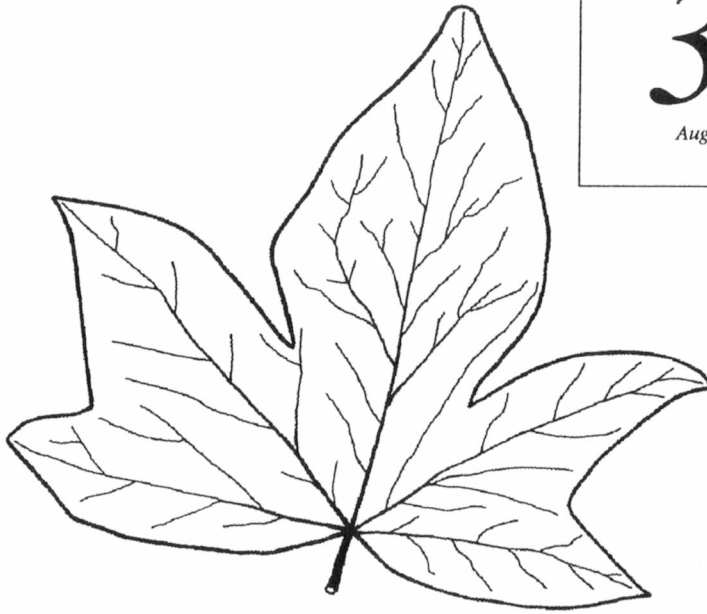


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Ivy

Editorial board consists of:

Antony A. Phillips. (Responsible under
Danish law = ansvarshavende redaktør.)

Printed by I.Tønder Offsettryk ApS

Production Team: *Lars Peter Schultz, Morten
Lütken, Sigrun Lone, Joergen Haas, Thom Pearson,
Kim Baker, Judith Anderson, Ineke Nouwens,
Frank Gordon, Thok Søndergaard, Angel Percy*

Address: Box 78, DK-2800, Lyngby, Denmark.

Internet: ivy@post8.tele.dk

IVy@TheUS.com & IVy@vais.net

<http://home8.inet.tele.dk/ivy/>

Postgiro No.: 5 85 87 98 (Denmark)

☎ +45 45 88 88 69 (possibly message machine)

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). We represent many viewpoints, sometimes apposing



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Basics

Another Look at Basics- #19

More on Art-Forms

by Frank Gordon, USA

In the previous *Another Look at Basics* — #18, IVy 37, p.3; we considered “Matched Terminals and Art-Forms.”

An earlier definition of art was: technology or skill in the use and practical application of a science.¹

But the term, as used here, applies to the fine arts, and may be defined as: the quality of communication,² the re-creation of a reality,³ or as the result of reducing “the chaotic materials of life to structures that will stand as meaningful penetrations into that chaos.”⁴

Art as the quality of communication

Hubbard’s definition of art is that of a science-fiction writer: “Too much originality throws the audience into unfamiliarity and therefore disagreement, as communication contains duplication and ‘originality’ is the foe of duplication.”⁵

As a story begins, it must not only intrigue the reader, but be familiar. “The phone rang stridently”, “The door creaked slowly open”, “She stood naked at the window”, are examples.

The opening line can also foreshadow a plot that appeals to its special audience. *Pride and Prejudice* opens with, “It is a truth universally acknowledged that a single man in possession of a good fortune, must be in want of a wife.” Listen up, ladies!

Battlefield Earth opens with, “Man,” said Terl, “is an endangered species.” Attention, science-fiction fans! This is about the survival of the human race!

Art as re-creating a reality

As an example of this re-creation of a reality or mental model, Allen Hacker⁶ has re-defined a suppressive person (SP) as pre-emptively defensive and “someone who sees himself as the so-horribly-victimized effect of others that he can no longer discern which of the many people he now contacts is his potential next nightmare.”

Also, where psychiatric PR considers mental illness a brain disease; Hubbard, in DMSMH, viewed it as being out of present time in the grip of an engram.

These differing mental models, or “realities,” imply very different approaches to treatment.

Art as meaningful penetrations into life’s chaos

Cinderella

A common experience is expressed in the fairy tale Cinderella: “An unappreciated person is finally recognized and appreciated.” This story of feeling unappreciated, abused and neglected is popular because it reflects (with matching terminals) what has happened to many people in their lives. And of course, it finally provides the missing appreciation.

- 1 See the definition of Art in *Studies in Literary Archaeology* #4, “An 1866 Definition of Philosophy,” IVy 31, p.38.
- 2 Hubbard’s definition of Art. *Tech Dict* 72, p.23.
- 3 See “Reality as a Mental Model”, IVy 29, p.3.
- 4 “Matched Terminals and Art-Forms,” IVy 37, p.3. In Hubbard’s terms: Art reduces the plus randomness of life to an optimum by finding data or patterns (using Logic 10) which will serve as stable data to align and clarify this randomness. It also provides matching terminals to assist the discharge of painful emotion.
- 5 Taken from *Tech Dictionary* – definition of art.
- 6 IVy 32, p.7.

Sour grapes

Some stories can be summarized briefly. Consider the phrase "sour grapes" from *Aesop's Fable* about the fox and the grapes he couldn't reach. "They're probably sour," he mutters. Foxes and people tend to minimize what they can't have.

The gingerbread house

In the fairy tale *Hansel and Gretel*, the birds have eaten the breadcrumbs they left as a trail home. Two lost and hungry children in the woods. They stumble upon a gingerbread house. Who could resist? But it happens to be a very attractive trap. "Trapped by need."

Frankenstein's monster

A creator produces or invents a creation. He wants a postulated result. But the created has its own requirements. A kind of wrestling match ensues. The story of a creator versus his creation. The way it should be versus the way it is. Almost biblical. The law of unintended consequences and side-effects. "Geel - I didn't know

this robot was loaded." This has many possible variations.

A man invents a cheap reliable form of transportation. Hurrah! But it becomes a monster, multiplies and finally chokes a whole planet with pollution!

A computer is invented, making communication rapid and computations easy. Hurrah! But it becomes a monster, takes over the whole culture; putting it on automatic and dominating it, or it collapses unexpectedly!

Summary

The popularity of any literary work depends upon its reflecting common and frequently stressful situations. The many ways in which people can try to pursue happiness and what happens as a result. Homer's *Odyssey* (Ode to Zeus) neatly expresses Everyman's predicament:

"Odysseus was a clever man of many devices, but whatever he devised somehow managed to skid sideways."¹ □

1 This is my translation of the opening lines of the *Odyssey* in Greek.

Granting Beingness?

Someone in the audience at a seminar once asked me to comment on what I viewed as a key ingredient in my thirty-year love relationship with my wife. Rather innocently, I blurted an answer which drew wide-eyed stares. "Being with her is exactly like being alone," I said.

When I realized the impact of my statement, I addressed the underlying meaning immediately. "What I wear, how my hair is combed, what I choose to do, whether I burp aloud or quietly, whether I am reclusive or extroverted, quiet or energetic are not issues when I am alone. I am and can be exactly who I am without judgements. When I am in the presence of this lady I share my life with, I feel the same delicious freedom that I feel when alone." Her love and acceptance of me, and mine of her, provide both of us with an open and nurturing environment which not only supports but champions personal authenticity.

The above comes from Page 193 of Barry Neil Kaufman's book *Happiness is a Choice* (Fawcett Columbine, New York, 1991, ISBN: 0-449-90799-6). A book well worth reading.

Is it a good (adequate) description of granting beingness? □

Solo Processing

What You Need to Know — Part I¹

By Jack Horner

THIS IS A LECTURE on solo auditing, or educting, doing it to yourself. One of the things that people want to be able to do to save money is to do it to themselves. Now, anybody can do it. If you, for example, burn yourself, or cut yourself, or bang, bewilder, or bruise yourself, then you can do a contact assist on yourself until it's gone. That's a form of solo processing.

But most people would find it difficult in the beginning, if you were to say, "Okay, go off and process yourself through birth." "What? I can't even remember it, much less run it." "Okay, I'll give you a phrase to repeat, you repeat that to yourself. When you find yourself in the middle of birth, you do all the things necessary to resolve it." So he repeats the phrase a dozen times and his throat and his nose get all full of mucous and he says, "Gee, I must be getting a cold. It must have been because I went swimming yesterday. Well, I better not do processing while I feel like this." And he goes around with laryngitis for the next three weeks, having restimulated the incident and then left himself in it. And of course it hurts too much to go through it, so he doesn't. So, this is not a best procedure at the outset.

The problem of processing oneself, at least at the initial stages, has to do with the fact that one has put such effort and emphasis and self determined postulation and programming into not experiencing things, that when one starts to go back and/or to recreate the experience, the experience says, "don't experience it," so one immediately bounces out of it and doesn't experience it.

One of the experiences a person has in attempts to self-process is this: He says, "Well, I think I'll

do this process"...and he goes to sleep. Or, he starts out on the process, and then finds himself reading a book, and saying, "What was I doing?" And he just kind of slithers out of it. Because there's just too much charge for him to handle in the absence of somebody else that can sit there and say, "good."

And too often what he'll do at the beginning is he'll start to get into something and say, "well that's not important," or "that hurts too much, I think I better not do that, that's too much right now." And so he quits, whereas if he had someone outside sitting there, they'd be saying, "Okay. Go through it again."

We have a hard enough time in training people to co-process. We say, "Hey, run this process on somebody for an hour." And he says, "Okay," and he sits down, and whatever the command is, he does it, and after about two minutes, he says, "Oh, you're smiling, that's flat, good, end of that." And if you don't watch it, you get the phenomenon of someone doing 74 processes in 68 minutes.

Also, at the beginning a person usually just simply doesn't have enough know-how and self-discipline to solo effectively. That's part of the problem of solo processing — usually the individual is required to have a great deal of skill and know-how to do it effectively and well. And also to have viewed and reviewed enough material so that he can comfortably go through stuff and know what to do if he gets in trouble. And know when to quit, and when not to quit.

There are a number of things that one needs to know, just as items, to do solo processing well. There's not time, in this particular lecture, to

1 This is the first part of a two-part article adapted from a copyrighted lecture given by Jack Horner to students of Eduactivism on July 17, 1971, in Los Angeles, California. Used by permission. See IVy 37, page 6.

cover all those points comprehensively, but at least we can indicate here what are the things that you must know how to do in order to do solo processing well. So what are the pieces and points?

Solo processing hats

The first thing is that you, in working with yourself, must be able to wear three hats. One hat is that of an “educator” (or an “auditor”). The second hat is that of an “eductee” (the person being processed). The third hat is one of case supervisor — so if you do something wrong to yourself as an educator or eductee, you can back off and say, “Hey, what are you doing over there?”

And it’s sort of a “trizo-phrenic” situation. You have to be able to flip back and forth rapidly and quickly, not to mention swiftly. So at one moment, you’re saying, “Are your rudiments in?” “Yeah, they’re in.” “Good.” And then, “Hey, which process are we gonna run today? Let’s see, what would be the best thing in terms of what’s left to do? Oh, I see, yeah, that.”

So that’s the first thing you’ve got to know well. You’ve got to know all the things there are to know about being an educator, be able to be an eductee, and be able to then supervise what you’re doing in both of those actions. And those things flip back and forth rather rapidly.

Cycles of action in solo processing

Now as a solo educator, you’ve got to have a thorough knowledge of processing cycles.

You must know the communication formula well, be able to ask a question, get the answer, and when you get the answer, acknowledge it. The only difference here is that as an educator, you ask the question, and then you get over in the middle of your bank, or near it somewhere, you get the answer, and you then back out and say, “Good,” or words to that effect: “groovy,” “fine,” “cool,” “marvellous,” whatever¹.

And, you’ve got to be able to do that consistently, so you’re completing cycles, because a good aspect of the reactive mind is that it is a set of, a whole mass of, incomplete cycles of

communication. If nothing else, if you were to complete enough cycles of communication, eventually you’d get clear anyway, just doing that. So, this can’t be overemphasised.

We had a guy in here last week who got himself kind of bogged down in solo processing because he was busily going along doing all of the right things, except acknowledging himself. And you have got to acknowledge yourself. You’ve got to be able to say, “Touch the wall. Thank you.” Now this may seem kind of ridiculous, but the acknowledgement is the completion of a cycle. Acknowledging yourself is a very important activity, whether it’s in processing or in the rest of life. Give yourself a little acknowledgement once in a while, and you might find that it’s helpful.

Also the processing cycle, aside from the immediate two-way communication cycle, is to then be able to begin a process and continue with it, and finish it, complete it, so that it is indeed completed, and not leave yourself with 75 undone things.

Something one has to be aware of, particularly in the clearing material on solo processing, is that if you start to run something, like for example something we call a GPM², and then you find you’re kind of just too busy to do any processing, you’ve just got too much to do, and you don’t have time, and besides there’s this thing to do, and you’ve got to talk to this person, and it just doesn’t feel right, and you’re too tired, and so on, that this is the time when you need to take yourself in hand, or however you take yourself, and sit yourself down and say, “What am I dramatizing?” Or, “Did I make myself do a wrong action, so that I’m avoiding processing?” “Is there something I’m dramatizing that’s keeping me from completing this, or did I make myself run something which was an incorrect thing to run?”

See, there’s an odd phenomenon about lower level processes. In lower level processes the guy says “I don’t want to go on,” and the auditor says, “Okay, I’ll repeat the question.” And he does repeat the question, and gets the action completed.

1 In other lectures Jack emphasized the importance of solo processing “out loud”, at least until one becomes proficient, as an assist to keeping one’s hats and processing cycles in order.

2 Goals Problems Mass.

But at the upper levels, the opposite is kind of true. The guy says, "This is the wrong thing to do." Well, at that point, with him, it is. He has usually, by this time, a sufficient understanding of himself, and of his mind, that he has the ability and the judgement to determine that, accurately. Sometimes handling it is a matter of saying, "What are the considerations against doing it?" And sometimes it's a matter of just simply saying, "No, there's another action here that needs to be done."

Your processing cycles include the cycle of sitting down and saying "The session has begun," and when you're done, saying "The session is completed." So you're not walking around in session for the next seven days, or two hours, or whatever.

If you ever get one of these people who are being psychoanalyzed, or "psychiatrized," or whatever, and they keep talking to you about their case, about, you know, "when I was a little girl, it's because I was really jealous of my mother's dog, and because my mother's dog was having an affair with my sister's cat, and I really was jealous of my sister because . . .," you say, "Hey, when were you last with the person you're working with, your analyst, or whatever?" "Oh, well, last Tuesday." "What time did you leave his office?" "Oh, 4:00." "Well, how did he indicate that it was time to leave?" "Well he said your time's up." "I see, well please note that at that point the session was completed. Or if it wasn't, it is now." And just give them the opportunity to complete the session, to get their attention unfixated from looking at the track and being that much out of present time.

Completing a session on yourself is equally important. Otherwise you're wandering around saying, "I wonder what this is, I wonder what that is, and I wonder figure, figure, figure, think, think, think, think, think, think, think." And then you wonder why you fall down the stairs.

So in solo processing it's very important to have these processing cycles in, the cycle-of-the-session, the cycle-of-the-process you're running, and the command-to-command cycle, and to keep them in on yourself. That takes a certain amount of knowledge, ability, and self-discipline. People who are not trained in these things usually don't have that knowledge and self-discipline. I'm not saying they can't self-audit, but it doesn't work very well in the absence of these things.

Handling Rudiments

Now, another very important thing you should learn how to do is put in your own rudiments, put in your own handling of those things which will keep you from being "here".

For example, a present-time problem is something that has one, that keeps one from putting one's attention on present time. You say "Do you have a present-time problem?" and the guy says, "Yeah, with my car," and you say, "Well show me where in this room your car is." And he says, "Right there." (And they will say that, sometimes!)

The present-timeness of it has to do with the picture of the thing, or the feeling or the mass of the thing with which a person is having a problem, being right here.

How long, how wide is present time? For some people, it's a week long. Present time is anything that happens within seven days. For some people, present time is an hour. And some people's present time is this second, this instant, there, that's present time. And if you can get a guy at least in that present time, he can differentiate it from those other present times. The trouble is, it keeps moving. And that, of course, is one of the things that hangs a guy up because he's trying to hold that, get that other present time solved when it's already gone. It's passed already. And he's got it misidentified, he's got it as a present time thing, when it isn't in fact in present time.

So, this has to do with rudiments, getting your own in when you sit down to give yourself a session, and you say, "Do I have a present time problem?" Well, good, you'd better differentiate, or at least identify, rather, specifically, what's present time. At least define present time for yourself. If your present time is a year, at least know it. And if you create a present time of an instant, then know it. But at least have a definition and understanding of what present time is for you.

A person who is about to go into solo on clearing can essentially say, because by this time he has the knowledge, "Session's begun, anything I want to tell myself? No. My rudiments in? Yes." Or, rudiments like, "Why am I not cheerful? What do you mean, why am I not cheerful? I am cheerful. Great." Or, "Why aren't my indicators in? Oh, I see." And he just puts them in, because he has the

power and the ability to put his rudiments in, instead of having them put in by someone else.

So this is one of the problems of solo processing, that the individual should be able to handle his own rudiments. "Do I have a present-time problem? No. Am I a present-time problem? Yes. Yeah, I'm having a ball being a problem to Joe, right. He sure is having a hell of a time solving me. Ha ha ha ha." Whatever.

"Do I have an upset, with myself, or anything, or anyone else? No. Okay. Is there something I almost found out about me? That reads. What did I almost find out about me? What did I almost discover? Well that's what I've got to have a session for. All right." Whatever.

When you acknowledge yourself you've got to really acknowledge yourself. You can't give yourself one of those Tone 40/1.5/angry acknowledgements — "THANK YOU! GOOD! FINE! ALRIGHT!" — one of those acknowledgements that people complain about who know us and people from Brand X¹. In Brand X you say "How are you today?" And he says "Thank you." Totally out of context, and it's an unreal communication. That's what the objection is about. So, be in communication with yourself.

Your rudiment action essentially is, particularly as one is at power processing and above, simply, "Hey, am I happy and cheerful?" And if not, "What's there in the way of my being there?" And then taking whatever action is necessary to have yourself there. Because when you are at serenity, or cheerfulness, your ability to take something that's reactive and look at it, and have it disappear, is fantastic.

So rudiments are very important, and keeping them in on yourself in session

at least is very important, and by the way, in life is also very important. And I want to get this particular point across, particularly as you get clearer, you're going to find you're feeling pretty good, everything's going fine, and then your good indicators just kind of slowly drift out a little bit. You're a little less cheerful.

So somebody says, "Hey, are your indicators in?" And you say, "Oh, yeah, they're in, they're fine, I'm fine, good, fine, yeah, right, see, I'm busy, don't bother me, my indicators are fine, I feel good." Well, watch that one on yourself. If you notice yourself doing that one, then go pick up your cans, or whatever, and put those rudiments back in again, really.

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¹ In his Eductivism lectures, Jack sometimes referred to mainstream Scientology as "Brand X", alluding to a type of American television advertisement common in the 1950's, in which the advertiser's product (usually laundry or dish soap) would be favorably compared to a competitor's product which was anonymously labelled "Brand X".

Exploring the Difficulty vs. Finding the Right Process

by Frank Gordon, USA

As a general rule, in order for any process to be effective in helping to solve a problem or relieve by-passed charge, it must focus attention directly on the problem. If attention is on the e-meter, auditor, or a predetermined "standard" process, then it is off-target, and will increase rather than reduce the charge.

Matching the process with the problem

I've been run on processes that didn't "make sense" to me. When that happened, "My main concern became to answer the question in such a way that the auditor would stop asking it."¹

And "In the past, I've seen them (the CCHs) as 'meaningless.' Follow orders, dig a hole and fill it up. Like rote school work, do it; pass the course, get your grade and go on to another grade, a meaningless grind."²

As far as I'm concerned, for a process to work, I need to understand how and why it will help me with a particular difficulty. This means exploring the problem enough to see how the process applies.

And ".. something that is not sufficiently emphasized about Hubbard's own approach to auditing, is how he led into a process and made it real and important to the pc."³

Attention fixed on the process

Attention can become fixed on a search for "the right process," and pulled away from a more careful as-issuing of the difficulty. This became clearer to me after reading a replay⁴ of an experience reported on the TROM-List which echoed one of my own. Here is a brief excerpt:

"Well, I was having a really bad persistent PT problem the other day that had really gotten out of hand .. so why don't I do some RI⁵ .. now that I have done some RI, why don't I timebreak⁶ the incident that I'm upset about, so I did that .. I figured I would do some creative RI to finish off .. I got frustrated .. I guess frustration is a change so that I should keep doing this until there is no more change .. the frustration got worse and I felt really awful .. I went back to the office .. after I got there I quickly got overwhelmed by this PT problem and actually broke down and cried a few times .. I went to bed, tossed and turned for quite a while .. although I felt very good while timebreaking and at the tail end of doing RI, doing the TROM didn't seem to help my emotional state at all afterwards... In fact afterwards I started getting very bizarre ideas on how to deal with the situation."⁷

1 See "Objectives (10)," IVy 36, p.37.

2 Above, p.38.

3 Above, p.37.

4 TROM-1 is an internet list open to anyone. At the moment a number of earlier communications are being repeated (replayed) as well as participants commenting and helping each other with regard to making TROM work. This one was played on 29 March 1995.

5 RI in TROM refers to the Remedy of Importance which roughly parallels the Repair of Havingness.

6 "The general action of simultaneously viewing a 'then' and a 'now' scene is called Timebreaking." TROM, p.14.

My attention on finding the right process

After reading this, I recalled a similar experience. A friend of mine got sick, and I felt it was somehow my fault. I really felt horrible, and went through *The Book of Case Remedies* trying different approaches. Nothing worked, and I just felt worse and began to have burning hot spots in my body. I had lost weight and obviously looked bad, since another friend asked me, "Are you dieting or dying?"

My attention directly on the difficulty

Then I gave up looking for some "right process" and simply lay down and thought, "OK, I'm going to let whatever comes up, come up, no matter how horrible it is."

As I let go, a scene of what looked like a Portuguese fishing village came up. It had white buildings with red-tiled roofs and was on the ocean. As the scene appeared, I had the feeling that I was supposed to be the protective spirit for that village and had failed to protect them.

As I had this thought, the hot spots suddenly vanished and I felt fine! Such a simple action, and such a vast relief! It was miraculous!

Similar experiences

I have had similar experiences, some of which I reported in "The Release of Backflow to Suppression," IVy 19, p.25. One paralleled the above:

"At one time alone in my apartment, I had become almost frantic .. so I lay down and let come up whatever came up.

"Finally the thought 'Destroy myself' appeared and with it a slight loosening. This was certainly a negative and destructive thought, but I was interested in the accompanying relaxation

and probed this area and expanded it. Surprisingly, in about 3 minutes I felt fine again."¹

In the cases above, it seems that looking elsewhere for a process (or solution), was ineffective. In my case, I found it better to directly explore the upset.

The above examples are not given to denigrate the value of *TROM* with its running of RI, time-breaking and postulates, or *The Book of Case Remedies*; but to emphasize the importance of first closely contacting and exploring the problem. Resolving the actual area of difficulty or by-passed charge is primary; the method chosen is secondary.

The value of non-resistance

I've read about an aspect of the martial arts where you don't resist, but keep control by pushing the other person in the direction he's already going. This can throw him off balance.

The technique of non-resistance was also used effectively in the political realm by Gandhi, and by Civil Rights workers for African-American voting rights in the United States.²

Observations by others

John McMaster in "Effortlessly Creating a Safe Space," IVy 34, p.18, recognized the importance of directly exploring the difficulty, and had good results when he let the pc choose the question to work on. He asked, "What question would you like me to ask you so you could find out what you're looking for?" Then listed, got a good question, asked it until the pc wanted to change it, and then asked that.

Flemming Funch noted on e-mail that ex-Sens could be difficult to work with, because they had preconceived notions about what Standard Procedure should be used. Here again, attention

7 This report shows that attention was primarily on the process. This is shown by the questions he had about the right process: "...so why don't I do some RI .. now that I have done some RI, why don't I timebreak the incident .. I got frustrated .. I guess frustration is a change so that I should keep doing this until there is no more change." Nowhere in this section was attention directly on the difficulty.

1 Eugene T. Gendlin in his paperback *Focusing* considers this sense of bodily relaxation as a positive guide towards resolving a confusion or upset. My "Let come up whatever comes up," followed by exploring any sense of loosening, was my version of what Gendlin calls "focusing."

2 Non-resistance is similar to ending a game in *TROM* by adopting a complementary postulate. It is also similar to the way John McMaster handled aggressive interviews about Scientology designed to make him angry. He remained unruffled and pleasantly friendly.

was shifted off the difficulty and onto a supposed solution.

Geoffrey Filbert in *Excalibur Revisited* noted that before running *any* correction list, he would first ask the pc what he thought needed to be repaired.

Hubbard himself, although he set up rote routines for others to make up for their lack of understanding of what was important, essentially personalized and tailored his procedures to the needs of the pc in front of him with his emphasis on the importance of live two-way communication.

Hubbard's reasons for rote processes is given on a tape, "The Fundamentals of Auditing," 11 January 1955:

"Well, you know the fundamentals .. If you were capable of applying the axioms of scientology immediately to the problem of another fellow human being, you could theoretically dream up enough processes to satisfy adequately every single condition which you would meet. But it has been found by experience that auditors do not do this. So we have codified processes."¹

Summary

A process, if not on-target and poorly selected, can actually act as a suppressor. So it is not primarily a case of selecting a predetermined "right process," but allowing the appropriate process to arise from thoroughly exploring the nature of the charge. One way I found of doing this was to "Let come up, whatever comes up, no matter how 'horrible' it is." □

1 Quoted in L. Kin, *From the Bottom to the Top: The Way Out*. p.37.

Self Clearing

Excerpts from The Pilot's book. After 14 pages of introduction, Chapter One "Beginning Steps" begins :

Rather than beginning with a lot of theory, we will start with some practical drills.

The ones given here are very easy, but they should be learned well because they are useful all the way up and they may be lifesavers at times when you are in trouble because they can help you throw off mental foggy and overwhelm. ...

The desired result may not happen the first time you do a processing command. You must repeat the command over and over, giving it a chance to "warm up" so to speak, and then you push through and something happens. It might be a trivial thing, or it might be fantastic, but you will have achieved some kind of result. ...

Some of the processes given in this and the other chapters of this book are advanced solo versions of things that are or were at one time used in Scientology. Others are original, either based on early theories of Hubbard's or based on my own attempts to carry the work forward.

1.1 The Attention Process

This is almost childishly simple. And yet it is an effective technique for pushing through mental fog and blockage by directing your attention outward in a controlled manner. It also raises perception at the same time. Many variations are possible.

In its simplest form, the command is:

1.1) LOOK AROUND AND NOTICE THINGS, SPOTTING PRECISE POINTS AND MOVING BRISKLY FROM ONE POINT TO THE NEXT.

Of course people often do this when they go into a new or interesting place. But most of the time they leave their perceptions on automatic and they tend to introvert and their perceptions become dull as a result.

If you practice this when it is easy, then you will have it at your fingertips in times when you have been heavily introverted and in those cases it can be of tremendous aid in helping you pull yourself together.

Among other things, this one gives you a safety net when you are self processing. If you do get in trouble, it can cool down the mental charge that you have stirred up. ...

1.2 Spiritual Version

This is the first step towards operating without a body, perceiving things from a viewpoint exterior to the body, and to what the psychics call remote viewing. It is really the same process as 1.1 above, but you do it with your eyes closed.

Begin by running the ordinary attention process on the room while seated in a comfortable position. When your perceptions brighten up, then close your eyes and do it again on an imaginary view of the room. ...

This is actually one of the "ultimate" processes at the very top of the scale. Simply looking around and spotting things, no matter what is in the way. ... □



Black Fives and TROM

An Internet Exchange.

By Antony Phillips, Denmark, Allen Hacker, USA, Bill Fenton, USA, David Carr, USA, Frank Gordon, USA

On the Internet list for TROM, The Resolution of Mind, (a self-enhancement book by Dennis Stephens) the following occurred. It has been edited and permission obtained from the participants. Ed.

Antony¹:

THIS IS A CONTRIBUTION I intended to make when I took over the TROM-L administration post. First a little background data.

I joined the Scientology movement (before it was a church) in England in 1954. Things were very different then, and among the prominent things was the question of mock-ups. A mock-up is a self created "picture". There were certain people who could not mock-up, or "see" pictures. I was one of those people, and we were called black cases (when we shut our eyes, what we saw was blackness). Scientology was supposed to be non-evaluative, but nevertheless, as a student on course, to be a black case put one in a very bad position in Scientology.

Later (about 1957) the only way to achieve the valued state of "clear" included a mock-up process (called Step 6) which I couldn't do. Inability to mock-up made me frustrated and unhappy in the late 50's.

These black cases were also called black fives, there being levels of processing, the most able people beginning at one, while black cases came in low on the stage at five.

Incidentally, I also came to realize that I *did* get "pictures" — my problem was that I did not see them, and I have successfully run techniques requiring getting mental pictures of past incidents. The most notable was being eaten by a lion about 1,000 years ago. The lion was there (in mental form) while I ran it — I just did not see it. It was there until it erased, at which point I complained *loudly* about not being able to see it, and was put, in disgrace, onto objective processes — we spent hours walking in the London streets spotting things.

Different mental modes

Then, emphasis on mocking up lessened markedly and I got gains from other processes. A few years ago I looked at NLP (Neuro Linguistic Programming) and discovered that human beings had *at least* three different emphases on mental perception. Some saw best mentally, some heard best, and some were most aware of bodily things (feelings). So black cases were not so bad after all — we just had a different mental perception emphasis.

Incidentally I got fed up with trying remedies for black cases.

Allen²:

Thank you, Antony, for the background. I have something on Black 5s. I had a (business) client several years ago who had never seen a mental image in his life. He is 56 years old, and owns a prototyping machine shop. He builds the first copy of original designs.

1 Antony A. Phillips, Editor of IVy, ivy@post8.tele.dk Aug 29/97:

2 Allen Hacker, speaker@asc.org Aug 29/97:

I often used to say to him, while explaining things, “See?” until one day he suddenly revealed a screaming frustration, “No, goddammit, I do not see! I understand, but I do not see!”

So I converted my comprehension-checking to various forms of “Do you understand?”. Things like, “Get it?” and “Do you follow me in my line of reasoning?” His progress as a business client doubled immediately!

Huh! Here’s a guy who programs a computer from blueprints to carve a part out of a block of stuff, and *he has no idea what the part will look like before he gets it done!!!* How can he program the machine? I program several hours a day, and even my conceptualizations of arrays and sort routines are visualized.

He reads the blueprint differently than I do. I see lines that float up off the page and flesh out into a wire-frame 3-D and then shimmer into translucent holographic objects.

He works from information: memory like a steel trap for data, not pictures. So he goes through the blueprints developing the data for the programming, and then just enters the data into the computer per some template, and patiently waits for the mystery to resolve — what is this thing going to look like?

At that, point, we both got it. I got what his experience is like. He got why he loves his work so much: the resolution of secret mystery.

New method

Later, after several meetings of trying all kinds of things, including running incidents just to see what *I* would have to do to make it work for people like him (like you, Ant?), we had developed a completely different way of running incidents. It’s based on information, yet it gets emotions, feelings and self-images as well as decisions.

I now believe that trying to “remedy” a “condition” of Black 5 is a crime. The crime is trying to make an alternate form of perception wrong. The motivation is based on a preconceived notion that we’re all the same. I had it myself. Until that client screamed that No, he did not see, I

thought everyone did. I hadn’t even paid that much attention to the stuff about Black 5’s in the old school¹ because the whole idea was completely unreal to me. No, it’s not the intent that’s criminal. It’s the effects on the client that are criminal. The invalidation. The eternally being “missed” (not seen as-is). The unnamed feeling of distance and even alienation that comes from the sense that other people are talking about something that is only nonsense to you alone. And more, probably. (I could dig out the session notes: he gave me quite a list when we finally got a runnable process put together.)

William²:

Your contribution to TROM-L about Black Fives was very interesting, Antony, as it hit rather close to home.

Another Black Five

In my early auditing (50s), I felt as you did, that there must be something wrong with me because I couldn’t get this clear picture in color of my mock-ups or recalls. It was also my understanding, at the time, that my visio would turn on somewhere along the line as a result of auditing. But this never happened all the way up through OT VII. There were, however, glimpses of it from time to time. A scene would flash on for an instant occasionally.

Gradually I came to realize that certainty of what was there in mock-ups and recalls was sufficient. This was confirmed by Dennis in the TROM manuscript when he said that it is not necessary to perceive one’s creations.

I feel that the assignment of a lesser ability to what was called a “Black Five Case” was one of Ron’s major misunderstandings. I learned in later years (late 80s early 90s) that experience is recorded as feelings (emotional vibrations). These feelings can be translated by a being into visio or any of the other perceptions when recalled. When charge is being erased, it seems to me that the charge is in the feelings of the incident rather than in the visio.

You are right when you say that black five cases are not so bad after all. But that judgement did

1 Church of Scientology, *Ed.*

2 William T Fenton <wilfen@juno.com>

hurt and caused me a bent wallet from the unnecessary many extra hours of Book & Bottle and other objectives.

Thanks for sharing your experience.

Dustin¹:

I found the previous posts on black fives very interesting. I am glad that both Bill and Antony haven't found this too big a barrier.

Here are my ideas, intended to promote discussion, of course. First of all, I do not see this as too much of a problem. It might even be a special ability, and could indicate an advanced case. I don't have pictures any more, only emotional vibrations as Bill has mentioned.

Don't put things in the past unless you must. Timebreaking² is an unfortunate term. It is not necessary to view across time. View what is, in present time. It is not necessary to know anything of the past. Perceive what is in the present time.

Lack of an ability is never something that holds a person back. Those things we can not do are as important as those that we can. They define us, and they are part of the aesthetic that is the self. Somebody may soon communicate the ideas of TROM in a way that make pictures quite unimportant.

Compulsive picture making

The compulsion to make pictures is equivalent to the inability to make pictures. When I do RI³, I actually avoid making pictures. I either send out energy effortlessly, and let it go completely. Or I receive energy effortlessly, letting it completely dissolve into my existence.

Pictures are not observations of what actually exists or did exist, they are a representation of how our own creations interact with each other. There are other representations, most of which are more revealing of the true nature of things.

Some may say this black five is a problem, but it may just be an indication of the type of path you should follow. If you can not make pictures, then you don't need to do so. Seek to do that which is aligned with your present abilities. When you seek after other abilities, then you are acknowledging that one state is more desirable than another. This leads to the compulsive playing of games. We are trying to avoid that.

A visual picture is just a recording of a limited type of perception. This perception is sensitive only to certain frequencies of electromagnetic radiation. This is a very limited range of the spectrum, and there is no particular significance to it. The world looks drastically different when viewed at different rates.

We are carried into the future by a physical world that is changing at rates well beyond that which is perceptible. Most of us have an inability to wilfully create change at a rate that is even remotely comparable to that which occurs all around us in our world.

Frank⁴:

I have a few comments on the subject of the "black-five."

The term originated with Hubbard, and he remarks upon it in his article on Straight Wire (*Tech Vol. 2* on p. 229):

"Now let's take this thing we call a Black Five...He only sees blackness in front of him...it prevents him from seeing pictures...and being victimized by all these pictures. We don't have a special category of (1) people who get pictures, (2) and people who get blackness. We have only one category. We get people who have pictures of various things and people who have pictures of special things."

I assume what he's saying here, is that a picture is just a picture, and he's gone on to describe ways he's found to handle any picture, if you wish to do so.

1 Dustin W. Carr, Aug 31/97:

2 The general action of simultaneously viewing a 'then' and 'now' scene is called Timebreaking." *TROM*, p.14

3 RI in TROM refers to the Remedy of Importance which roughly parallels the Repair of Havingness in Scientology. *Ed.*

4 Frank Gordon via wilfen@juno.com, Sep 10/97.

In *Tech Vol I*, under “Basic Reason-Basic Principles,” he discusses on p. 150 two major types of cases: the wide-open (who has been invalidated) and the occluded (who has had his self-determinism interrupted).

He then goes on to discuss ways to handle these.

Now to TROM,

Antony:

TROM came along, and I was overjoyed with the first three levels, because, as I have said before in this Internet list, it seemed to be a refinement of the early things I had met in the 50's, and modelled on a do-it-yourself, don't pay high fees, basis. And the results I saw coming in matched my expectations.

So with much difficulty in finding regular time to do it, I started running TROM an hour a day. I do not have a written record of it. But this is my memory of it: Unsatisfying, uncomfortable, drudgery. That was the way I found it. And this I believe was because I could not *see* the important things I was mocking up, or the things I was time-breaking.

After a period I stopped. There was an old Scientology principle that the preclear (receiver of therapy) should be getting wins all the time and I was not getting wins. I did between 15 and 26 hours at it before giving up. I was discouraged, and had had so much discussion and advice on black cases (difficulties with mock-ups) that I was unwilling to confront more. Since that time I have had some Idenics with good gains, a win from reading and applying an article on service facsimiles (a Scientology term), and wins from a friend running a Scientology objective process on me (called Book and Bottle — a marvellous process).

So I am not dead, and I am not a non-moving case. But TROM did not work for me.

People vary

Incidentally, having escaped (some 15 years ago) from the cultish atmosphere of Scientology Church, where one indoctrinated fallacy was that Scientology could solve everything, I take

exception to similar claims and implications with regard to TROM.

People do vary. What is right for one is not necessarily right for all. The myth that TROM is applicable to all seems likely to silence those who (like me) didn't get anything out of TROM.

We have a fair number of silent people on this [Internet] list. But I wonder if, amongst the -silent, there are not one or two like me, who have not got anything out of TROM, but are impressed by it.

Allen:

I'm a guest on this list, but I don't have the TROM materials and have never tried it. It's on my list for my next research. But I have noticed the winning I hear about on this list. My slowness in looking at TROM has been because I understood from people's discussion of it that TROM includes highly visual processes. So I'd already discounted its universality.

From my peculiar place of having redeveloped all of my procedures so none ask for any particular sensory perception, I suspect I might have what anyone with a “missing” perceptic could use.

I just wanted to let you know that I understand that you are not defective, just different. And to offer you some comfort that there are even more alternatives than commonly known about.

Nirvana

Antony:

I also have another “gripe” with regard to TROM — and also other therapies. And that is the inclusion of the word and subject Nirvana¹. One of the things I object to in latter day Scientology is the covert “implanting” of goals to adherants, rather than letting them decide their own life. A particularly nasty one is the goal Scientology “suggested” to adherants of “total freedom”. And Dennis, unfortunately, has done something similar, by glorifying a state he calls Nirvana.

Allen:

I think we all do that, whether we mean to be misdirecting or not. It's something I've been

1 See “Some Aspects of TROM”, IVy 37 p10 for more on Nirvana. *Ed.*

seriously reconsidering with regard to Acceptance¹.

Antony:

My view of a therapy or religious practice is that it should be something to help people through the "downs" in life, and enable them to achieve full enjoyment of (and ability to produce) "ups" in life. And that they should have freedom of choice on their goals and aspirations. And not have insidious hints as to what was "right" or acceptable.

Allen:

Absolutely. But that is the "practice" part. Most people want more than that in their lives, and there's whence comes our motivation for explaining our philosophies as well.

I know that my procedures don't work well in the hands of other-school practitioners who unwittingly conform them to their own beliefs when theirs are different from mine. But I am also convinced that they will work very well delivered from a neutral perspective.

So I for one have been pounding on Acceptance as a whole to see if it can't come apart into distinct parts that each can stand alone, among which any combination of the parts works as a complementary subset, and the totality of which works as a seamless whole that yet includes "options". It looks do-able but for the time involved. □

1 Acceptance is a philosophy saying mainly that we must recognize the truth of what we are dealing with, in order to deal with it realistically, and a set of procedures that help people to find the truth about themselves and the way they define their world. Visit the ASC web page at <http://www.asc.org> or contact Allen, the founder and developer by email at speaker@asc.org, by postal mail at PO Box 390696, Mountain View, Ca, 94039 USA, or by Telephone: (650) 964-3436.

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Using the E-meter in a Biofeedback Mode - I¹

by Frank Gordon, USA

I have been doing some solo auditing on the lower levels in a biofeedback mode, and have found it helpful.

Feedback, or returning information about how close an action is to achieving one's goal, was not included by Hubbard in his definition of control. Actually, a complete control/feedback loop is required to guide corrective action. Biofeedback uses a technical device to become aware of an internal event of which one is not normally aware, in order to control some aspect of that event. For example, sensors and meter combinations are used to signal changes in temperature, in muscular tension, and overall body resistance (the e-meter).

I used the e-meter in biofeedback mode here to signal when my actions resulted in a deeper relaxation². This is different from an auditing mode, where one searches for stress (a fall) and its relief (ideally a floating needle).

I first realized this could be done when I bought a Micronta biofeedback machine (\$14) at Radio Shack and experimented with it. The goal is to relax and this is done by lowering the audio tone. Calibrating the Micronta against the E-meter,³ I discovered that the Micronta indication of successful relaxation (a lowered audio

tone) corresponded to an increase in TA on the e-meter. So the relaxation obtained apparently gave a non-confront and a high TA. [Note: To this "high TA and non-confront" *The Heretic* Editor added comments, included at the end as: "TA, OTs and brain-wave patterns."]

I used this information in the following way:

1) Relaxed in such a way as to move the TA up, up, up.

2) Then ran "What could you confront, what would you rather not confront?" This, at times, was almost like a roller-coaster ride, the TA would come down so fast.

3) Then repeated 1 and 2.

Contacting a Rock Slam

While doing 1 & 2 I ran into a sizeable R/S which lasted through one evening and was still there the following morning. I did not know how to turn it off, so kept exploring it. On the "confront" part of the cycle was a particular relationship, and the "rather not confront" was Electro-Convulsive-"Therapy" equipment.

These, played against one another, drove the TA down to 2 and tightened the needle to a 1/4-inch can squeeze. At that point the can squeeze gave a reverse response and the R/S turned on.

- 1 This article originally appeared in *The Heretic, An Open Forum for Technical Investigation* (now out of print) around 1987. This was an early independent publication distributed without charge by a man and wife team, who wished at that time (for good reason) to remain anonymous. "The Story of S&D" by John McMaster also originally appeared in *The Heretic*, Issue 10. (Reprinted in IVy 25, p.36), as did "The Black Panther Mechanism: A Dangerous Omission" by Da Professor (*The Heretic*, Issue 12, May 31, 1987. Reprinted in IVy 1, p.9). *The Heretic* had many excellent articles., and authors had to use pseudonyms
- 2 This is called the "relaxation response" in *The Awakened Mind, Biofeedback and the Development of Higher States of Awareness* by C. Maxwell Cade and Nona Coxhead, Element Books Ltd. Great Britain, 1989. This book shows how Western electronic technology (with its biofeedback machines) can be combined with Eastern meditative practices.
- 3 American — Mark V.

I couldn't locate a clear-cut goal or terminal, but it was related to "sexual activity," and in the area of teaching at a private school. This was interesting, since when I first came in contact with the Mental Health System, I was teaching in a private summer school. I also R/Sed by spotting areas in my head, and this probably related to the four electroshock "treatments" I had in 1951. I continued until the R/Ss wouldn't turn on anymore.

Just being there

I found that after I had made some progress with OT-TR0, I could loosen up the needle by simply being fully present. This would usually move the TA down, much like confront. The next discovery was that I had a habit of being present without really admitting I was there. This sounds very odd perhaps, but I can still get some very rapid BDs by *being there and admitting it*.

So I could vary the first cycle of relax-confront with relax-be there and admit it. This is an example of how one can tailor-make an exercise over a period of time that will give TA.

Creating space

More recently, after being present and admitting it, I have been creating space, and getting the feel of what my own personal space is (as different from MEST space). By doing this, I can feel bigger, more relaxed, and free, with TA.

Rising scale processing

I have also used Rising Scale, again looking for those concepts which would give TA action. I have had some surprising cognitions in this area; for example, on Dead-Alive, I found that there was a resistance to being "too alive," since this was not acceptable to others. Quite a cognition!

From my experience, I would say that this kind of low-level informal approach can be quite successful. It provides a lot of actual experience with the meter, and one can end up feeling good and even exultant.

Stable data

In these explorations I used the following stable data:

- 1) Maximize TA.
- 2) Use the guiding style approach. That is, fish around until I get TA action, and then continue until it stops or I get a very loose or floating needle.

Havingness

I can keep track of my havingness by giving an occasional standard squeeze, and when it is low I have found that "touch that object and body part," alternately, will loosen the needle and orient me in PT.

Interestingly enough, there are also some sexual mock-ups which will increase my havingness squeeze very rapidly. This seems to contradict Ron's statement that one can't run havingness subjectively, but I'm not sure exactly what he meant by that since in the early days shoving in and throwing away mock-ups was the way loss of havingness was handled.

Also, acceptance level processing¹ was a mock-up feeding of the hungers of the body for this stuff. At the time this process came out, however, it wasn't correlated with a can squeeze.

Anyway, my observed data is that, for me at least, after I have gotten the TA down to 2 or so at which point the squeeze is reduced to 1/2-inch, that this can be increased, not only by an objective process but by a subjective one as well.

My general feeling about havingness, since it is basic to getting improvements, is that, theoretically, if one could clear up *any* of the havingness processes so that they work, this would be of benefit.

Theoretical Considerations

There is no explicit material that I have seen in Hubbard's writings about the above use of the e-meter in a biofeedback mode. Those materials on Solo Auditing at the OT levels have not been available to me.

1 "That process which discovers the lowest level of acceptance of the individual and discovers there the prevailing hunger and feeds that hunger by means of mock-ups until it is satiated." *Tech Dict* 72, p.4. This process is described in more detail in *Tech Vol.* I pp. 485 and 491.

The general theory on blowing charge has been that a comm line is required, and that the comm cycle must meet very strict requirements of quality for the charge to be as-is-ed.

An additional requirement, dating back to the first book, is that the analytical mind of the PC requires the help of the analytical mind of the auditor in order to overcome reactivity. The implications of the above are that the biofeedback mode is not ideal. However, there are other considerations, such as the critical importance of accurate feedback.

The importance of accurate feedback

Considering the importance of avoiding misindications, evaluations, and invalidations, the ease with which reactive game conditions could kick in, and Hubbard's observation that muzzled auditing was so frequently necessary, it is apparent that some form of very simple, straightforward, and accurate feedback could be a tremendous advantage.

As in many practical situations, there is a balancing of advantages and disadvantages.

As I have stated, my own feelings are positive. I hope you find the above of interest, since it is my belief that worries about "doing something wrong" while auditing, have reached such a level that it has resulted in a failure to do *any* auditing.

Comments on TA, OTs, and Brain-Wave Patterns added by *The Heretic Editor*:

Hubbard's correlation of high TA with non-confront is specious. Rising or high TA (above 3.5) correlates with the relaxed, dreamy (parasympathetic¹ response) alpha brain wave patterns and falling (or below 3.5) TA with the alert "fight or flight" (sympathetic² response) beta brain wave patterns, so an alpha response to a

threatening stimulus would indeed be non-confront (or, less likely, very high confront).

However, years of "clearing" apparently train the brain into a chronic, paradoxical state of very high beta (animal alertness) and very high uncontrollable delta (deep sleep) with almost no alpha as if to suggest a suppression and splitting of alpha into beta and delta — enhanced ability to process stimuli at the beta level, and a complete shutting out of stimuli which cannot be forced into beta awareness (see upper level repeater technique for a glaring example of this principle in practice).

Or so it appears from Mind Mirror (EEG type machine) tests done on scientology OTs. Alpha correlates with ability to visualise (lacking in the OTs tested) and is the brain state traditionally utilized by mystics (as well as the harder-to-achieve theta trance).

The repeater technique (Clearing Course, OT2, Dianasis), the OT3 and NOTs techniques (as implemented), probably Avatar, and other clever, euphoria-producing, short-cut techniques for as-ising, could almost be seen as addictive "alpha-suppressant" drugs that quiet the mental voices (a chief Hubbard symptom) and bring relief to those victimized by their own psychic sensitivity.

And though many choose to remain addicted, others choose the often painful withdrawal that comes with waking up, expanding awareness, and learning to deal with one's spirituality instead of shutting it off. □

Pilot books: <http://fza.org/pilot/selflist.phtml> (free download)

Michael G Hunsaker, One Bird Booksellers, 831 Main Street, Martinez, CA 94553, USA
<http://fza.org/pilot/order.phtml>

Asbjørn Svendsen, Finsensvej 89 4 st tv, DK 2000 Frederiksberg F, Denmark

1 parasympathetic, that part of the autonomic nervous system .. which has among its functions the constricting of the pupils, dilating of blood vessels, slowing of the heart, and increasing the activity of the glands and digestive and reproductive organs. *Webster's New Collegiate Dictionary*, 1961. This governs the "relaxation response".

2 sympathetic, that part of the autonomic nervous system .. connected by nerve fibers with the peripheral blood vessels, glands, non-striated muscles, etc., and which, in general, is opposite in effect to the parasympathetic system, as in accelerating the heart, etc. *Web Coll Dict* 1961. This governs alert activity.

TA vs Case State

by John S. Merritt, Australia, and Rowland Barkley, Brazil

Internet exchange on TROM-I:

John¹, 4 May 98: INTERESTING POINTS were brought up recently by Rowland Barkley regarding an individual's TA reading and a state of *Nirvana*. Briefly I believe he mentioned that under deep meditation the body skin resistance would rise enormously. This seems in direct contradiction to the observations I have made using a meter over several years.

My belief empirically is that a relaxed state or case "completion" results in a low TA reading. This implies a low body resistance. Highly strung PCs or those with enturbulation seem to have a high TA reading (high resistance). Using an older style meter it has been said that you cannot audit when TA is above say 3.5. This seems to be for one reason that the Meter is not sensitive enough at this high TA while resistance is so high.

Would people like to comment on these observations as I seem to be missing an important point?

P.S When doing TROM I did not use a meter as I agree with Dennis Stephens (author of *TROM: The Resolution of Mind*) that the person is more finely tuned to detecting change than any meter once a certain level is attained.

Rowland²: May 98: Dear John, you are missing a number of important points.

1) That the TA position is a reflection, as stated in my earlier message, of the parasympathetic/sympathetic balance of the autonomic nervous system, and that if this balance does not change markedly during the day, insanity and death will soon occur.

2) If your observations during the years do not include people in deep meditation, and if you have not even read about the measured readings of people in deep meditation, your observations are about something else.

3) The meters I make read perfectly in a high TA range. Cult meters drive ten times the voltage (5 volts compared to 1/2 volt) through the skin in a high range, which prevent them working. Anything above 1 volt doesn't work.

4) A person in high parasympathetic stimulation cannot be audited, because they are meditating, very relaxed, or sleepy. This simply means you cannot audit a person who is not in some state of participation with the auditing situation. "Infinite bliss" and "uptight" are different forms of non-participation in games.

5) Masters I have seen in deep meditation are not participating in how the rice is cooked.

1 John S. Merritt. <JMerritt@vppsmulg.telstra.com.au>. Graduate in Engineering, Post Grad Computing. Involved in the FreeZone movement for several years with prior studies in spiritual awareness and channelling. Having studied most of LRH, Filbert, L.Kin and related works (such as TROM). I choose to practice a composite theory.

2 Rowland Anton Barkley. <waterdragon@csi.com>. Rowland was initially trained in Shamanism, then in CofS had all "old" positive gain OT levels, and "new" negative gain ones, all Flag L rundowns, trained as auditor and Flag Course Supervisor. When that no longer produced TA action, graduated by returning to Shamanism. Favourite current hobby is teaching doctors and therapists shamanism, and how to produce dramatic case change in very few sessions. He has been heard laughing when people attempt to "dominate the degraded GE to submission to their powerful thetan" and wakes up the body consciousness to self-determinism. Manufactures Clearing Biofeedback Meters, and devises positive gain rundowns. <http://tranceform.org>. Postal address: 134 Taylor St., Glen Innes NSW 2370, Australia. Fax: +61-2-9475-0374 (converts to email)

Their servants in a lower TA range are doing that.

6) When the meter is at the "correct" range relatively unchanged throughout the waking hours, the person is usually in a profound Delta brain rhythm (1/2 to 4 cycles per second), a high state of suggestibility usually found in very deep hypnotic somnambulist states, and the deeper dream states, and is the usual state for "OTs."

7) If you mention some counselling item e.g. the word "mother" and the needle drops instantly, that means the word activated the sympathetic nervous system, and the person went into a "fight or flight response" without a real threat present, therefore there is something to audit. Therefore if the person is "uptight," the TA going down is a good thing. If they want to meditate, it going up is a good thing.

8) The reason why the Range Arm is called the "tone arm or TA" by brand x, is that Hubbard first believed in Creative Processing, and that high TA is a high toned person. Now a person in the same state is so creative they don't follow rules like a good moo cow, and get declared "Suppressive™".

9) After breaking with Volney Matheison, Hubbard had someone design a new extremely inferior meter, which has never been meaningfully improved right up to the \$3000 Mark VII. Falls to the right were now preferred over falls to the left, the processing was mainly negative gain or deletion processes, and a low TA was now favoured over the high. The earlier way is correct to gain abilities, the later way correct to lose inabilities.

10) The post-Matheison cult meter has no electrical drive to the left, so is impossible to use for getting "rises," which were the preferred reads. The needle weight/spring resonance of 1HZ (in all models over 40 years) is the only determining factor in the speed of those rises, while the 1952 Matheison meter is excellent for reading rises. So processing changed to what the new meter could read, which was deletions rather than abilities, and the deeper hypnotic Delta states.

11) Many in this discussion seem to have some opinion, hallucination, or guess that there must be some singular "ideal" end state, and get so fascinated with a claim that it exists. Maybe it

does exist and is so beautiful, and maybe chasing it is some implant or error in design of the nervous system. Have you not heard of Life? Did you ever ask the wife of someone making some claim of stable state what they said when the car engine blew up? Do you want to eat nothing for the rest of your life but the one correct food? Do you even have any hard evidence that you can stay in one state for long, without going insane?

John: 6 May 98: This is extremely insightful. You are quite correct in assuming that I have never had someone in deep meditation on the cans. Am I correct in assuming that deep meditation produces a raise in parasympathetic stimulation of the automatic nervous system. This in turn reads as a High TA. My understanding of this is limited and if you could direct me to any writings on this it would be appreciated.

Rowland: Read *The Awakened Mind* by Geoffrey Blundell and Maxwell Cade, published by Audio Limited, London. They have done extensive research on this.

John: Point 6 is fascinating. This seems to point out that the normal "OT" state contains high suggestibility. I have assumed in the past that a person in this state was almost impervious to hypno-suggestion, as they are fully at cause. Can you please elaborate on this point?

Rowland: On EEGs, OTs are normally the exact reverse of measured masters in many different disciplines, referred to in above book. In most systems, those regarded as masters have high Alpha brain rhythms, (ability to visualize creatively) and low Delta and low Beta. OTs have good control of Beta (able to activate logical thinking), extremely low Alpha with no control of it, and slow Delta as in the deepest hypnotic trances, at such an extreme and uncontrollable level, as to exceed all known measurements of any measured people still able to walk.

They are not at all at cause as they have been conditioned to believe that the body is not a valid part of consciousness, but something to dominate. The body is much more expert at dominance than the spirit, and it wins the game by generating illusions so the spirit gets to pretend it is at cause. I am only referring here to a

significant number of measured OTs validated by "brand X" as high level case completions, and had this pattern without exception.

John: I will have in the near future the chance to use an EEG under laboratory conditions. I hope to see the direct effect of meditation on the production of Delta and other brain waves. My niece is conducting research into brain wave patterns during cognitive tasks and I am a willing participant.

Rowland: EEG plus meter will give you the information first hand.

John: My own "case" comes to mind when reading your letter as I have reached a stage where I no longer have reads or reaction to almost all processing. I would describe myself as in a mild state of bliss almost consistently with periods of change throughout any given day. It seems that auditing for a gain in abilities, as opposed to looking for resolving inabilities, is an obvious step. The reaction of the needle you suggest in relation to this leaves me with much to think about.

I completely agree with your sentiments in point 11. I am quite saddened by peoples' attempts to "escape" the game or to reach "NIRVANA." The game is the journey. As I see it there is no end point. The beauty in making mistakes or cherishing both variation and like-

ness at once is enlightening. The concept of NIRVANA as a static condition is quite unappealing to me for anything longer than a rest. I make no pretensions as to understanding the magnitude of life but the exploration of this is my highest desire.

Rowland: One can take Dennis's ideas about an ideal stable high state as quite valid, if you consider the context of it being said while approaching death.

Another important thing about your observations on the meter: You cannot, in any research, remove the effect of the observer on the experiment. I can take a deep breath, shift into a high state, look at someone on the meter, and in seconds it is at 500,000 ohms. If I shift into an activated state such as imagining myself as a dog about to jump in the sea, the other person on the meter drops in 5 seconds to 5000 ohms.

The above biofeedback book refers to many experiments in which the client copied the healer's brain rhythms usually in 15 seconds, even when the healer was in another room on another EEG. Therefore powerful effects of suggestibility on the part of the auditor to the meter cannot be ruled out, including if the auditor is not speaking.

John: Once again, thank you for your letter, I hope we will speak again. □

CAN's Fight – FACTNet

WE NAMED CAN (Cult Awareness Network) in IVy number 1 (page 25, May 1991), where we quoted some of the "Characteristics of a Destructive Cult". Since that time, CAN has been subject to a number of legal cases brought by the church of Scientology (and one bought by a member of another cult, but where the Church of Scientology paid the lawyers). CAN was brought to it's knees, bankrupted, and the church bought the name Cult Awareness Net-

work. A revived CAN is fighting to get the name back.

We are normally not concerned with the Church, neither communicating with it, or fighting against it. However readers may desire to keep themselves somewhat informed.

FACTNet Inc. (Fight against Coercive Tactics Network) maintains a large database on destructive cults, including the Church of Scientology. And rather naturally the Church is

fighting them tooth and claw and rather naturally they are fighting back, and appreciate help with expenses. They send out a newsletter with valuable information, and maintain a Home Page on the Internet. You can write for their newsletter (perhaps with a donation). Addresses are:

www.factnet.org
factnet@factnet.org

FACTNet, PO Box 3135, Boulder, CO 80307-3135 USA. □

Regular Columns

A World of IVy

by another Pelican, Antarctica

Reply to Pelican No. 1

LET'S BUY AN argument, or, a healthy touch of cynicism!

Ye Gods, Editor, are you trying to print something controversial? (IVy 36, A World of IVy).

True, a scieno¹ wears large blinkers² and has been educated by PDH³ (aka "ethics") to not deviate by look, thought, word or deed, from the defined mindset of the Cof\$.

But, speak not for former members of that now dubious organisation. They are "former", because they retained enough self-determinism to see what was plainly visible, to question it, and to depart from it.

And, we do *not* like statistics! Wash your mouth out with soap!!

And, those that left the Cof\$ did so not because of a misunderstood, but rather, because they understood only too well, and were not prepared to remain a part of a flawed system.

There are a dozen alternative bridges. All of these say, hey, here is the total answer, here are the required new discoveries, the missing tech is found, this is now the way out of the trap.

I've heard this before. Witness the multitude of denominations of Christianity, of Sunni vs. Sh'ite Islam, the claims of the Cof\$!



No, if any one alternative bridge is perfect and complete, then no other can also be, and absolutes are unobtainable anyway.

Thus, any ex-scieno should approach any alternative bridge with a total willingness to check it out and give it one's best shot, but at the same time retain a healthy degree of scepticism, a modicum of pan-determined viewpoint, to monitor the performance and results obtained from the bridge being tested. To do otherwise would be to strap the blinkers firmly back upon the head, and not learn from a former bad experience.

Personally, I believe that all bridges have a degree of workability. Some may approach 100%. Different people may be better suited to one bridge, others to another. The final chapter has not yet been written.

□

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- 1 member of the CofS.
 - 2 eye shields worn by racehorses
 - 3 pain and drug hypnosis

Regular Column

Kemp's Column

By Raymond Kemp

We are sorry to have to report that Ray Kemp died on the June 1st. See page 44. The following was probably the last article he wrote.

A Nursery Story (but not for kids).

Note:- This article can produce weird feelings in some readers. It may be advisable to use the process "ARC Straightwire", if this occurs.

ONCE UPON A TIME (or rather, Three days before Once upon a time), Beings existed.

They had learned to be both individual and collective, but at this moment they were being individual.

This enabled them to have another being, separate from them, and they could then interact with the "other being", create a flow between them, and thus have a game.

Of course, they always knew beforehand what the "other" being would do, and how they would respond, so after a while they decided that they would "Unknow" what the other being was doing, feeling, creating etc., and thus they could be "surprised".

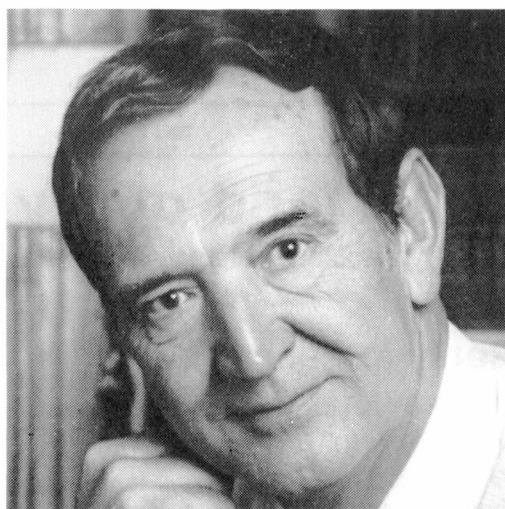
This was fun!

I recall creating a prism of energy, very aesthetic and very attractive, and then showing it to another.

His (her? its?) reaction was not what I had anticipated.

"Don't you see the point?" I asked... "Then move it around you — be inside, go into it".

The other did. (We were always co-operative then).



"You will have to be smaller" I said, "go right into the tip, and you will see the point".

When he complied, I unmocked the prism, telling him "Now you don't exist".

Oh what fun, watching him going around trying to find himself so that he could exist again.

Then another being appeared, and said "I have found him. He is in there".

In front of me was a great looking sphere, I had not seen one of these before.

"How did he get into that?" I asked. "Well it is a one-way sphere" was the reply, "Once in you can't get out, unless you know the secret".

"I don't see him in there". "Oh you have to get real close to see him".

So I did, I even went really, really close, but couldn't see him. "Well I guess I was wrong", the other replied, "but anyway you are stuck now because I didn't tell you the secret".

For many aeons I tried to figure the secret, and it wasn't until I decided that there was no secret (and that is what the secret was) that I manage to get out again.

Regular Column — Kemp's Column

And that, my friends, was the genus of Implants! They only exist as an operational item, if you have *first* agreed that such is the case. You can only agree that such is the case if, before that, you have demonstrated it yourself.

Further, since Time is a consideration, usually a stream concept, i.e. Past, Present, and Future, each separate, it is then easy to put things into convenient pigeon holes, and say "That was... This is, and Then will be". In other words we separate Past and Future, by inserting Present, between them.

By concentrating on present time (problems, conditions etc) we separate our Experience (past), and deny our Power (future).

We also separate ourselves from "Them". This is called Individuation, and that is an early implant, which we gave ourselves anyway.

Just as we can see the light from a new born star, and watch its formation, even though it occurred so long ago that as we see it being born, it in fact has long since died, so too can we believe that we are now affected by "them", even though we created it long ago and it no longer exists. This is true, no matter what "time frame" you are "looking at" or "being in". The key is that a Thetan is outside of time, unless he decides otherwise. The best implant I know is "You have been Implanted", followed by "You have not been implanted". □

A Recent Contribution

By Ray Kemp

Ray Kemp was on IVy's Internet list for people who subscribe to IVy, and he occasionally contributed an item. On Wednesday the 27th May, shortly before his death, he sent the following, with regard to a discussion which was getting a little heated. Ed.

I HAVE WATCHED THIS "MONEY/GOALS/IGT" string for some time, and the end product is not a valuable one.

Maybe one should go back and read "the Hidden Data Line" [HCO Policy Letter 16 April 1965, by LRH, old *Org. Exec.* Vol. IV p. 186], with reference to the purposes of those who set them up.

Oddly, all sects, religions, and other cults get into this, and I remind all that the real fighting with the CofS started with the Confidentiality (secrecy) of the OT levels. Prior to that Ron stated two things, "It must be available for everyone", and "It needs to be owned by those who use it". I do not think that originally Ron wanted to control the flow of data with regard to OT levels, but merely to keep some sort of order in it so that people who had never even run a secondary would not jump in with the "latest and greatest". In this I believe he made a mistake, commonly done, and the whole thing became SECRET.

Another point in regard to money and exchange: Originally fees/donations were never to exceed an individuals one month's salary, and, by the way Ron had a fee system of his own which was "You owe me one favor, should I ever wish to collect".

Food for thought.

Raymond

□

Regular Column

IVy on the Wall

By Christine Norstrand, USA

Back to Basics, Top to Bottom¹

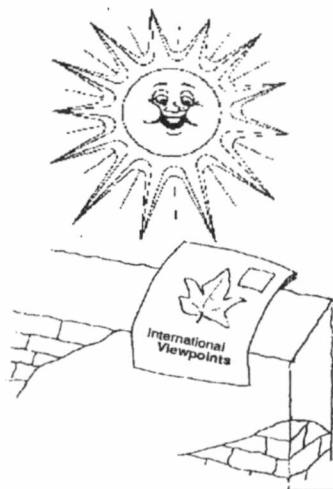
WHAT DO NOTS^{(tm)2} and BOPS³ have in common? No, it's not that they are the two most misunderstood and reviled types of processing in clearing, although that's true. What BOPS and NOTs have in common is they are the most misapplied techniques and win hands down as the processes most often run with out-basic auditing.⁴

The Problem with Persistence

Both NOTS and BOPS require great persistence from the processor. In the case of BOPS, the use of Tone 40⁵ somehow gets interpreted to mean "getting one's command followed" and at any cost. But dragging a meat body from wall to wall is not processing, even of the processor. It is not rehabilitative of abilities for the viewer.

The processing instruction is given to the being herself. It may happen, and often does, that she does not yet realize that her body can be controlled. We invite her to examine this possibility by controlling it for her until she does come to the new understanding that she can control it herself. We do not overwhelm her with force such that she is driven exterior in a desperate attempt to escape the session and the processor.

What does an objectives session look like when correctly run? Well, a processor who is in commu-



nication with a viewer processes the viewer. She's not just running a particular technique until some clockwork result comes about. Such a session may require some hard work, but communication and understanding will be its defining characteristics.

Querying Physical Manifestations

One happy consequence of the processor being truly present is that she can observe the physical manifestations of the viewer. She picks them up, querying the viewer as to what might be occurring, without drawing her viewer's attention to the fact that a physical manifestation occurred. It just seemed like a good time to ask how it was going at that moment. One reason that objectives have been so difficult for both processor and viewer is that the physical manifestations haven't been caught — and as the session continues, more

1 Number 15 in the Objectives series.

2 New Era Dianetics for OTs, an entity handling process.

3 **Basic Objective Processes** (processes that ask a viewer to examine her relationship with the present environment).

4 **Basic Auditing**. 1. The fundamental and most important elements of auditing — the skill of handling and keeping the preclear in session, proper use of the auditing communication cycle, the repetitive use of the auditing communication cycle to flatten a process, the correct application of the technology of Scn, and the ability to use and read an E-meter correctly; 2. The handling of the pc as a being, the auditing cycle, the meter. (*Scientology Technical Dictionary*).

5 **Tone 40**: intention without reservation. Tone 40 8-C: a total accurate estimation of effort with no halts or jagged motions — that is, smooth. (*Scientology Technical Dictionary*).

Regular Column — IVy on the Wall

and more charge is restimulated and never discharged, expressing itself in physical manifestations that are never picked up, queried, or flattened. Somehow, finally, by way of the sheer miracle of the viewer duplicating her own actions, an end point is reached. Well, it doesn't have to be that way.

The Case of NOTs

In NOTs, the situation has even greater repercussions because now we're handling more than one viewer. Like BOPs, the various rundowns¹ are something of a long haul. It is easy to lose one's focus and forget that one is processing a living being when you process an entity. This degenerates into a spiritual deflea-ing as the being that the session is for at that moment is treated as someone to get rid of so as not to further impede the [solo] processor's advancement. No wonder this has been such a fast boat to nowhere, with rumors of a high incidence of cancer among NOTs cases. Imagine what would happen if we proceeded in that manner in dual sessions.

Yes, the old saying that sessions are for the viewer definitely applies here and deflea-ing may not be the result that the entity-being desires. Once such a being has been "cleared" and self-determinism restored, the being may choose to go elsewhere. Or he may continue to stay in relationship, a new relationship freely chosen, with the [solo] processor as a comrade or team member. This would be agreed upon or the upset over the disagreement handled until there was an agreement. This is the sort of thing we do every day in dual sessions, yet it's a novel idea in entity handling.

Some entity-beings may stay for another reason. They are forgotten created beingnesses of the [solo] processor. She breathed her own life into them and so gave them life. In the worst case, these can be disassociative personalities of whom your viewer is unaware. But sometimes they are knowingly artificially created beingnesses for accomplishing certain tasks that your viewer [solo processor] does not believe herself capable of or that she does not want to do. In that situation, a "blow" is not the desired result of the process; she has disowned part of herself. What is wanted is integration.

Tech or Technique

We promised when we first became processors to grant beingness² to the viewer in session. Where both these processes, NOTs and BOPs, go awry and become out-of-ARC processes is that the idea of the technique becomes dominant in our thinking, while the foundations of understanding and communication that comprise sessions are abandoned. Running an out-of-ARC process, as one that puts the being at effect most certainly is, abuses the viewer. Its end result is domination. It overwhelms the being's own viewpoint.

Alas, these processes are taught in just such a way in the halls of the old school. The basics of communication and understanding that make clearing possible in the first place have become "lost technology" within its walls. But we are the creators of the new civilization. And that civilization will have its basics in. □

Internet: If you have an Internet address, and are not on one of the IVy Internet lists, write to ivy@post8.tele.dk and get details. □

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- 1 **Rundown:** a series of steps which are auditing actions and processes designed to handle a specific action of case and which have a known end phenomena. Example: Introspection Rundown. (*Scn. Tech. Dictionary*).
 - 2 **Beingness:** The assumption or choosing of a category of identity. Beingness is assumed by oneself or given to oneself, or is attained. Examples of beingness would be one's own name, one's profession, one's physical characteristics, one's role in a game — each and all of these things could be called one's beingness. **Grant beingness:** The ability to assume or grant (give, allow) beingness is probably the highest of human virtues. It is even more important to be able to permit (allow) other people to have beingness than to be able oneself to assume it. (*Scientology Technical Dictionary*).

Objectives 16:

Using the Objectives on the General Public

by OGP¹

I HAVE SUCCESSFULLY run a therapeutic practice directed towards the general public and mainly in cooperation with the medical profession for almost 40 years. I had my first experience as a PC receiving Objective Processes and have continued with them ever since I had my HPA training in 1959, when these processes were still thoroughly taught. On patients really wanting to get well, which is seen by their willingness to co-operate in changing themselves, the Objectives can bring a practically 100% rate of success. Is there any other method of which this can be said?

Moreover, a sufficient relief of suffering by such auditing plus the being concerned noting spontaneous changes in every aspect of his everyday life, provides realistic conditions for spiritual development. This is how it has proved to be on most of my Pcs.

Development of the practice

Initially I established on many cases that I could stably resolve a wide range of disorders, such as depressions, phobias, sleeplessness, medical drug addictions, burn-out in business and professional situations, study, teaching and family troubles. Most of these cases had been unsuccessfully treated by psychologists and often by doctors with medication frequently leading to addiction. While working on my own for the first 12 years or so, I was never short of patients and even had an overflow which I would pass on to a friend whom I trusted.

After relocation, I had referrals in such numbers that over some years I built up a group with 5 partners for whom I did the P.R., registration, CSing, billing and organisation of accommodation. Each partner was in business on his or her own, meeting their own expenses, including a fixed per-

centage for my services, and paying their own taxes. This worked fine for about 15 years until I reduced my work-load and retired to individual practice for myself, which I am still continuing.

Some of my partners were ex-Pcs, others ex-Org auditors, some of high classifications. The latter needed additional training and experience on the objectives until they got the idea and worked along with my CSing, although in some cases their special skills were most useful. In addition to the Objectives, patients towards the end of their intensives mostly received individual Comm-Courses and running of engrams on obvious remaining somatics which would quickly resolve.

Although I have fully completed other courses, including an SHSBC, which extended over double its scheduled time, my reliance on the Objectives for providing speedy and stable improvements has never needed to be varied. In fact, during the SHSBC I frequently had to use them on fellow-students who had got stuck with sometimes severe somatics as a result of experimental address by subjective processes to areas of the bank which they were unable to confront. I did learn good admin., anti Q and A, improved metering and I got experience on extreme cases.

Approach to the general public

The practice never had a name-plate nor was any attempt made to sell a system. Positive and stable results produced favorable word-of-mouth propaganda, that was all. When asked, calling the treatment "Attention-Exercises", to be experienced rather than discussed, proved to be enough explanation to patients who had not had any real benefit from much talk in other therapies.

¹ Objectives General Practitioner

Professional surroundings and dress as well as conservative financial behaviour were also essential. My fees were equivalent to professional specialists hourly rates. There was no advance payment. At the initial interview, I got information equivalent to a white-form (without the use of an E-meter in most cases) and generally, on the basis of my experience, was able to weed out the majority of the unmotivated or alibi-patients. I would state the expected length of treatment — mostly about 100 hours for the usual tough cases, taking 4 weeks for non-locals and generally 8 weeks for locals.

The hourly rate was agreed and that accounts would be presented every 25 hours for prompt payment. As improvements were then very obvious, there were no delayed payments or bad debts.

Patients referred by doctors or clinics were sent back for after-treatment check-ups and follow-up. Patients coming on their own I first got medically checked. This kept relationships with the doctors clear and got me their help in emergencies when, though rarely, they did arise.

Also, when I closed my group-practice, I obtained testimonials from the doctors stating, after reference to their files, how many cases had been done for this one, that one and the other, that they had followed these up, with the great majority of them remaining stably well over the years. They all said that they much regretted losing my group's services, although some of my partners carried on alone.

Another testimonial came from a local business with 4500 people on staff. Over a period of 9 years I had given two Comm-courses annually, mostly with one of my partners, to groups of about 16, entitled "Getting On With Your Co-workers". These were much appreciated and also proved a source for the practice.

Relationship with Scn.

I never tried to sell goals which would have been totally unreal to people simply wanting to get rid of their sufferings of many years. I made no secret of Scn, using e.g. the books by Ruth Minshull (later suppressed by the Org.) with good success. When they had been helped and their lives had stabilized, a number of my patients wanted to learn my skills and I was keen to get partners.

However, when I referred them to the Org., they would not train anybody I recommended, as I had

what nowadays looks like the honour of being made one of the first "Suppressives", about 1963.

I was "declared" quite arbitrarily even by the standards of the then newly-introduced "Ethics", against the findings in my favour of one and, when these proved unacceptable, even a second "Committee of Evidence". Both findings were simply overturned by Mary Sue Hubbard.

In due course, I got people trained by ex-Scientologists who had left the Org, by then on the "boat". The first attempt proved a disappointment, costly in every way. Other, equally qualified, exs then completed the job and stayed for years as members of my team. They did a good job, made a good living and, I think, stabilized their lives for the first time since they had got into Scn.

Criteria for success of treatment

"Cognitions" without spontaneous changes in behaviour which would stand up under the stresses of daily life were never my idea of success. Thus, I would sometimes send off patients before the end of the scheduled treatment, in order to prove themselves in life. I would warn my patients of impending radical changes in their family and business-life, marriages would either work or break up, jobs would be changed, exams would be passed, messes in homes, offices, work in progress would be cleaned up, depressions of loss and bereavement be finished with, families would be reunited — and patients would knowingly do it under their own steam.

In this way, we got successive members of families as patients and old patients would voluntarily come back for further treatment before facing some new challenge in their lives. Thus, my PR extended to many parties, weddings, christenings and even funerals. Being of a sociable disposition this, though strenuous, quite suited me.

Spiritual development

One feature of the Objectives of which I have seen no mention in the various articles on them is that they reliably bring patients up the "Sub-Zero Tone-Scale". People coming up as Beings from the lower depths of this scale will display its various attitudes, for instance, if they got that far, they would temporarily give off the stench of decomposition when passing through "Body Death".

Having a very acute sense of smell, I would then have to thoroughly air the room and get myself a hot bath after every such session.

I wonder, with nowadays the Objectives apparently not being taught and used effectively any more, could not higher grades, including OTs, actually be "Quickies"? In other words, any "superior" abilities, costing large sums for each stage, consisting of phenomena and cognitions and with E-meter reactions lending these an apparent objectivity, could be unsupported by a corresponding development of responsibility, i.e. of character. That would be the only way to ensure positive and lasting use and growth of such abilities. At least one other writer on the Objectives seems to state this as her observation and, I suppose, there are quite a few examples around.

When patients would come up-scale, their interests would change naturally and in many cases

towards spiritual development. When asked, I would give them info about effective methods in Buddhism, Hinduism, Christianity and later methods, with them picking up what might suit them individually.

When people become able and have experience of cycles of communication and action and particularly have a real intention of experiencing God, which has always been my own desire, they can then understand and make traditional or modern methods of spiritual development work well for themselves through all the dynamics.

As far as the Objectives and much else goes, LRH did a terrifically good job, for which I am heartily grateful.

I wonder, though, if anybody was ever asked or had the confront to run them thoroughly on him personally? □

Astrology

By James Moor, England

I was brought up in an atmosphere that ridiculed astrology, and talk of horoscopes. That was something that rather stupid people played about with.

However, some time after I met Scientology, I came across some quite intelligent people who "believed" in Astrology. This caused me great wonderment — could intelligent people do that?

When I looked at the matter even more closely (and it does seem a rather complex subject, what appears in "cheaper" papers is very superficial) I found that astrological predictions as to personality etc. seemed to be accurate.

How one earth could that be? How does when you are born influence you in such an accurate way?

Recently a fairly reasonable (to a Scientologist) answer came up in the Pilot's material in *Super Scio*. The horoscope of a person is laid in in the between lives implant. Why the implanters

should go to that bother is something I have not fathomed out, but that it is possible seems reasonable to me.

And another very interesting thing popped up. When I finally came to look at my horoscope in detail, I found that some details of it had been true, but had been handled (they were negative characteristics). Presumably auditing had handled them.

I have met people who are the effect of their horoscope, to the degree that they would not try to alter something in their horoscope because it was ordained that way. (I have also met those who used their horoscope as a justification for negative actions and attitudes.) What I learned is that one can be cause over negative things in one's horoscope, by auditing, and without having any reality on one's last between lives handling.

Scientology changes conditions. At least when given a chance. □

Objectives (17)

By Judith Methven, England

CCH's are wonderful, and can produce marvellous results. Marvellous because they bring into view and work upon exactly those things named — communication, control, havingness. I've found that if, as an auditor, you are perceptive, you very quickly get a good look at some of the most basic items in the person's case.

From a pc's point of view, I found CCH's great fun. On a more practical level, it brought up my ability to duplicate precisely.

This in turn brought up my ability to communicate and helped me to understand how fundamental communication is to life — indeed that it is the very stuff of life!

My ability to perceive — the universe, orders received, myself, others, improved and most importantly my ability to make decisions.

I had always had difficulty making decisions, now I was required to make one and give an answer — quickly! Developing this has helped me so much. So often the decision is not important — the importance is that a decision should be made! That is one level of decision making — there are others of course. Increased perceptive and decision making abilities are advantageous.

Running pcs

Running pcs on CCH's has taught me so much about myself and them. Firstly how important

it is to keep in good ARC with pcs and to be very observant of their reactions and actions. Secondly, how to control a session lightly but completely. It has given me experience of assessing suitable gradients for pcs. Also, it is good experience in realising you never know how a pc is going to react, so be ready for anything. In fact, I've found that you often find a "pen-picture" of their case before your eyes.

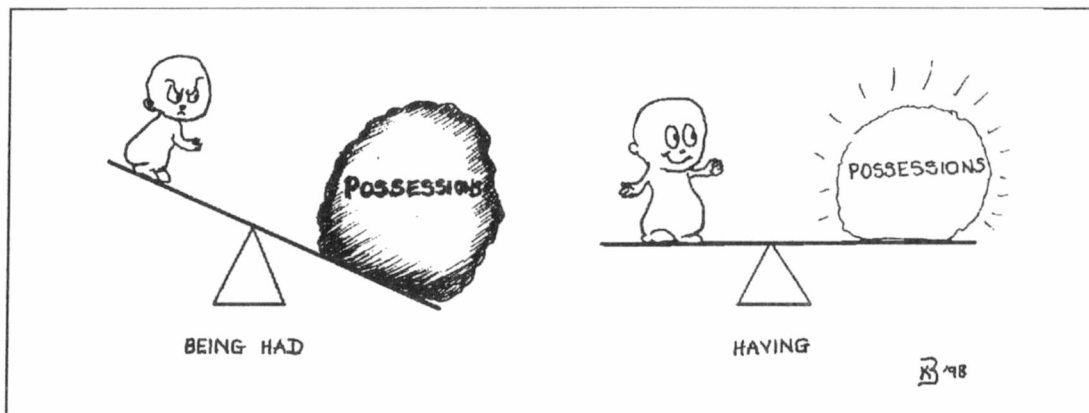
If handled well, CCH's seem to quickly increase the pc's trust and openness with the auditor, and thus give the pc more confront, especially in later work.

Children

Children love to do CCH's. If you don't know what to do with a young child, most will respond pretty well to a game based on CCH lines — you'll almost certainly establish a close rapport with them quickly — especially if you allow them a turn as auditor as well as pc.

I always emphasise the value of CCH's to my pcs but I observe that often this goes over their head. Perhaps you only realise their great value with practice — both as pc and as auditor — and as your own case dissolves.

Definitely something worth going back to at any level. CCHs can give you a good look at yourself and your progress. □



Recovering Lost Technology Series: 3

Low Level Objectives¹

By Christine Norstrand, USA

THIS IS THE THIRD article in the Recovering Lost Technology Series on BOPs (Basic Objective Processes). The first article discussed assists and offered some assist processes. The second article looked at the advanced objective drills that are reminiscent of some of the OT levels. This article will address the “undercut” BOPs. Historically, these “low level” objectives have been used, if they were used at all, almost solely to remedy an inability to run subjective processes or to “undercut” a case where the “core” objectives processes, such as CCHs, Op Pro by Dup, and SOP 8C, did not “bite” or produce change. This is, in my estimation, an underuse of a perfectly good set of processes, so I would like to discuss some of the applications of these processes in case programming.

In tandem with “negative gain” processes

With the exception of addressing traumatic moments and engram running, which is its own separate discipline, negative gain type processes work very well when supplemented in a separate session with objectives.

Briefing Course students will recall the application in confessional handling. The idea is that the contra-survival acts, secrets, and unknowns are cleared in one session and in a separate session on the same day, BOPs are run, which allows the person to exercise her new ability to reach and duplicate in the area. That in turn, makes her more able to confront and take responsibility for her contra-survival acts, secrets, and unknowns.

The actions complement each other and the viewer spirals up in ability and responsibility.

A word of caution: Don’t use this with entity handling. Entity handling is *not* a negative gain process for the person the process is actually being run on. See this month’s “IVy on the Wall” column (page 26) for a discussion of why this is

so. Doing anything else, including BOPs, in the middle of entity handling is a bad idea, generally. Doing other actions than entity handling between entity handling rundowns (but not processes) is okay.

Tailoring BOPs to OCA or other personality profile

In programming cases, we try to address the person’s issues. If that sounds obvious, well not a few cases have been bypassed by being told that they had to do this other program of processes, addressing things they weren’t interested in, before they could be processed on the things they were interested in. And BOPs have been just that sort of *weren’t interested in* program. People have been told they have to have drugs handled first, and before that must be “set up” by doing these horrible objective processes, and then maybe they’d get to address their concerns. But people take drugs because of those concerns and there’s no reason not to take them up. I always operate on the idea that the case can be handled at whatever level the case is, that one doesn’t have to handle the case in order to handle the case. Nothing drives a person out of session faster.

So how can we address a person’s issues with BOPs? Well, it’s built into some processes. For example, the process for addressing a loss given later in this article. Sometimes it requires some ability to think with what one knows. For example, we know that the ARC triangle intertwines with the KRC triangle and that by raising one corner we raise the others. But we also know that the fastest way to raise responsibility in an area is to increase affinity. So, let’s say our viewer has a lot of attention on . . . oh, let’s just take a random example here . . . her former church. And she doesn’t like anything about it,

¹ Number 18 in the Objectives series.

they did her oh-so-wrong and she can't believe what big bad evil beings they are. All of which may very well be true in fact, but the point is, she is seriously out-of-ARC and withdrawing from the whole area.

Now, we can't take her back to the old church, or at least, it might be ill-advised, especially if it's one of those culty organizations. But we can chase up some pictures from their promotional materials, or some of her own and we can have her do reach and withdraw on those materials. Then we can have her look at the material and have her point out something about it that she likes, choosing a different part of the picture each time and having her really point or even touch the picture. Eventually, she'll have a big win on the area. She may self-determinedly choose to return to her church, she may not. But whatever way it works out, it will be her decision. Who knows? She may even climb out from under her rock and become a reformer!

Easier gradient of processes

A good deal has been written about "quicky" objectives. Sometimes quickying occurs because the processes appear not to bite, meaning that it could not be run on the person. In that case, the process is too steep and the person checks out (is not actively engaged in the process) and so no change occurs. So what to do?

BOPs, as a rundown, have their own end point, with the person stably in the present, in communication with her environment, and knowing it. But that end point is the result of a whole rundown. Yes, we will need to include the core objectives but we can make the whole experience far less arduous than it has been if we increase gradually the level of difficulty of the process. One doesn't start out with duplication processes, if the person doesn't know there's an object there, or that a communication line exists.

Creating a gradient program of objectives should present no great difficulty — there are more than 200 objective processes¹.

What are the ramifications of adding 20 more processes to the person's BOPs rundown? Have we just added another 20 hours at the same time? Happily, in my experience the answer is a resounding *no*. As each process is run to its own end point, the overall end point of the rundown draws nearer. The time spent on individual processes is less, because the person is more in the present as she does them. A fixed idea on how long a particular process should run is just that: a fixed idea. It has to be run long enough to run the change in, turn it off, and reach its end point. As you know, that takes however long it takes.

Another thing worth bringing to your attention: Some of the undercut processes and several of the core processes have very specific end points.

We'll discuss some of those little-run core processes and the specific end points in the next *Recovering Lost Technology* series. If the person has a win but not the specific end point stated for the process, you end off and let her have some time off to enjoy her win. You can, if you suspect she's reached the full end point and just not stated it, ask her lightly what occurred on the process the next time you start session. But don't let this become a substitute for running the process — nothing can have already "occurred" on a process that didn't produce and flatten change in the first place.

Dangerous environment — Loss of a person

Reference:

Tape 6312C10 SHSBC 328 "Scientology Zero"

Description

The guy has just lost his girl, and he feels the horrible sadness and loss and everything in the environment will talk to him about his girl.

That was a personless environment. When one's concentration has been very very heavy on an individual or a person, it is sometimes almost heroically difficult to not associate everything with that person. Well the trick is to find some-

¹ More than 200 processes have been gleaned from Briefing Course tapes and Bulletins and compiled in an indexed, two volume set. Copies are available for \$75 U.S. plus shipping. If you are interested, write to me P.O. Box 532, Santa Barbara, California 93116-0532, or send an email to xine@lightlink.com.

thing, of course, that isn't reminding you of that person. You might have to search a long way. This is how to recover from a love affair.

The individual has identified everything in the environment with his unrest. Everything in the environment has become identified with the threatening things in the environment. And the individual can't pull his attention off of these things. But by indicating things in the environment, even quite simply, and by directing anybody's attention to things which are not so connected, making the individual find things which are not actively reminding him, you get a differentiation going where an identification existed before. And where a differentiation exists, intelligence and judgement can return.

Commands

"Find something that isn't reminding you of (that person)."

End point

Run the process until a realization occurs, or an ability is regained.

Caution

None.

Not too dangerous to like

References:

Tape 5406C02 6ACC-33A "Procedure 30 Series: How to Process a Case"

Description

If an individual can't exteriorize, can't change his mind, can't reconsider, can't get new considerations, can't create-survive-destroy in any department, we know what to do about it. We merely find an area where he can't change his considerations and pull the person over from "Certain because somebody else thinks so" to "Certain because he knows so," and that's just knowingness.

What would a person fall heir to after he'd been processed for a little while? He'd fall heir to the bulk of, and maybe more, the basic considerations of clearing. And he would know these things were true.

This is just a case manifestation.

Let's take affinity-reality-communication. And let's get his certainty on affinity-reality-communication. What is his consideration on Affinity: "But you'd better be careful because

there are a lot of guys that'll do you in." That is his consideration on Affinity.

His consideration on Reality is: "It is true because I agreed to it, not because I know it, but it really isn't true at all because we can't any of us really be sure, because I've never had anybody around me who was sure. If you agree with people on something, that becomes dangerous, because they're not sure." That's his Reality. He's sitting there and you're expected to do something about it.

We start with this basic triangle. We could start in on a case just like this, "Let's get something in this room that it's not too dangerous to like." That would stop him quite awhile until he'd find out that he probably had a coin in his pocket and that it would be all right and this is also part of the room. We'd get him there.

Commands

"Let's get something in this room that is not too dangerous to like."

"Thank you."

"Let's get something else in this room that it's not too dangerous to like."

"Thank you."

End point

Run the process until a realization occurs, or an ability is regained.

Caution

None.

Reach and withdraw

References:

HCOB 28 February 1959 "Analysis of Cases"

PAB No. 7 "Six Steps to Better Beingness"

Tape: 6307C12 "Comm Cycles in Auditing"
The Phoenix Lectures

Overview

Reach and Withdraw is a very simple, but extremely powerful, method of getting a person familiarized and in communication with things so that he can be more at cause over and in control of them.

One would not expect a person to be at cause over and to have much control or understand of or skill in something with which he was not familiar.

The keynote of familiarity is communication.

Reaching and withdrawing are two very fundamental actions in this universe and Reach and Withdraw is actually a breakthrough from advanced technology.

Life itself is composed of reaching and withdrawing.

Communication is actually based on reach and withdraw.

A person is out of communication with something because he is withdrawing from it and is not about to reach out to or contact any part of it.

If a person cannot reach and withdraw from a thing, he will be the effect of that thing. A person who cannot reach and withdraw has no space.

Everything is caved in on him. And this is awfully true in these druggy contemporary times.

If a person can reach for something and withdraw from it, he could be said to be in communication with that thing.

To be in communication with something is to be cause over it.

By *reach*, we mean touching or taking hold of. It is defined as "to get to", "come to", and/or "arrive at".

By *withdraw*, we mean "move back from", "let go".

Reach and Withdraw has been developed to bring a person into communication with and more at cause over objects, people, spaces, boundaries, and situations.

It also extroverts a person from something he tends to be introverted into.

Uses

Reach and Withdraw has a variety of different uses. It can be run as a drill on a student, staff member, or any person in order to familiarize him with the objects and spaces and boundaries of his work or study area.

It is also used in session, as in Assists, etc.

Reach and Withdraw is a very broad tool and whether used on a staff member, student, or viewer, will have far reaching effects. It is very easy to run.

Anyone can run Reach and Withdraw who understands the theory and procedure.

Theory

In Reach and Withdraw, you are doing connection with associative restimulators.

An associative restimulator is something in the environment of an individual that he has confused with an actual restimulator.

Restimulators are the direct approximations (in the environment of the individual) of the content of engrams. They can be words, voices, tones, people, objects, spaces, etc.

The person has confused the objects, forms, and spaces in his environment with those incidents in his past.

A=A=A enters in and you get a whole dangerous environment to the individual. Some areas are more restimulative than others, because they contain objects which directly restimulate past engrams.

When a person runs Reach and Withdraw on his space or area, he knows nothing about the associative restimulators in that area. The whole place is not restimulative to his past. It might just be the desk. Or it might be the air vent.

You don't know what it is and he doesn't know what it is, but you'll get it and you'll run Reach and Withdraw on it and when you hit it, that thing will cease to be an associative restimulator or restimulator and he'll have a realization.

In other words, the objects, forms, and spaces of earlier incidents go back into the past and those in the present cease to be restimulators and he comes into present time, boom!

Trio on responsibility

References:

Tape 5802C04 "How to find a Preclear — Responsibility & Help — Clear Procedure VII"

Description

If a bad leg, a bad stomach, a chronic headache, alcoholism, or any other illness has driven him into session, he is driven there by duress. The actuality there is that he isn't there to help or be helped. He's got the idea that his leg needs help. So he brought his leg in. And he sits back, no participation. Total irresponsibility. And the

fact that he came in and let you help the leg is the clue to the irresponsibility.

So you get tremendously more people if you were healing people than if you were clearing them. Well, there's enough sickness on Earth to drive nearly everybody into your door. Healing with the spirit or anything like that is totally legal almost anywhere in the world.

If people are going to be driven in on this irresponsibility, because they want you to help something they've got that they're being irresponsible for, which is why they want you to help it, you really don't have people that you can clear. What we need is a bridge that moves the person from illness to help. You graduate him up into help on the road of responsibility.

And an individual's irresponsibilities fall away and he eventually gets into a position where he can be responsible enough for himself, his environment, and his processors, and that he can be processed toward clearing.

So if you ask somebody who had a lot of psychosomatic illnesses, "Look around here and tell me some action you would be willing to take", you'll wind up with the whole idea of responsibility. He'll tell you what action he's willing to be responsible for. Not what action he's willing to take.

It becomes another method of raising an individual up into the levels where he can be processed.

Commands

"Look around here and tell me some action you

would be willing to take."

"Thank you."

Run this command repetitively to end point.

End point

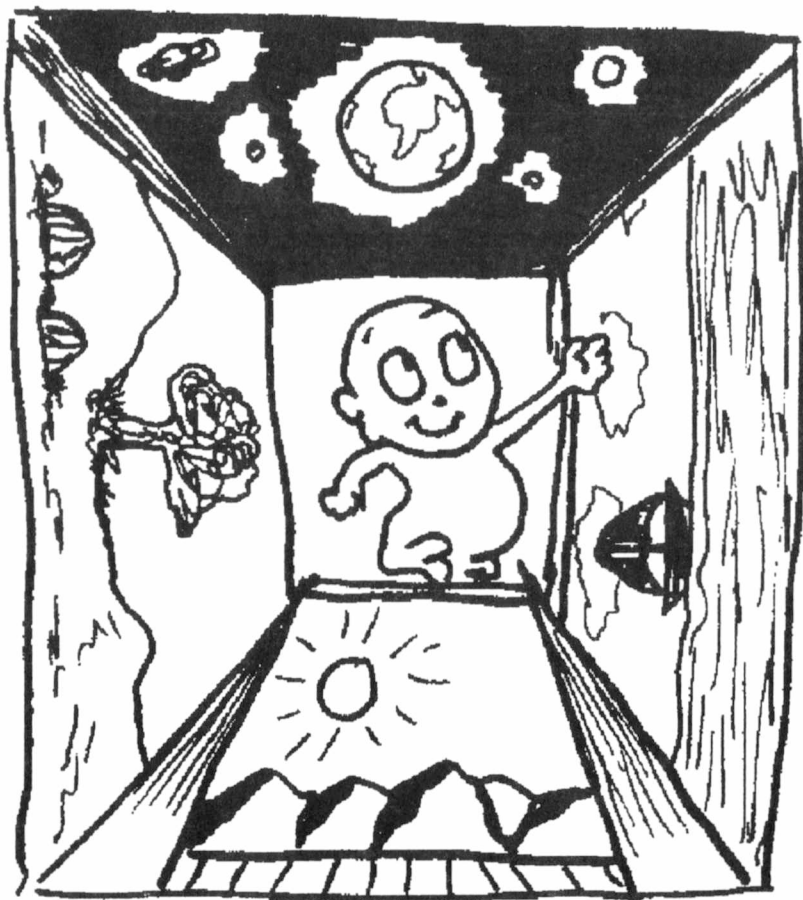
Run the process until a realization occurs, or an ability is regained.

Caution

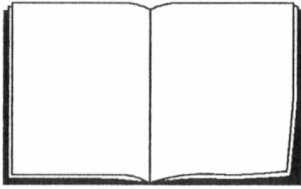
None.



A summary of each of these processes compiled from notes on the Briefing Course materials is available for slightly more than the cost of photocopying and shipping. If you are interested, email me at xine@lightlink.com or write to me at P.O. Box 532, Santa Barbara, California 93116-0532.



KB '98



Book News

Enid Vien: *Soul-Mates: How to Find Them and Keep Them*

Reviewed by Leonard Dunn, England

The early chapters of *Soul-Mates* are very much concerned with the tone and communication levels of people at various stages on the tone scale.

Soul Mates are of necessity those who are on the survival levels of the tone scale and Enid's analysis of the way that couples behave and communicate to each other shows how harmony or disharmony is created.

For those who prefer the work of LRH I suggest that the 24 column table of *Self Analysis* will be of great value.

Chapter 9 is entitled "Love and Obsession" and points out the differences between the two, something that those on the lower levels of the Tone Scale cannot conceive, let alone understand. The next chapter deals with the concept of soul-mates and this is very different from the unreal concepts that are liable to occur in the love stories of women's magazines. The chapter is not concerned with the idea of "the only one for me" although this can occur at a much higher level, but is more concerned with being in harmony and having a high degree of compatibility with others whether of different sexes or the same sex.

Let me quote from chapter 10 which, incidentally, is only 4 pages, since it is easier to say what soul-mates are not than what they are. "I have many people that I love deeply and with whom I share deep passions. I consider them

soul-mates even though many of them are extremely unsuitable for a marriage or a romantic involvement...".

The basic key to people being soul mates is compatibility and there is a chapter on this. Since I know the experience of having a soul-mate, I have a full understanding of this. Two beings can be very complimentary to each other in their natures, so learning from each other. Each may have differing views on some matters but can communicate about these in a high-toned manner. A high-toned relationship with a soul-mate is a very pleasant experience! Here I would like to quote one of the definitions of love given by LRH. "Love is accepting another being as he is without desire to change him but being willing to help him to change in any way that he desires."

I find this work very valuable indeed and have no reservations about recommending it. □

The easiest way to order this book is through Enid's Internet Home Page:

<http://www.lightlink.com/dynamism>

There is no distributor at the moment in Africa. In Australia one should contact:

Alistair (Campbell) Haig, 19 St.Anns Place, Parkside SA, Australia 5063. In Europe contact IVy, Box 78, 2800 Lyngby, Denmark

And in USA:

Dynamism, 7507 Ohio Place, La Mesa, CA. 91941. □

From Page 72, *Soul-Mates*: Communication is a major factor. Communication itself has components. The first of these is presence. Beings who are unaware of their own spiritual nature are barely present. The more awake and aware a being is, the more presence he has; the more vibrant and alive is his Dynamis [defined in the book]. A being of small presence will be unhappy living with a being of great presence, he or she will feel overshadowed, out of place, dominated by the sheer force of character; by the amount of attention the greater presence can command and give. They will feel engulfed, as though they are losing their sense of self. The being with greater presence will feel unfulfilled, unmatched and rather unrecognized, the amount of pure attention is not adequate. The being with less presence cannot match the communication of the other.

Yea, though I walk through the valley of shadow of death...

By Beth Guest, UK, and Peter Graham, Australia

The following (slightly edited) first appeared on Internet in March and April 1998 on the list clear-l and the newsgroup alt.clearing.technology. Beth first wrote the following:

Hello everyone,

I had been pondering where it went wrong for me personally. I got into Scientology, at least in part, because of the datum: **"Do not compromise your own reality"**.

This was the first time, this lifetime at least, that I'd come across a religious group who had this tenet as a central theme. It was very important to me. But somewhere along the line I personally had moved from this without noticing, i.e. looking back I realise there were times when I did compromise my reality.

Preserving integrity

What does concern me is how I can prevent this from re-occurring. I suppose in the general case, "How can I stop violations of my own integrity?" but especially with reference to religious/spiritual groups.

It did occur to me that even listening and taking in thoughts/advice from people on this group might lead to similar problems.

One solution is of course to stay away from all groups but this is biting off one's nose to spite one's face I'd say.

Integrity

Peter replied:

Many of us have had the same or a similar experience to the one you described. To solve that by not being part of a group again denies one the benefits and opportunities that can come from group interaction and co-action. The challenge is to do that without losing oneself or a part thereof.

One of the best answers concerning how to remain true to one's integrity is to develop a strong sense of *certainty* regarding one's own viewpoints. By having a high degree of certainty, providing that that certainty is well founded, you can walk through the valley of the shadow of death relatively unscathed. A little bruised at times maybe, but still in one piece and wiser. True certainty enables one to hold one's position in space and to be true to oneself. I am not talking about the type of "certainty" that comes from fixed viewpoints or ideas.

Obtaining certainty

The question then arises, how do we attain such certainty? The answer lies in developing our evaluation skills and shedding ourselves of faulty or poor evaluation methods and habits.

When we select a guru or "source" or channelled entity to be our teacher or guide (no matter how experienced or wise), we may abrogate our responsibility to do our own evaluating and appoint someone else to do it for us. To put it bluntly, some of us want someone else to do it for us and to spoon feed us the truth (to set us free or make us "enlightened").

Hubbard wrote years ago (in the Logics): "A datum is as valuable as it has been evaluated" (Logic 9). IMHO [in my humble opinion], it should have read: "A datum is only as valuable as it has been effectively evaluated". All our beliefs come from *some sort of an evaluation* (even if it was only "the guru said it, so it must be true" or "it makes me feel good, so it is right") but experience has surely taught us that not all of our beliefs were valid or useful. The subject of evaluation (in this context) was given relatively scant treatment in Scn (compared to what it deserved). The Scn materials did include some data on evaluation here and there, but were we

taught to evaluate effectively (or to repeat back what the bulletin said)?

Korzybski

Korzybski recognized the importance of evaluation. He is quoted as saying: "I will speak all through the seminars about the importance of using the term evaluation...." and later: "You remember the other night, I stressed the term evaluation? I suggested that you apply the term wherever you can. Later on, you will see why it is so important. The term alone will ... sharpen your intelligence, your acuteness, and your capacities; yes, just the use of that term evaluation." (from a transcription of General Semantics Seminar, 1937).

As our evaluation skills improve, we become more certain of the relative validity of our viewpoints and ideas and less susceptible to PR, false or misleading claims, manipulation, sales jobs or similar.

Practice evaluating data

We can develop and improve our evaluation skills by seriously studying it, defining it, closely observing how we and others evaluate things, observing and eliminating poor evaluation habits, learning new evaluation strategies and refining old ones, learning some of the pitfalls of evaluations, learning more about logic and what makes things illogical, becoming more aware of our assumptions, learning when to trust or not trust our inner messages, knowing when we do not know something or when an evaluation is incomplete, learning to think in "degrees of" or gradients instead of using binary (two-valued) logic, thinking in terms of possibilities and probabilities rather than in absolutes, etc. etc. It's a big subject.

When some people join a group, they adopt the group's ideas or philosophy. Some things appear

or feel so completely true or right that we *assume* or *know* that the rest is also valid, true or right (without specifically evaluating them). In other words, we may "buy the package". Later on, we may encounter things that we might otherwise question or disagree with but they get rationalized away or denied (not-is-ed) or similar and we hang onto our wobbly "certainties" (the stable data that "solve" or hold off our confusions). Added to that may be the sense of belonging and the constant reinforcement of certain ideas by others which help to convince us that the group's belief system is right.

Thus, joining a group when one has weak evaluation skills may not be good for one's spiritual health. And buying the package can be a huge mistake and can have serious consequences. One answer to this is to be aware of this possibility and its consequences and for each of us to gradually develop and refine our own belief systems and to not accept someone else's belief system lock, stock and barrel. If we do not learn that lesson, we are doomed to repeat the process again and again until we do.

Long term answer

I am not against the idea of finding or using a guru or teacher to present, stimulate or catalyze ideas or to gaining wisdom by reading books written by them. However, the best answer in the long term is to become one's own guru or teacher by learning to evaluate effectively.

Thanks for the opportunity to contribute. ☐

Books

Gregory Mitchell was asked to help with a list of books on how to learn to evaluate effectively. While suggesting that since the education act of 1902 (education for all) the subject had been somewhat suppressed as it would make "the masses" relatively unruleable, he did give me this list:

Science and Sanity, by Alfred Korzybski, The International non-Aristotelian Library Publishing Company 1950. Gregory believes the book is still in print or at least available through the library system.

Brain Power by Karl Albrecht, Prentice Hall Press 1987. This book is a good guide to errors in logical thinking.

Inevitable Illusions, by Massimo Pia Helli-Palmarini, John Wiley and Sons, 1994. This book shows how mistakes of reason rule our minds.

Way of Seeing, by John Berger, BBC Press, 1972. This book shows how we are influenced in a non-rational way by pictures.

Thinking in Concepts, by John Wilson, Cambridge University Press, 1996. Teaches the skill of text analysis.

One Dimensional Man, by Herbert Marcuse, Abacus books, 1974. This book shows how people are manipulated in the modern consumer society. ☐

*The History Box*¹:

Early Days of Scientology in Southern California

By Evans W. Farber, USA

Background

PERCEPTIVE READER WILL recall that in recent issues of *IVy* there have been some questions about the start of the Church of Scientology of California. Editor/Publisher Antony Phillips and the late Columnist Ray Kemp and I have had considerable communication about the details. I hope this fills in some of the missing points. In *IVy* 33, there appeared, on page 24, one misunderstanding and two errata in "Kemp's Column", and a related reference at the end of an article on page 36. Antony and Ray have been in excellent communication with me about this from the beginning. I quote them with their kind permission.

This came from Ray:

"Dear Evans, I inadvertently used your name instead of your Father's when I was commenting on the CofS. No disrespect was intended to you or to your Father. You are correct in that I was not in California when it happened so only have Ron's side of the picture. I have asked Antony to place the following in *IVy*:

"In my column appearing in *IVy* 33 I stated:

"The current church of Scn. (and incidentally it was not created by Hubbard but by Dr Evans Farber a student of LRH in Los Angeles)....."

"This statement was in error. The original Church of Scn of California was formed by J. Burton Farber in the early '50's. J Burton Farber (whom Ron had mentioned to me as Dr. Farber) was the father of Evans Farber.

"The antecedents of the corporate structure(s), are confusing to say the least, going

from the Church of Scientology of California, to the Church of American Science, the Founding Church of Scientology, (preceded by another Religious Organisation whose name I do not recall but was established in DC when Ron moved there from Phoenix), and so on.

"Naming Evans was an unfortunate slip on my part."

And this, from Antony:

"What I am curious about is:

"Why did he start it?

"What exactly did he start?

"What was the atmosphere like (tone)? Perhaps some examples.

"Here am I, born and brought up in Britain where the churches have been established for years and no new ones come, and I wonder, what on earth is going on in the States?"

My response

In the USA, it has traditionally been fairly easy to start a not-for-profit organisation. There are lots of them; many are churches. In the USA, these types of organisations serve many useful purposes: charity, education, research, funding community projects, etc.

Ray Kemp was absolutely right: The Church of Scientology of California was indeed not started by Hubbard. I thanked Ray for setting the record straight about that.

Here's what I know about the start of the Church of Scientology of California.

It started in the Jan. — Feb. period of 1954.

The Church of Scientology of California was organised by my father, J. Burton Farber. He, my

1 Being occasional first-person accounts of specific events in the history of the early days of Dianetic and Scientology. This first account also corrects errata in *IVy* #33. The delay in publishing this is due to the author's recovering from physical body health difficulties. *Ed*

stepmother E'Lois Anderson Farber, and Ralph Stewart, signed the Articles of Incorporation in, I believe, February of 1954. Ralph was a friend and associate of father's, and a long-time member of my Thursday night group in my Group Creative Processing practice.

Father died in April, 1959, and E'Lois in about 1981. I do not know if Ralph is still alive or not.

In the late 1970's, the Church published a staple-bound, 9 x 12 inch (approx.) book (the name of which escapes me) which had, near the front of the volume, pictures of those Articles of Incorporation and parts of the three signatures. I can bear witness that the partial signature of Father's which appears in that book is indeed a partial of his signature.

In most of the United States, Articles of Incorporation are, in effect, a request by a group of persons asking the State, in this case, California, to recognise them, as an organisation, to be a legal entity. When granted, the Articles permit the group to operate in accord with the statements made in those Articles, which statements are the agreements by which the group and its members and the State are bound.

US Federal Government recognition is usually granted as a formality, but such recognition must be requested.

Errata in IVy 33

1. I am not a Doctor. Never have been this lifetime, might never be.
2. I was not (at the time the Church of Scientology of California was started) "a student of LRH". Nor, at that time, was Father.

Since 1950 it had been my observation that Ron was in the habit of regarding all his one-time students as still "my students", and, in his advertising, as potential future students. I firmly believe that Ron regarded the entire population of Earth as his potential future students. And why not? He *did* have a grand view of his work and of the idea of "clearing the planet". When Ron spoke to Ray about a "student" in Southern California starting the Church, Ray had no way of knowing Ron's habit, I'm sure.

The fact of the matter is I *had* been Ron's student in the first class on Dianetics given in Los Angeles in 1950. My HDA (Hubbard Dianetic Auditor) certificate is dated September 11, 1950.

However, by the time the Church was formed in California, I had been in full-time practice as a professional auditor for the last quarter of 1950 (working for Dr. L. O. "Andy" Anderson) and for all of 1952 and 1953. In 1951, I had returned to my trade as millman in a cabinet factory, earning money for more auditing, leaving the trade and starting my own professional practice in January, 1952, in Los Angeles.

Ron presents Scientology

What Ron would later call "The First International Congress of Dianeticists and Scientologists" was originally advertised to us in May of 1952 as the "Conference on Techniques 80 & 88", to be given in Phoenix, Arizona, June 23-28, 1952. I forget the conference fee, but it was not very much. "Scientology" was not mentioned.

On the evening of June 23 of 1952, about 55 or 60 persons gathered in a sweltering store-front "hall" on North Central Avenue (I believe it was) in Phoenix to begin five evenings of meetings (and some daytime ones, especially Saturday morning, the 28th) to hear Ron tell us about Techniques 80 & 88, and something new that he was calling "Scientology".

During that week Ron also showed us Volney Mathison's "E-Meter", and emphasised that it was *not* a lie detector. It was not powered by batteries. It plugged into the wall outlets.

I seem to recall that its price was in the \$250.00-dollar range. About four years later, I bought an improved model from Matt for about \$400.00. He lived and invented in Los Angeles. (Strangely, he couldn't train me in the use of his meter. I even offered to pay him and he couldn't. Years later, I was to learn why Matt couldn't train. He didn't know how. Nobody did. Not 'til Ron started writing about it.)

Scientology brought to Southern California

If you thought that Dianetics in 1950 changed people ... well, many of us who were there in Phoenix that week most certainly have not been the same since.

I was the only professional auditor from Los Angeles.

It was the custom in the early days for an auditor to go to where Ron was giving the latest, get it, and bring it back to the local Dianetic community, and hold seminars to pass the new things on. Frequently, auditors would sell both the seminar and some auditing in advance, thus financing the trip. My practices were strong

enough by that time that I had no need of that method of financing the trip to Phoenix.

I brought Scientology to Los Angeles in 1952, during a two-day seminar on "Techniques 80 and 88", Friday and Saturday, July 4 and 5, 1952, in the home of Wayne and Leta Dunbar (both HDAs), in the 1300 block on South New Hampshire Street. About 23 persons attended. Most were Dianetic auditors. Frank Bannister and L. J. Clifford organised the seminar.

The next week-end, I gave the same seminar in Compton, California, for the people Julia Lewis gathered to hear about this new thing. About 20 attended.

And the weekend following that, I gave the same seminar in Father's home on East Dryden Street in Glendale, California. About 18 attended.

Ron's willingness to learn

Early in the first hour of September 6, 1952, on Ron's front porch in Phoenix, I actually became his teacher when I showed him the technique I had developed from a discovery I had made two months and two days earlier. More than 100 auditors and students in Southern California had learned about it at my three week-end seminars, and in several evening seminars I had presented during those two months.

Ron would later name the technique "Negative Exteriorisation", in the book *Scientology 8-80*.

It became Step 1 of SOP 1. (Yes, there really were seven different Standard Operating Procedures before SOP 8, and even *that* SOP had both "A" and "B" versions before the justly highly-regarded SOP 8C was released.)

Here I must say Ron always treated me with the utmost courtesy, dignity and friendliness. On two different occasions he even asked me to do some special projects for him, but my active practices did not permit.

Ron takes Scientology to London

On Thursday night, September 11, 1952, about 11:30 PM, Ron and a pregnant Mary Sue boarded a plane in Phoenix, leaving for London, where Jack Horner, HDA, had been teaching Dianetics, and setting up classes for Ron to teach.

About September, 1953, Ron returned to Phoenix from Europe. I believe he held a short conference that month or next. I did not attend.

He also prepared for, and advertised, a "Congress" to be held the last week of December, 1953, in Phoenix in the then-new Phoenix Auditorium.

That was the first time he used the term "Congress" in his advertising to describe what we had come to expect as his semi-annual series of meetings to release new research results. (He held them usually around the Fourth of July, and during holiday week in December.)

Ron tells me about the church

I did attend that one; and on January 1, 1954, the morning after the party he gave for the Congress attendees at Camelback Inn in Scottsdale, a Phoenix suburb, I visited Ron at his home on Camelback Road in Phoenix.

It was in the sunshiny yard on the south side of his ranch-style home while we were admiring his just-delivered new Harley that he first mentioned to me that he was forming a church.

I did not ask him questions about it. I have many times since wished that I had asked him his reasons; but I did not.

As soon as they heard about it, many in the Southern California Dianetic / Scientology communities quickly formed strong opinions about Scientology's becoming a religion. A schism did develop. But the two sides were not harmful to each other, as I recall. The Dianeticists did their thing, as we would say, and the Scientologists did theirs. And the public benefited from each, according to their respective skills.

It was not until later that I, too, would develop strong opinions about Ron's decision to form a church. Without now going into those later opinions, I can say that I thought at the time that it was OK. Still do.

The California church organised

A few weeks after I returned from Phoenix, Father told me he was organising the Church of Scientology of California, and would I read over the Constitution and By-Laws he had in mind.

It was to be a church with democratically elected officers and a democratically elected Board of Directors, with annual membership dues (\$25, if memory serves), and with a full list of committees, etc., modelled on the structures of the religious, professional and trade groups which Father had joined from time to time during his life.

While reading Father's proposal, I resolved to not be a part of the church . . . that was Father's endeavour.

Furthermore, to be candid, I had quite enough to do to look after my Group Creative Processing and my individual auditing practices.

Charter granted

California granted the Charter in February of 1954, if memory serves. As it turned out, the Church as it was originally constituted was to have a life span of only about three and a half years.

I understood that among the officers of the early Church during that period were John McCormack (McCormick?) and Charles Berner.

Antony has asked me why Father started the Church. I do not know; I never asked him. What I do know is that he *was* a bit of a joiner, as were many men of his generation in the USA. He also was an entrepreneur. Make of that combination what you will.

I know little of the details of how he went about starting it. It was, after all, his idea. I deliberately stayed away.

Besides, in my practices I was independent. That's a nice feeling.

It was not until about 1962, when I purchased a Lifetime Membership in the Church of Scientology of California for \$75.00, that I became a member. I resigned that Lifetime Membership in May, 1983.

California church's affiliation

One thing of which Father was most proud was this: Somehow, he had gotten Ron to agree that the Church of Scientology of California would be "affiliated *with*" and not be "an affiliate *of*" the Church that Ron had started.

Perceptive Reader will appreciate the distinction.

I do not recall the name of Ron's Church nor when it was formed. Ray Kemp has suggested that it might have been "The Church of American Science". (There certainly were a lot of organisations in that period.)

Nor do I know just how Father got Ron's permission to start the California Church; nor how he got Ron to agree to the other.

I do know that Father had had for some time an agreement to buy Ron's books at a wholesale price and sell them at retail. Perhaps that association with Ron helped Father to get those agreements. Ron was, after all, a writer; and we all know how he did believe in selling books.

Ron and the California church

In about September of 1957, Julia Lewis Salmen and her husband Ken (and the "L" is pronounced: "*sal*-men") moved from Washington, DC, to Los Angeles.

They took over command and control of the California Church from the elected officers and members and from Father, who was, I believe, the Executive Secretary of the Church at that time. Just exactly how that change was accomplished, I was never told.

(Julia was the same Julia Lewis who had organised my second seminar in 1952 in Compton; I think she and Ken had been married by Ron in 1956 in Washington, D.C.)

They immediately began teaching auditors, and opened a Guidance Centre for individual auditing. Thus came into existence the "LA Org".

My father, the man

Some twenty-odd years before all this happened Father had been granted a Doctor of Naturopathy by a school somewhere in the Midwest. Everyone but me called him "Doc". Even Ron called Father "Doc". So it certainly was easy for Ray and others who didn't know Father to become confused.

At the time of Father's starting the Church, he had not yet taken his training as an auditor, although I have not a doubt in the world that he actually *was* auditing. For years, he had been doing pastoral counselling as a minister.

I believe he took his training as an auditor in late 1954 or in early 1955 in Phoenix, but my memory is hazy here.

Father was a courageous and religious man. About five feet, 7 inches tall, stronger of character than of body, he lived his life in a loving and friendly manner that made everyone feel that they were special. To him, they were.

He kept at his entrepreneurial life and living until a massive infarction stopped him in early April, 1959. In June he would have been 67. The doctors couldn't figure out how he stayed alive for five days after that attack.

I can't recall anyone ever saying anything bad about Father.

Burke Belknap, HDA, F.Sc., officiated with great understanding at Father's funeral in Glendale, California.

John Raymond Kemp

LTCDR Sea Cadet Corps U.S.N.S.C.C.

May 5, 1927 – June 1, 1998

Dear Antony,

Thanks for your condolences. Nothing can replace such a loss — Raymond was unique.

I am sending you the Memorial Service programme. He had a full military memorial.

We had over 150 cards and some 200 emails from all over the world.

He touched the heart and souls of many.

He was buried at sea by the US Coast Guard who gave him a 21 gun salute and TAPS [ceremonial bugle or drum signal, *Ed.*].

A miracle happened right after TAPS — forty dolphins swam toward the boat and danced and jumped and talked to us — a wonderful uplifting experience for all and of course we all (including the captain) knew Raymond was producing his magical effects one more time.

I'll miss him for ever. He was the love of my life and vice versa. I wish everyone could have a love like ours.

Love, Pam (Kemp)

By the way, Raymond was in charge of a 32 foot cutter and 12 crew at the age of fifteen and a half in the Royal Navy and was buried by a 210 foot cutter with all British engines and screws, etc. The captain was extremely proud to be of service for this.

Easter Parade of life (from Memorial Service programme)

At 13 years old Raymond became an illusionist and was awarded an associate membership of the *Inner Magic Circle*.

At 15 years old he entered the Royal Navy and studied Psychology and obtained his Master degree at the Netherlands Institute, a Ph.D. in Humanities, Southern Calif. Institute, a Freudian Psychoanalyst degree, and a Dr. of Divinity. He was in the Royal Navy for 12 years.

Raymond served under Admiral Lord Louis Mountbatton, and was a WWII veteran.

Raymond coached the British Olympic Pentathlon Team in 1957.

He became a women's and men's fashion designer, owned 3 shops, and had a manufacturing company.

He was an illusionist and entertainer.

He was responsible for the creation of the Oxford Capacity Analysis, a Personality test that has been used for forty years as a definitive profile in human relations.

He was the designer of the one man Sports Hovercraft and Park owner, which were used in T.V. and films such as *Night Rider*, *McGiver*, *Operation Watch Dog*, and *North Dallas Forty*.

He was the author of many books: *Sanity for the Layman*; *Love, Sex and Marriage*; *When a Sailor Rides Horseback*; *Live, Love and Like It*; *You live as You Think*; *Handbook of the Gods*; *Management without Ulcers*; and *The U.S.N.S.C.C. Flagship SOP*, plus many newspaper and international magazine columns.

He had 20 years in the U.S. Navy Sea Cadet Corps. Raymond was a Commodore of Flagship for 8 years.

Raymond was awarded the Distinguished Service Medal for his U.S.N.S.C.C. services.

He was an international business consultant and lecturer in Europe and East Germany.

Raymond was the C.E.O and co-inventor of the Emergency House Alert, **ad infinitum**.

He married Pamela in 1956, had two children, Christopher and Suzanne, four grand children, Chandra, Jonathan, Desiree, and Andrew, and the Great Dane, Raj. The Memorial Service was held at the United States Amphibious Base, Coronado Island, San Diego, California, June 12th 1998. □

The Name

by Antony A Phillips, Denmark

In the years before *Ivy* was born in 1991, I was involved in running a Danish language magazine (well, Danish, with some Norwegian and Swedish). It concerned itself with Scientology outside of the church. When I showed it to non Danish speaking (free) Scientologists, I would frequently be met with, "Oh, can't you please do one in English".

My reply to that was often, "Well, you have *The Free Spirit*". To which I got the answer, "But *The Free Spirit* does not cover enough Scientology". A statement I agreed wholeheartedly with.

In 1991 *International Viewpoints (IVy)* was born, and a few years later the Danish/Swedish/Norwegian magazine fell by the wayside (Thank Goodness! Two magazines was too much work.)

And *IVy* was born with the idea of concerning itself with Scientology. Scientology as a free movement, outside the control of any body (anybody), with both the old things which many of us "grew up with" and new developments, based on some of those old things.

So far so good. And we have survived for seven years, producing a magazine five times a year, with new material and contributors all the time. By the way, at the moment we still have copies of all back issues of *IVy* for sale. So the variety of articles we have had are not lost to new readers. Just contact *IVy* or your distributor for details — we sell by the year.

But there was a snag.

The name

The snag was the name Scientology. I ran into unhappiness on two counts, a minor and a major.

The minor unhappiness was that I myself became unpopular sometimes when I told someone I was a "free Scientologist". This occurred sometimes when writing to a few people in the USA on the Internet. It seemed as though the word Scientologist, whatever I prefaced it with,

was a button. I have also been under pressure from some quarters to stop proclaiming *IVy* as a Scientology magazine (as on page 2, *IVy's* aim), but to use the word "Clearing" instead

The major unhappiness was that some people who were ably and boldly extending Scientology principles and technology did not want to have their work connected with Scientology. This was more serious, because it effectively stopped us achieving any goal of having *IVy* cover *all* developments from Scientology basics. For that was one of the original ideas in running such a magazine: To let readers know of *all* new developments along Scientology lines, so that they, being made aware of them, could examine more closely and see if they could take advantage of, or contribute to, a particular one.

So I suppose one of the purposes of this article is to warn you. You can not sit back in your armchair and let *IVy* do all the looking for you. Sit up, build your own comm lines so that you get to know when exciting things are happening which *IVy* either does not know about or has been asked not to mention (yes, we get such requests to not mention someone's work).

Two reasons

There are actually two reasons why certain people do not wish to be associated with the subject and name we talk so much about in *IVy*. One reason is that they are practitioners seeking private clients, and the general atmosphere, "reputation", of Scientology is such that, without knowing anything about it (in many cases) people will not go near anyone who appears to have connections with Scientology in any form. The practitioner fears going broke, or being unable to help people, if the name Scientology gets associated with them. (A copy of *IVy*, with that awful statement of aims on page 2, must *never* appear in their waiting room.)

The other reason concerns itself with new developments based on Scientology (or even old, old things, like engram running, with a bit of com-

mon sense applied). There is a crying need for these things in the society. Both for unsuppressive, old time Scientology and Dianetics, and improvements. And there are courageous people who are willing to spend much time, effort and money in what you might call wrapping a sugar coat around a pill which tastes rather nasty. They rewrite the material, improve it, and issue it in forms which are not recognisable as Scientology by the uninitiated.

Here is an example. Possibly every day, somewhere in the world, some one successfully commits suicide by jumping in front of a train. How does the train driver feel afterwards? Does he go home, kiss his wife as if nothing had happened, sleep a dreamless sleep, and go to work the next day to drive a train at speed through stations full of people?

There are few who would do that, without having the incident run professionally. And the train company will want to help its drivers in such circumstances. The chances of them going to a Scientology org. or independent Scientologist and saying, "Will you run a traumatic incident one of our drivers has had?" are slim. But in some cases they do get the sort of help we could give them. Because some of "us" over many years, have worked independently to build up confidence amongst "recognised" psychologists and employers, so that they get called in when staff undergo trauma.

And remember there is much trauma in the modern world. Road accidents are much more common than railway suicide attempts, and there are many other forms of trauma people need a helping hand to handle. And Scientology can help in so many other areas, it can even make the able more able!

I suppose, if you want to get conspiratorial, you could call these people our fifth column, and we must not "blow their cover". They are doing fine work, but because of the reputation "the name" has got, IVy is not able to know them or acknowledge them openly for great work if we do get to know of them.

Disadvantage

There is one disadvantage to Scientologists (or meta-Scientology in some form) disavowing connection to Scientology. The people who come in contact with their work, not knowing that it is

Scientology based, can not check back on the vast amount of Scientology material, notably the basics, including axioms, logics, factors, and the basic books, like *Dianetics '55*. Sometimes knowledge of this helps in further advancement, and also knowledge of the blind alleys Scientology has gone up will prevent people wasting too much time on blind alleys. Yes, there have been many blind alleys in the technical history of Scientology, reading *The Pilot* made me realize that

And there is a lot in the philosophy of Scientology that goes lost when you take out of it a couple of therapies, improve them and "market" under another name. Of course, that philosophy was not very visible in the latter day "Church" of Scientology. It is even possible that some of our readers who have only met the latter day Church version of Scientology are unaware of much of the philosophy.

Keep it up

It is therefore up to us, the magazine IVy, and you, its readers, to keep alive, by using and discussing, the basic materials of Scientology.

Keep them alive until the day Scientology's dark days are forgotten history, like the Christianity's Spanish Inquisition. We got our "inquisition" far sooner in our history than Christianity. Maybe we will recover from it faster! Let's hope so, for the world needs quite a boost. You and IVy are part of the movement to keep the subject alive, rather than "dead" in the form the church often offers it. □

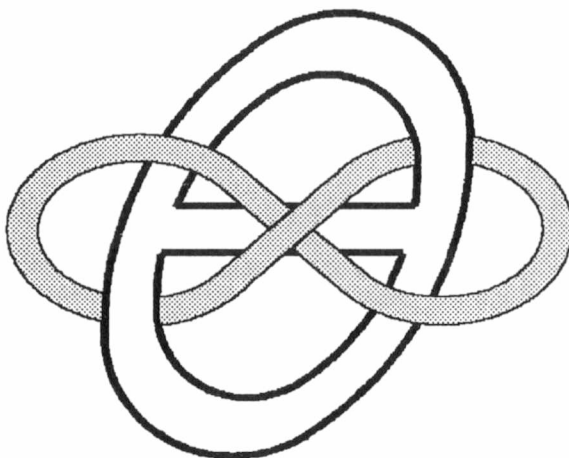
Postscript: Sometimes the way of an open "free Scientologist" seems grim. Generally speaking the term Scientology is not liked. It seems in the USA it was particularly despised, and in more recent times Scientologists of any breed in Germany are having a hard time. To my mind the *Pilot's* works bring a very bright ray of light onto the Scientology scene. *Self Clearing* provides guidance and a clear, simple but powerful, path to the uninitiated. *Super Scio*, which, due to it's size, I am having difficulty wrapping my thetan round, seems to me so illuminating, so fresh, with both its return back to early basics, which the church has forgotten, and its research into new fields. So take heart. If you are not deeply involved in something else right now, take a look at *The Pilot*. It is worth your attention. □

Our Logo

by Jim Burtles, England

A one day conference took place on May 16th 1997, organised by the Forum, for those Independent of the Church of Scientology Scientologists, and others interested. A total of 40 were present, nine presented various subjects and workshops, and there was rich opportunity to get to know other individuals in the group. There were two present who had recently heard of the Independent movement through Internet, and apart from England, there were 8 participants from Germany, Denmark, USA and Belgium.

The Forum has a logo, which is pictured below. The part appearing grey is in fact gold. Ed



Theta entwined with infinity;

Prized elements of divinity.

White is innocence and purity

Gold is enduring security.

These are ideas to be living for,

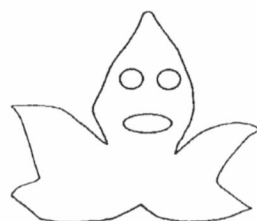
They are ideals to be striving for;

They give us a good reason to care

And a purpose we are able to share.

□

In case of address change, please return to sender with note of new address. Thank you.



Sales Data

Subscriptions can be made direct to Denmark, for 275 DKr. to Europe, and for 325 DKr. (about US\$50) airmail to the rest of the world. **Send Danish Kroner.** Subscription covers one calendar year, January to December.

Distributors

However we have a chain of fully independent distributors, who receive subscriptions in their own currency, relay the magazine to you, and in most cases add their own locally produced material. These distributors charge less than the direct from Denmark line, and are fully responsible for the local material sent out.

Here are the distributors and the prices they charge. *Payment should be in the currency of the distributor.*

Scandinavia, 175 DKr.

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Goodwood, South Australia 5034

Holland fl. 85,-

Ineke Nouwens
Gentiaanweg 1
NL 5643 CA Eindhoven
Holland



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:

ivy@post8.tele.dk or ivy@vais.net

