civilisation is running through a severe crisis, will we see the seeds for the 3rd Empire starting to grow. According to prophecy the country that will export the 3rd Empire civilisation to the rest of the world is Germany.

Start of 3rd. Empire

The 3rd Empire supposedly starts in a year of many 7s. Some have said that it is supposed to be the year 2,377 or 2,477. They come up with the birth of the 3rd Empire around this period through other prophesies. Personally I think that a more appropriate year is 2 401 (you get 2 401 by multiplying 7 by itself 4 times).

Seers

When princess Diane died recently some journalists discovered that some seers had predicted the death of princess Diane in a car accident and became interested in what other things these seers had to say about the immediate future. They told the journalists that the prophecy of Nostradamus that some awesome person will arrive from the sky during the 7th month of 1999 has been misinterpreted. Instead of a fearful person coming from the sky, they say that what is fearful and appearing in the sky is a radioactive cloud.

If there is anything to fear in the sky at all during the 7th month of 1999, we will get a notion that the world is still kicking around in the karmic trails of the past and then Nostradamus's prophecy that the 3rd Empire will get established in "a year of many 7s" is approaching on schedule. If nothing that resembles a threat from the heavens appears during July 1999, mankind has managed to get out of the karmic trail (or Nostradamus could have been a hoax — but how come he could predict so many strange things like exact years and even names up to today???)

Population reduction

Another personal opinion of mine about the 3rd Empire is that before the 3rd Empire takes off we will see a great reduction in the number of living human bodies. I believe the current rapid increase in population will come to an end and be replaced with a massive reduction of people alive on the planet. I have no idea if a war or a plague or diseases will reduce the amount of live human beings on the planet, but I agree with your observation that there is only a small amount of the thetans now existing in human bodies on this planet that will take the necessary steps to prepare themselves for "election into the 3rd Empire".

Election to 3rd. Empire

To me it seems that the vast majority of (thetans trapped into) human beings are so busy sinking themselves deeper into the swamp of ignorance, that very few will manage to grab the golden opportunity to rise out of what they now have when the 2nd Empire rewards the individuals in these societies with ample time to study, learn and apply to create themselves into KRC beings (wise thetans).

Religious prophecies have always maintained that "many were called, but few were chosen". Organised religion has always claimed that only the elite of their own members will turn out to be "the chosen ones". People living through NDEs (Near Death Experiences) say that the "being of light" they met cared little about what religious school they had attended during life on earth, but that actions of unselfishness do count.

Lord Buddha said that giving to others is more of a Buddha nature act than receiving from others. He also said that it is not so important what religious confession you subscribe to. It is only important that you are moving closer to truth. Those who met the "being of light" during their near death experiences certainly agree with Lord Buddha on that.



Children and 2D

by Todde Salén, Sweden

In writing to Todde, I also remarked that his article in IVy on Love and 2D made no reference to what Hubbard appeared to regard as half of 2D, future generations. I asked if a second article was on the way on this subject, and the following was the answer he sent. Ed.

I DON'T THINK I have enough to say on this subject to make an article. My wife has given birth to 5 kids. I have no reason to doubt that they are my kids also. But my hidden standards on what my kids would turn into have all come a cropper.

What I have learned from assisting my wife in raising 5 kids is that they cared little about what my goals and purposes are. They obviously had their own goals and purposes that they are living for. And I can't really blame them. My own mother became terribly disappointed when I became a SCNist instead of a bachelor of Engineering. I was very close to attaining that before I dropped out of the University of Technology in Gothenburg as I went head on into SCN. I had finished my exam's work and passed 56 out of 60 exams as well as completed all the practical parts.

Buddhist family

So now I am a Buddhist, who knows that karma goes a lot deeper than any upbringing of children will ever do. I have learned that if I want to assist somebody in becoming a free thetan (a bodhi), I had better turn my efforts to somebody who already has started walking on the road to truth.

So I have my DUGA group. It is made up of beings (thetans), who

have the goals and purposes to get out of their karmic trails and out of the human trap. With these thetans around I have no need for children to try to convert to spiritual games of truth seeking and spiritual freedom/KRC.

This is really all I have to say about children. In my next life here on this earth, I will not waste my efforts on raising children as I have done this lifetime. Instead I hope to live in a community (3D) together with other thetans who strive to create a 3rd Empire on this planet.

Does one need children?

Question is: Have I learned the lesson of having a human 2D? Or do I need to go through such a cycle of action again? Maybe I need to learn how to only pull in thetans into "my family", who are seekers of spiritual truth and freedom?

As long as I am moving closer to truth I don't care if I will need 100 more children to take me there or if I have passed the game of having human children. At least I know that I care very little (from a theta viewpoint) about my genes and their survival.

□



Recovering Lost Technology Series: 2

Advanced Objectives — Consideration and Location

By Christine Norstrand, USA

In the last article in this series¹, we looked at Objectives as assists. This is a consistent use with the way many of us have come to think of Objectives, as low-level, case entrance processes where significance processes don't work, or work poorly. In this article, I'd like to take a look at the other end of the spectrum, the use of advanced Objective processes.

We have already made the point that Objective processes invite a viewer to get into communication with and examine her relationship with her physical environment, raising her ability to confront and be causative over her environment. Postulates and considerations are the foundations of the universe in which her environment exists. So in this issue, we will look at some processes that address this area.

There are "fair use" considerations as the works these quotations are taken from are copyrighted. The actual owner of the copyrights seems to be in question, but it most certainly is not I. References are cited. I have edited them slightly, to minimize jargon that may be difficult for new readers.

1. Think a Placed Thought

References

Tape 5511HF09 HPC-1 "Six Levels of Modern Auditing, SLP Issue 5 — Level 3"
HCO Operational Bulletin No. 4, November 1955
PAB No. 69 "Six Levels of Processing"

Description

Axiom 51 tells you that postulates and communication as-is or changes MEST, but MEST does not change MEST. That, in essence is what that axiom says. Postulates and communication can

change MEST, they can as-is, they can make it disappear. Just the fact of thinking something can make MEST disappear.

Now if we were to create a vacuum in the middle of this room, we would find the air of the room would rush into the vacuum. Absence of pressure in the vacuum would bring about a filling of the vacuum. Absence of pressure in the vacuum would bring about a filling of the vacuum by reason of the presence of pressure outside the vacuum, and we would get the vacuum filling up. Similarly, we can create an electronic vacuum by thinking a thought in the middle of a block of energy, and the block of energy will then move in upon it. We make a postulate or we communicate from the middle of a block of energy and we create a vacuum and the energy can move in upon it.

Above everything is consideration. All things are basically postulates and considerations. Even time itself is a process of knowingness and not-knowingness. One makes a consideration and so it is. He unmakes a consideration and so it is. But every time he thinks a thought, he punches holes in MEST. All things are basically a consideration. Energy itself stems from a consideration. And simply contacting thought is sufficient to make energy disappear. Now we think, and are accustomed to thinking that if some fellow is thinking "dog", we would have to get the thought "thinking dog" to make the energy mass connected with it disappear. Not true! It is the thought, the thinkingness, that makes it disappear, not the exact thought. If an individual cannot think a thought, he cannot, of course, make a decision. If you were to ask an individual to simply "make a decision" and he was sitting there in his head or in the middle of

¹ See IVy 36, page 40. This article is also no. 14 in the current objectives series in IVy.

a thetan bank with machinery all around, you would bring about the situation of restimulation.

The reason that he can't make a decision is that he really doesn't, on his own, dare think a thought all by himself. The best way in the world to get packed in tight in the middle of a bank is to go out and sit on a mountain top for fourteen days. I'm sure you would have to exteriorize out of self defense. You think enough thought to cave in energy to bring about a collapse of the bank, and I am sure you would see many phenomena. I'm sure you would see angels, demons, and everything. It would be quite an experience but it wouldn't be therapeutic.

For the first time, we know why an individual had better not self-audit. If he doesn't have somebody to talk to, if he can't keep communication going, he cannot as-is the material that's flying in on him as fast as he is throwing it into restimulation by thinking in the middle of it; he's going to throw more into restimulation than he is going to get rid of. We have in Level Three a process that you think is a subjective process. But really it is not, it is an objective process. A process that is run in a quiet place or session room with a processor. "Think a placed thought." He should be able to think elsewhere than where he is. Why anybody would think where he is, I don't know.

When he thinks where he is, he attracts energy to him. And he'll always be inside the energy that hits him. From the standpoint of not getting trapped, that's not the place to be. If you wish to maintain your mobility, you will have to learn to think a thought outside where you are. And so we have this process, and this process is totally and completely dedicated only to one thing. Practice in thinking a thought elsewhere until it's our thought and we can think it ably and we can do well by it. But as we run the process, we get an additional phenomenon which is quite interesting. For the first time the individual is not getting pictures presented to him. The pictures are presenting themselves to the thought! In view of the fact that he is not looking from the center of the thought, he's merely thinking the thought over there, he doesn't usually notice that the pictures are present themselves over here for a change. And energy masses around his head and body have a ten-

dency to fly away from where he is, or where his body is, and fly onto the place where he just thought the thought. So the drill is a very easy one. The object is to train the person to think thoughts exterior to his head and thetan bank.

Commands

"Think a thought in (or on) that (object)". The processor indicates the object or position.

The processor would indicate every time where the individual is to place the thought.

There is an alternate command that can be used:

"Do you see that (object)? Think a thought in or on it. Did the thought appear where it is?"

End Point

The process is complete when the individual can, absolutely and with great certainty, lively think the thought where you told him to. He is in one place and he's thinking the thought someplace else and he knows it's his thought and he has no difficulty in handling and controlling it. That's the end of the process.

Caution: None

2. Choice Rehabilitation

References

- Tape: 5511HF09 HPC-1 "Six Levels of Modern Auditing, SLP Issue 5 — Level 3"
- HCO Operational Bulletin No. 4, November 1955
- PAB No. 69 "Six Levels of Processing"

Description

Part A was Think A Placed Thought and Part B is Choice Rehabilitation. A choice, obviously, indicates that there are other objects in the world that have an influence upon you. We say, "I choose", therefore there must be a couple of things which have an influence upon you. If we said, "make a decision", well, that sort of thing infers that we have a little more control over it, but we are still being monitored to some slight degree by other objects. We have to decide something. But we are deciding from a cause basis more or less on an action to be taken or for something to happen.

Now above that level, we simply make a postulate. We say, "I think that will happen." And above that level we don't have to do a thing about it at all, we just know.

Choice is pretty much of an effect sort of thing. An individual has his choice, he can go to school or to jail. The choice rather indicates the prior existence of influence factor.

We've got him where he can think a placed thought, now we have him make choices.

So we have here a rather complicated process, and it runs like this: "From (and the auditor indicates a point), make a choice between (and he indicates positions or objects)." You have already trained this chap to think an exterior thought and now you say, "Do you see those two windows?" and the fellow says "Yes". And you say, "From this chair here, choose between them." Now he doesn't go to the chair, he merely puts a thought on the chair that chooses between those two windows. We are teaching him to think, not just a thought, but to think or make postulates exterior to himself.

Actually there are four choices. There is Window A or Window B, or neither Window A nor B, or both. That is the possible number of choices that you will find the person going into.

We are doing this so an individual can think or reason or postulate exterior to his own whereabouts. That is the first level up on making decisions. You understand that an individual making a decision where he is, is going to pull energy in on himself and that is going to alter his decision. So to make a clear decision, or to make a clear choice, he actually would have to think the thought exterior to himself, make the choice or the decision exterior to himself, in order not be totally influenced by it.

Commands

"From (and the auditor indicates a point), make a choice between (and he indicates positions or objects)."

End Point

This process is flat when the person can, absolutely and with great certainty, make a choice where you told him to.

Caution: None

3. Direct Decisional Rehabilitation

References

Tape: 5511HF09 HPC-1 "Six Levels of Modern Auditing, SLP Issue 5 — Level 3"
HCO Operational Bulletin No. 4, Novem-

ber 1955

PAB No. 69 "Six Levels of Processing"

Description

We get up to the next level, which is much easier, and that is Direct Decisional Rehabilitation. Using the ability acquired in Think A Placed Thought and Choice Rehabilitation, exercise the person on decisions. You say, "Putting the decision on or in that chair, make a decision about it." The actual thinkingness, the liveness, therefore occurs in the chair.

Energy masses actually cave in on it. The person will feel energy masses departing from his own reactive mind or body and leaving. He will get phenomena, but he won't get strange visio. Usually, his visio field will clear up, pressure will sometimes go off of the eyes, or off of certain non-communication spots in the body. All kinds of remarkable things occur that he will tell you about and you will listen courteously. He's always been thinking in his head or right where he was, and therefore he attracted in upon him all the products of his machinery, the product of the reactive bank.

Now making a decision is rather permissive. The only thing that is directed about it is where he is going to make the decision, and about what he is going to make the decision. But what decision he makes is non-directed.

Commands

"Putting the decision on or in that (indicated object), make a decision about it."

End Point

The process is flat when the individual can, absolutely and with great certainty, make a decision where you told him to.

Caution: None

4. Permissive Decision Rehabilitation

References

Tape: 5511HF09 HPC-1 "Six Levels of Modern Auditing, SLP Issue 5 — Level 3"

HCO Operational Bulletin No. 4, November 1955

PAB No. 69 "Six Levels of Processing"

Description

Using the ability acquired in Think A Placed Thought, Choice Rehabilitation, Direct Deci-

sional Rehabilitation, turn the person loose on decisions. Decisions must be outside of his head, or outside of the bank. You have got to free up his decision entirely and that is done in Level 3 and you make the simplest commands you can make here. That command is just "Decide something." Now we don't suppose he is going to relapse back to thinking in his head, but we are going to ask him every once in awhile "where he decided it." That would be a part of the command, which is not written in the original issue. We have given him all these drills, he now knows where to think.

Commands

"Decide something."

Every once in awhile, the processor asks:

"Where did you decide it?"

End Point

The process is flat when the individual can, absolutely and with great certainty, decide something exterior to his head or bank.

Caution: None



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What is Scientology?

By Lars Peter Schultz¹, Denmark

HERE ARE DIFFERENT, in between very individual, now and then quite philosophical and sometimes rather humoristic answers to the question: "What is Scientology?"

Chapter 1

Technical poetry

Scientology is a way of helping people in the western civilisations to get more spiritual by using "technical poetic metaphors". I mean, if one wants to communicate about spiritual life to people educated in a technical oriented society, then one should use a language that those folks can understand. And that can be a "language of technical poetic metaphors". Here are 3 examples:

The metaphor of A to B

In many western cultures people are very much concerned about getting from A to B. They do it using all kind of transportation like cars, trains, ships and aeroplanes. So they are really experts on the subject of getting from A to B. If you want to tell them about spiritual life then you use "A to B poetry". You tell them that there is this thing called the reactive mind that prevents them from going from A to B, and then you tell them that that can be handled by erasing this mind. Since they are experts in the subject of going from A to B, they also know that sometimes it's rather difficult and they would really like to be perfect, so of course they will buy a subject that tells them how that can happen. Then after a while they realise what they really get, when they study this subject, is more awareness regarding themselves and life, and they discover that this is really great.

The metaphor of scales

You give them scales, like the emotional tone scale, the awareness scale and other scales. Such scales are poems, "technical poems". The poetic quality is that they can tell big, long stories using

very few words that are put together in an aesthetic way. It is a strong concentration. The technical quality is that they are presented in a mathematical linear way, as lines going from one point to another and that all the levels on the scale are supposed to appear in that exact order.

There is a special game connected to the scales. The game is to arrive at the pleasant end of the scale which is supposed to be the top. All this is so appealing to people that they are practising, drilling and playing with the scales. These actions you could also call different kind of meditations using the scale you are working with as a mantra. Since the scales include a lot of philosophy on life and existence, the result is that people are making a lot of considerations and get a lot of education in these subjects.

The metaphor of the bridge

The bridge to total freedom is the most important scale of Scientology. It is a long series of steps one can do in order to get out of the trap of suffering life conditions towards the goal of total freedom. To go through this scale is a must for any Scientologist, it is the heart of the matter. Actually it is called the *Classification, Gradation and Awareness Chart*. And the subjects mentioned in this name are well known to people in the western cultures, because the societies are loaded with ideas similar to this. I mean people are being classified, they are graded and they increase their awareness within the subjects they study. So it makes sense that there is such a chart.

Personally I think that the most important word on the chart is *Awareness*. To become more aware as a soul, as a spiritual being, to become more aware of life and existence, to become more aware of what to do in order to evolve one's abilities as well as helping others in their evolution, to

¹ composer of music, performing musician and music teacher,

become more aware of intuitive powers and much more. It is fantastic.

Chapter 2

Outgrowth or not

Sometimes Scientology is related to other subjects such as when Geoffrey Filbert in his book *Excalibur Revisited (The Akashic Book of Truth)* says that Scientology is an outgrowth of and an improvement upon Christianity. Whether this is really true, I don't know, but it is fun to compare the two. Let's see how that can happen:

Peace on earth

Well, we need to have some idea of what Christianity is in order to make any outgrowth or improvement. Quite a few people seem to emphasise that Christianity is a message about love and forgiveness. Jesus seems to have said to people: "Why don't you just leave any and all of your bad feelings and forget them, forgive yourself and your neighbours and start a fresh game in a new unit of time?" It's a very idealistic message indeed and if carried out it would of course bring peace to earth. For some reason, people in general can't really do that so life does not feel as joyous as life is.

Rituals

So you need some kind of trigger to actually get going, something that puts you in a state of mind so you can actually perform a real forgiveness. A real forgiveness would mean erasure of charge. Scientology processes are a kind of special meditation and/or communication procedures between two persons, built with the purpose to erase charge, you could also call it rituals that create a space that invites forgiveness to be present. But beware that a ritual is only a ritual. It does nothing by itself. What matters is the live communication you put in the ritual or the live communication you carry through via the ritual. It's a creative activity like playing a piece of music. Have you ever heard somebody playing a piece of music totally lifelessly and another person playing the exact same piece of music *with* life? Even though they are playing the same notes there is an incredible difference, the fantastic magic of life.

Taking responsibility

In order to grasp what Christianity is, one could decide to go to the source material, the *Bible*. Just follow what is written there, people say, and things will straighten out. But many people are doing that, and yet they are disagreeing on what

the book says. That is easy to see by the many different movements of Christianity that exist. So if the Bible really is God's words, then those words are of a kind that allow for many interpretations. Maybe that is a message in itself! It actually forces the reader to take responsibility for himself on what to believe, whether he wants to or not. So taking responsibility seems to be an important message of Christianity, a must really. Since the subject of Scientology also tells the person to take responsibility for himself, the two subjects can be said to be related on this matter.

Original sin

Responsibility is also connected to the idea of original sin. By eating the apple from the Tree of Life, as described in the *Old Testament*, Eve and Adam actually took responsibility themselves on what they were allowed to do, but they were told it was a sin. Then Jesus Christ arrives, as told in the *New Testament*, and this sin is cancelled just like that. Well, Christian people can have different beliefs on how to interpret the story of Jesus, but they will probably all agree that one way or the other absolution is a vital message of Christianity.

The story of Eve and Adam can be regarded as the story of any child that grows up under the protection, law and responsibility of the parents and then one day they take charge themselves. It is OK with the parents, actually they expect that to happen, but now and then it takes some time before the parents realise that it is in fact OK, and then they can really maintain a good relationship with the children in mutual respect. It is important that also the children think it is OK that they take responsibility themselves. Sometimes they have a bad conscience for quite a while before they relax into respecting themselves, as well as their parents.

The story of Eve and Adam can also be regarded as the story of standard tech. In any education, you usually grow up in a certain kind of standard. One day you break with the standard, the original sin is awake. Sometimes the "parents" — the institution, school or organisation — can have a hard time forgiving, but very often they do, because people are normally expected to go out in life, finding new teachers and develop themselves further. Sometimes the students — even many years after they finished their study — have a

hard time doing things that they know is against the standard they were educated in. But many people will probably — after finishing their study — do what they have learned and then, after collecting experience, they (hopefully) attain the ability to think of new ways, see new visions, hear new sound-waves and feel new touches and connections. Maybe they will, maybe not. I am a creative artist myself, so for me it seems a very sensible thing to do, but as far as I can see people are different. Some people are not yet ready for the big change.

Talents and ability

An important subject for many people within Christianity is talents. The talents are gifts from God and you are expected (or at least prompted) to use your talents, work with them and develop them. In Scientology it is the term ability that is a hot subject. Ability is developed in two main ways. One way is the “therapeutic” way using certain procedures (auditing) to remove mental blocks that prevent abilities from being present and/or using certain procedures to rehabilitate abilities. The other way is the “educational” way by studying, drilling and getting experience.

Three in one

In Christianity the belief in God is vital. Jesus is supposed to be God incarnate. God is, kind of, defined via a triangle, the Trinity: Father, Son and Holy Spirit. There are two other important triangles. One is expressed when Jesus says “I am the path, the truth and the life”. This is a slight change of an ancient triangle called Life, Love and Truth which is supposed to mean God, Godhood and/or Spirituality. Some people believe that this triangle can be a description of the qualities of one’s higher self. Another triangle of Christianity is Faith, Hope and Love.

In Scientology the belief in God is a rather individual matter. Scientology does recognise God as a reality, though, but it doesn’t tell much more than calling God either the Supreme Being or infinity. From that the Scientologist can make his or her own interpretations. This explains why a Scientologist can maintain a membership of another religious society together with being member of the church of Scientology (the majority of Danish Scientologists — according to a survey done some years ago — are members of the Danish Folk Church). That Scientology is religious can be explained by the fact that Scientology emphasises

very strongly that a person is really an alive, immortal soul, and one of the aims of Scientology is to revive a person’s awareness as a live soul.

Scientology triangles

Also Scientology has triangles. Here are three that are probably the most well known and important ones:

There is the Affinity, Communication and Reality triangle, which is said to add up to understanding.

- 1) Affinity is the degree that you are willing to be together with somebody or something, degree of closeness or how much you like somebody or something. In a sports club (as an example) people have a high affinity for sport and sports people.
- 2) Communication is giving a message with the intention that that exact message is received, which means that the message is duplicated by the receiver. In the sports club there will be a lot of communication on sport.
- 3) Reality is what you agree is real, so it is agreement. In the sports club the reality is sports.

Thus there is a high level of understanding regarding sports in the sports club.

The next triangle is the Be-Do-Have triangle (or beingness, doingness and havingness) which can be interpreted as denoting jobs, work and experience.

It says:

- 1) Be present.
- 2) Do actions.
- 3) Have results.

Or:

- 1) Assume an identity.
- 2) Do the job connected to that identity.
- 3) And have the results of that job.

The third triangle is the Knowledge, Control and Responsibility triangle, which can be interpreted as denoting creation, because it tells things you can work with in order to accomplish a creation.

It suggests:

- 1) Study the subject or area, be attentive and awake in order to achieve knowledge.

- 2) Drill, practice and act so you can perform (can control).
- 3) And make decisions, take care, try things out enhancing your ability to take responsibility.

Sacred respect

So, is Scientology an outgrowth of and an improvement upon Christianity or not? Well at least Scientology has developed in a western country, USA, that has many roots in Christianity. But it also seems to have a lot of inspiration from eastern belief-systems that are different from Christianity. A very special thing indeed is, that Scientology promotes it can give you a better understanding of your own religion whatever that religion is. This means that your own religious feelings are actually given full respect. Maybe you feel that this respect isn't always given. I think that basically the subject of Scientology does say it is given, but the respect has to be performed or created in order to work.

Chapter 3

Style of organisation

A different part of Scientology is the organisation and its structures. This part of the subject has been very popular some places as far as I know. This you can see by the amount of administrative personnel compared with the amount of technical personnel in an organisation.

The spirit of play

Sometimes the administrative activities have been so intense that it inspired somebody to make a joke like: How many Scientologists does it take to change a light bulb? Answer: Eleven, one to actually screw the light bulb and ten to handle the routing form.

For some people the main game of Scientology is being part of the organisation as staff members and playing that game with an intense spirit of play which is attractive and fun. With the spirit of play, even doing a routing form can be fun, because it is an aesthetic pleasure and gives a nice feeling of accomplishment every time a step is done and signed on the paper. The routing form also gives a feeling of security and order, because it tells exactly what to do and where to do it.

Teamwork

Even though L. Ron Hubbard in his writings expresses dislike of socialism I would say that the Scientology organisations are socialistic in nature, because it is the group and the teamwork for the

group that is the big thing. And even though L. Ron Hubbard in his writings expresses dislike of societies with heavy taxes, the people in the organisations work almost totally for the sake of the group, and after all that is what taxes are (or at least are supposed to be): Energy you create for the benefit of the society. So based on that I think it would be quite correct to say that the Scientology organisations are societies that have an extremely high tax rate, probably amongst the highest on the planet. The exchange you get as a group member is a high powered intense spirit of play and an excellent education in teamwork and co-operative energies.

A new civilisation

The group mind seems to be so strong that even the most inveterate socialist would think it is a bit too much. The aim of the organisation is of course to make Scientology known and to accomplish the goal of creating a civilisation without war, criminality and insanity (or to say it in a positive way: A civilisation with peace, ethics and sanity), a new civilisation. That goal can be a bit hard to achieve though, simply because the elite group that is supposed to run the show — the Sea Organisation — is built in a very militaristic style. Such a style is quite contrary to a civilised style and thus contrary to creating a new civilisation. Unless, of course, you want to create a civilisation built on command lines, uniforms, compliance with orders and other such rather militaristic qualities. This kind of structure can be very appealing to many, because it's a piece of art really, a very special kind of art though, but nevertheless a piece of art. But I am not so sure that you could call this kind of art civilised!?!

Art and culture

Once I was a staff-member in the Sea Organisation. Later, when I was out, another former staff-member asked me how I — a musician — could actually stand being in the Sea Org. But you see, it can be rather easy for a musician because a musician is educated in playing tunes with melodies, rhythms and harmonies in very exact orders and sequences. So in the sea org you just need to notice which kind of orders and sequences are present, that means what kind of tune this is, and play it. Well the spirit of play must be present of course. If the spirit of play

cannot be created then there is not much music going on. I suppose there is a bit more to it. Some kind of idealism is part of it, based on a personal experience that the philosophy and technology of Scientology auditing procedures allows a strong healing power to be realised. And a belief that it is important to participate in the Sea Org work in order to make the access to this healing power widespread and well known.

A lot of love from many people — Sea Org members — sitting in the group mind of the Sea Org. Soft love actually, despite that Sea Org members are supposed to be tough people. But I think it takes a very soft person to be capable of forgiving and accepting a militaristic style as a means of creating a new civilisation.

It's now more than 15 years ago since I was in the Sea Org. I think I left because I realised that a dream of a civilised culture has the best chance to become real, if one is in fact creating such a culture as a part of daily life. It can be further expressed this way: That if you want to create a civilisation — new or not — it does involve affinity for a civilised style, being civilised, communicating in a civilised manner, doing civilised actions, agreement of civilised surroundings and having an actual civilised life. It does involve knowledge regarding a civilised culture, skill to perform civilised cultural activities and ability to take responsibility regarding a civilised culture.

As an artist I can see the artistic qualities of the Sea Org (regarding it as a piece of art) and I can see the value in getting a strong experience and education regarding teamwork and co-operative skills. So in other words I like to regard my Sea Org time as an educational time. Sometimes I am inclined to believe that my guardian angel guided me into the Sea Org because there was an important lesson to learn, and when that was a done deed, guided me out again.

Chapter 4

Tales of media

A part of the picture of Scientology is the stories in the media. Here are a few words on that:

Heat

Sometimes there are stories in newspapers, radio and TV on Scientology. Very often it's dramatic stories and some of them with heavy emotional stuff regarding broken relationships between the Scientologist and his/her relatives. Those kind of

stories never tell much about what Scientology really is, but you can read between the lines that it must be a subject that creates a strong impression on people.

The most common picture in the media is probably that Scientology is something terrible. Money is often connected to the subject and the sentence "it is a fraud" is likely to appear. What doesn't appear is a real reason why people actually join the movement. You can encounter reasons like they have been tricked into doing it by very smart people, but that really misses a vital point, to say the least. Many people who walked into a Scientology organisation have experienced the feel of finding and reviving lost truth. Not the truth of the organisation, not the truth of the sales person, no, a different truth, one's own truth and that is vital. The subject of Scientology is actually capable of letting a person find and revive lost truths of his or her own. That is an awful strong power and if one doesn't understand this, one will not have an easy time comprehending what is going on.

Epilogue of poetic mystery

So the story of the soul is warm and colourful. The patterns of life are bright and strong. The sea is stormy, but underneath the surface, everything is alive, doing well and feeling fine. The clouds are huge with heavy rain, but above, everything is alive, doing well and feeling fine. Get connected, collect yourself, fill the gaps. When you are on the top of the bridge you are halfway through.

When you reach the end of the bridge you are facing the beginning. The beginning of the bridge changes your mind and your life. The process of doing the bridge changes your mind and your life. And finally at the end, the bridge turns out to be just a beginning and that changes your mind and your life once again. Was it a bad change or a good change? Well, you can be cause, make it a good change. Give it a nice touch, get a feeling like beautiful hearts from the stars of heaven shining the earth with your feet on the ground and your head in the sky. □

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Postulates and Intentions

By Lawrence West

BELIEF (noun) 1. mental acceptance of something as true, whether based on reason, prejudice or the authority of the source. 2. an opinion; expectation; judgement.

POSTULATE (noun) 1. something taken for granted or assumed as a basis for reasoning; a fundamental principle; necessary condition. 2. a consideration generated by the Being; a self-created truth. 3. a self-created thought which shapes, forms or creates past, present or future existence. 4. a self-created idea or consideration on which intentions are based. Example: a woman *considers* or has the idea (postulates) that eating meat is not good for her body. Based on this *consideration*, she *intends* to not eat meat.

POSTULATE (verb) 1. to take for granted; assume without proof as a basis of reasoning; require as a fundamental principle or necessary condition. 2. to cause an idea or consideration. 3. to conclude, decide or resolve a problem or to set a pattern for the future or to nullify a pattern of the past.

CONSIDER (verb) 1. to think, believe, suppose, postulate. 2. originally, to look at carefully; regard attentively; examine. [Latin *considerare*, to look at closely, observe]

CONSIDERATION (noun) 1. a thought; a postulate about something. 2. a continuing postulate. 3. the highest capability of life, taking rank over the mechanics of the physical universe.

INTENTION (noun) 1. a command from the mind that helps to bring about a result. [Latin *intendere*, from in- toward + *tendere* stretch (the mind or thought)]

INTEND (verb) 1. to have in the mind as a purpose, plan; something to be done. 2. to hold an idea before the mind to its manifestation.

The words **postulate** and **intention** have been thought to be interchangeable; however, there is a distinct and fundamental difference between them.

A postulate is a belief about the way something is — a personal law out of which your reality is created, whether you are aware of it or not.

We have postulates about everything and only some of them are counter to our survival. To very few of them do we pay any attention. We just act as if they are true, as true as the law of gravity. Notice that we neither question nor think about the law of gravity, yet everything we do is based on it.

It is a given which, in our every day lives we don't examine or set about to change in any way, yet we operate in alignment with it 100%. This is how it is with postulates. They are our personal laws and they have the same magnitude of influence on us as the law of gravity.

Out of our postulates *comes* our reality — the way our lives are. Some of these postulates are known to us and are easy to spot. Stop a moment now and think of some postulates you know you have. It may be something like, "It is better to be healthy than sick", or, "Having enough money is important", or, "Being bored isn't fun". When you are aware of a postulate, you can look at it with your analytical mind and see if its rational and acceptable to you. If it is not, you can change it.

Unknown postulates

It is the postulates you have that you *don't* know you have that cause the trouble. Submerged in the subconscious mind are postulates, created during real or imagined threats to survival, that are outdated, illogical and a source of trouble; yet, *they are still operating in full force*. In running traumatic incidents you are bringing these postulates to conscious awareness where they can be re-examined and changed. In Clearing you are able to look for, examine and change the postulates you didn't know you had.

Lets say a person subconsciously had the postulate, "I don't deserve any time off". The person doesn't know he has that postulate, but will he have much time off? Not much. He doesn't think about or consider the issue. The postulate is like an automatic pilot; it thinks and considers *for* him.

Another example: a person has the postulate, "Pain lets me know I'm alive". As insane as it may be, and as counter-survival as it may be, yes, this person, via his subconscious mind, will attract a certain amount of pain in his life.

During a Clearing process, this postulate might rise to the surface. The person would see it and say, Hey! That's crazy! I don't need pain to know I'm alive. In that moment of cogniting, the old postulate is as-ised, and the person consciously can make a new postulate in present time — one he's aware of and accepts as supportive to his survival.

How do postulates work

How does a postulate conclude, decide or resolve the past, present or future? In order to discuss this,

we first have to realize that everything is an illusion of some sort to begin with; it is our view or opinion of it, consideration about it, etc., that determines any qualities it has.

Something happened to you when you were five. Was it a good experience or bad? That is determined only by you. So right now, in present time, you can change the past by simply saying it changed. You can't change what actually *happened* but what happened doesn't matter. The factor that has any effect on your life is, how do you view what happened? In order to change the past, all you need to do is change your opinion about it. And that opinion is the new postulate.

To intend is to want to achieve a particular goal. An intention could be something we want to be: "I want to be a cowboy when I grow up"; or something we want to do: "I will work hard so I can retire at 65"; or something we want to have: "I will have that parking space in front when I get to the store". Every intention is *preceded* by a known or unknown postulate. All intentions are *secondary* to postulates. Intentions are about the *doing* of something while postulates are about the *beingness* of something.

Postulates compose the belief system that determines your reality. The conscious intentions a person has are based on his postulates. For example, a person would have to have a postulate like, "Cowboys are great people", or "Cowboys have good lives", before that person would intend to be a cowboy. Likewise, we've had intentions that were *not* in our best interest, but because of unknown postulates we had, we automatically had the intentions that align with those postulates.

You may have heard someone say, "I postulated that parking place in front of the store" or "I'm going to postulate a new job". These are, in fact, intentions, not postulates.

The following are examples of postulates and the intentions a person might logically have as a result. After reading them, stop and think up 5 or 10 examples of your own.

Examples:

Postulate: It is good to have a lot of money.

Intention: I will save 10% of my income into a savings account.

Postulate: When I write, food helps me concentrate. **Intention:** I'm going to keep some healthy snacks by my computer.

Postulate: It is unwise to jump out of an airplane without a chute. **Intention:** I'm not jumping out of any planes without a chute!

Postulate: There are more crooks in the world than decent people. **Intention:** I need to go

to the hardware store and get those extra locks for every door in my house.

Postulate: Too much sleep can make you a lazy failure. **Intention:** I'm going to work on my project day and night till its done.

There are some postulates that don't necessarily elicit conscious intentions; they create your reality for you and you are not aware of intending anything.

Some examples:

Postulate: Temperature changes cause colds and flu.

Postulate: If I am too happy, it makes other people feel bad.

Postulate: Living on the street in a cardboard box is not OK for me.

Postulate: A real family has at least 10 children.

Postulate: Its all hopeless.

Postulate: A life of struggle and effort means I'm a good person.

Postulate: Being critical proves you're smart.

Postulate: Things never turn out as good as you think they will.

Postulate: I'm ugly.

Postulate: Other people get what they want and I don't.

Postulate: Nobody loves me.

Postulate: Remembering the past is dangerous.

Postulate: No pain, no gain.

Postulate: Being overweight keeps me safe.

Next time you're out driving, take note of the car bumper stickers you see. Most often they are postulates. The owner of the car may think the bumper sticker is funny, but he (or she) is possibly revealing a hidden postulate that he might do well to reconsider! Some examples: "I owe, I owe, so off to work I go" and "Sh_t Happens". There are a myriad of others.

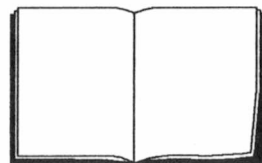
It is interesting to note that Postulates appear at Tone 30 on the Full Scale of Emotions directly below the highest tone, Tone 40, Serenity of Beingness. Postulates are the rules for the game, so to speak. And Games is right below.

This was submitted by Lawrence West in 1992 and we apologise for having lost it. Ed. □

Book News:

Out-of-Body Adventures

Reviewed by Hubert Spencer, England



Out-of-Body Adventures, 30 Days to the Most Exciting Experience of Your Life, By Rick Stack. 1988 contemporary Books, ISBN 0-8092-4560-4 (pbk). 150 pages, 20 cm (long) by 12.5 cm. (deep) format.

THE SUBJECT OF exteriorization has been quite widely publicised in Scientology. It seems that many have it as a goal. Registrars have used it as a sales point.

In the early days (early 50's) there were a number of processes for achieving it. I once had a little battery of processes run on me, until one of them sort of got me out of the body. It appears that these various processes were abandoned because they did not produce stable results. I believe they were partly based on the theory that the reactive bank was in the body, and by exteriorizing you escaped from the effects of the reactive bank.

Not so good

It seems that quite a few in the church adopted the goal of exteriorising, that is, being at a different physical location or locations than one's body. Following a standard Scientology bridge they were left to struggle on up levels, hoping the next level would produce the result. Those less orthodox could try the procedure laid out in *Creation of Human Ability*, which usually was fine if they could be three feet back of their head and had a good auditor, but otherwise was not very helpful.

Listening to Ron's lectures one occasionally came across references to other practices working towards exteriorisation. These, like one invalidating the idea of using an astral body, could be interpreted as intended to discourage one from "trying competitors' wares". To me, the astral body idea seemed to be a good application of gradient scales which would work for some.

One would think that with the vast know-how in Scientology, and the certainty that a being was quite different from MEST (the physical universe), it would be easy to get a person to ex-

teriorise. And of course hidden in unsuspected corners outside the church Scientology it may well be that practitioners are using Scientology principles to help achieve exteriorisation. Principles like gradient scales, postulates being senior to MEST, etc. This seems to be part of a general tendency in the latter-day church to emphasise getting rid of disabilities, and auditing specific parts of the track or entities, rather than straight forward drilling of abilities.

Hope

For those seeking the goal of having fun exterior to their body there is help at hand in this book.

It consists of a comprehensive coverage of the subject, including the barriers (which are basically self-created), and a self-help set of exercises (using, in fact, gradients scales, and knowledge of the power of postulates and counter postulates, though worded in every day terms). Of particular interest is the description of the lucid dream state.

The author, Rick Stack, has had extensive experience in teaching courses to enable people to achieve OOBES (out-of-the-body experiences) or as he puts it, to become astral explorers. The book is based on that experience, starts with an extensive coverage of the subject, with examples of OOBES wanderings, the barriers one might set oneself and how to overcome them. The author recommends reading this first before going on to the exercises, then doing the exercises daily for a month. He says "it is reasonable to assume that you will have your first OOBES within 30 practice trials".

An orthodox "modern" Scientologist, if s/he had read this far, might be expected to mumble in his/(her) beard: "Hmm, Objectives would have to be well in before *that* has a chance of working". The book makes no mention of that.

So, if you are burning with desire to exteriorise, or even just would like some more understanding on the subject, this book is strongly recommended. □



Self Clearing

Reviewed by James Moore, England



Self Clearing, A Handbook for self enlightenment, by The Pilot. Available free on the Internet, for example from <http://fza.org/pilot/selfclr.htm>. The "Word" version of the printed book comprises about 350 pages. If you are not on the Internet, or do not have time and patience to print it out, it is possible that your IVy distributor will have a local source willing to sell a photocopy of the book.

SINCE THE PILOT appeared on the two Scientology newsgroups on Internet about a year ago he has entered a lot of theta material into a rather enturbulated area. He has written extensively both on tech matters and (citing Ron) on how the present day church has slipped far away from the Scientology which Ron helped form over 40 years ago. See for example the article in the last IVy, page 32 "Ron's Research Line". He has shown in many ways that his grasp of Ron's writings and lectures is deep, and covers the whole timetrack of Scientology. This comprehension is no mean feat. Ron wrote and said much. The Pilot deserves attention, and I predict that he will significantly change the course of events, mostly in free (from church influence) Scientology, but also in the church.

The arrival of his *Self Clearing* book is a very significant landmark in his career, and also a very significant land mark in the history of do-it-yourself self enhancement.

For all

A claim is made that the *Self Clearing* book can be read and used by all, regardless of whether they have had Scientology experience. I have seen this claim before, notably in *TROM (The Resolution of Mind)* and *Excalibur Revisited*, and in my view these were very hollow claims. *Self Clearing* does fulfil this claim, and I would gladly give it to an enhancement seeking person who knew nothing of Scientology.

To a Scientologist or ex-Scientologist I would be a little diffident, if the person was not familiar with Scientology in the 50's. Scientology has changed a lot, and The Pilot brings into his book

freer concepts found in the 50's but later abandoned. For those people who have only had Scn church contact within the last 30 years, I would strongly advise reading The Reformers Home Page, which the Pilot prepared and got posted on Internet, before doing *Self Clearing*. Here are many quotes from Ron which seem to go completely against what the modern "church-goer" is led to believe is in Ron's Spirit. Internet users can read the reformer's Home Page at <http://fza.org/pilot/selfclr.htm>. They are in for a few surprises.

A gradient

The book contains all necessary explanations. It is a sort of bridge or path, but possibly a broader one than the modern Scientology one, in that it works on what might be called OT aspects (perceptions independent of the body) from the beginning. It is a gradient, and because of that I would suggest *everyone* do it chapter by chapter, rather than reading the whole thing, or skipping ahead, before doing it.

It is not necessary to use a meter, in fact the book is written on the basis that you do not have a meter. For four or five years Scientology did not use e-meters, and I suspect someone not using a meter will increase in intuition (knowledge) faster than with the use of a meter.

And the gradient is not too shallow, because one is allowed to skip over those things which do not seem relevant at that time. In fact The Pilot talks of doing the book twice, because for different people things will have reality at different times.

Any one person can do it

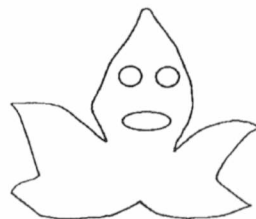
In the early days of Scientology (Dianetics rather) the popular cry went out "any two persons can do it". Forty years later we have a better cry "Any one person can do it" And now we have forty years extra experience. This is much better.

There is no charge, and no future charge. Because of that nobody is likely to pour large sums of money into promoting it. But you can help here. Make it known. □

B

International Viewpoints

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Cartoons and pictures, relevant to Scientology or escapees from Scientology are needed. If you have, or can produce any, let us know. We would like to make the magazine as varied (though clean) as possible.



We are also very interested in receiving your articles and letters. On editorial matters, write direct to the Editor at Box 78, DK-2800 Lyngby.
Or Internet:
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