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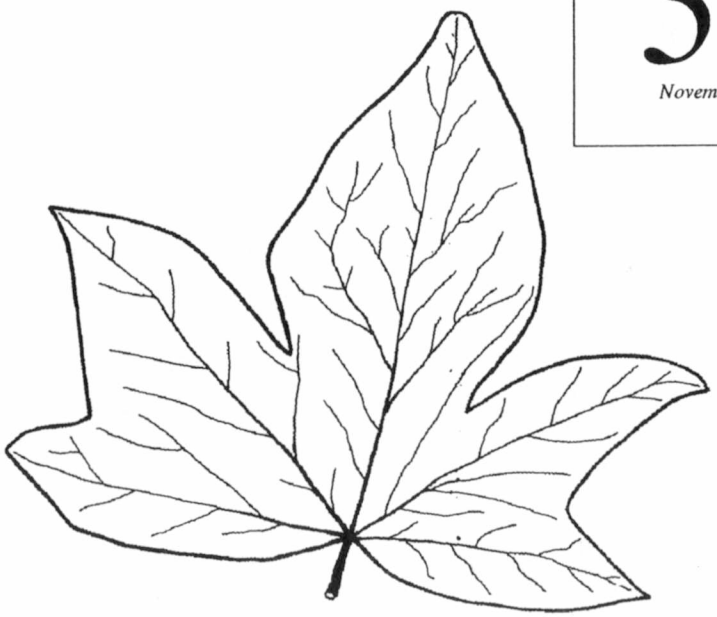
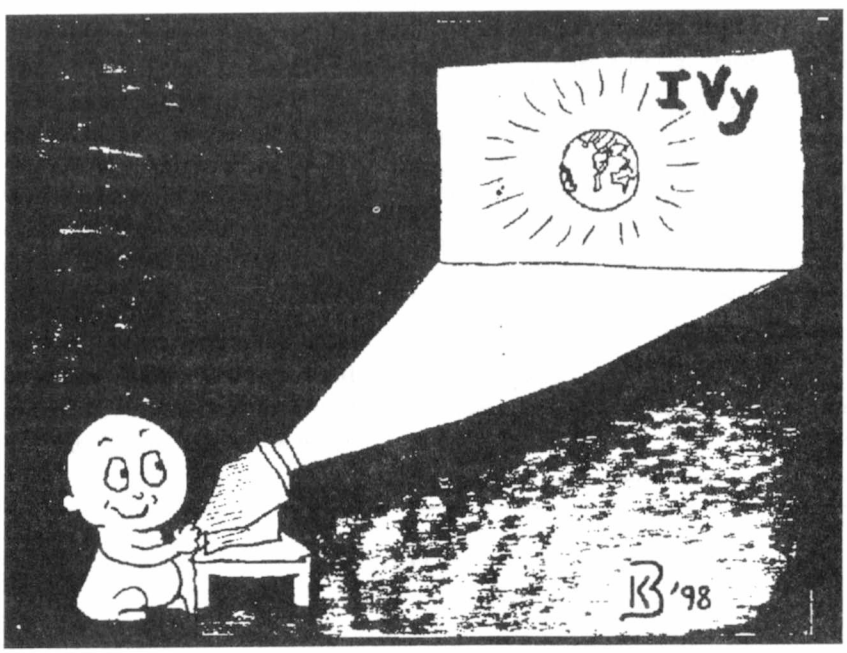


International Viewpoints [Lyngby]



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Nov. 1998

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IVy

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International Viewpoints is independent of any group or organization.

IVy's aim:

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

Contents

■ Another Look at Basics - #20:
Hubbard's Contrib. to Epistemology 3

Solo Processing:
What You Need to Know — Part II 6

When Was It, and Why? 9

Mostly a Player, rarely a Spectator in the Games of Life 11

Using the E-Meter in a Biofeedback #2 13

■ Letters to editor:
Agreements and Disagreements . . 16
From Pam Kemp 20

■ Regular Columns:
A World of IVy :
Candle-light 21
Kemp's Column:
The Magic Track 22
IVy on the Wall :
Practitioner, Client, and God-ness:
Spiritual Clearing (Part Two) . . . 25

Some Aspects of TROM – II 28

Sourceness 31

A Trip to Dallas, My Story . . . 33

Scientology Reformer's Home Page #1 35

Loss (of Raymond) 43

Sales Data 44

■ Centre page pullout:
Contents for all 1998 issues.
Note: up to date contents for all *IVy*, from beginning in 1991, in both author and title order, is available on our internet site:
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It's the end of the *IVy* year – time for next years subscription if you have not sent it.
Have a thetaful New Year.

Basics

Another Look at Basics - #20

Hubbard's Contributions to Epistemology[1]

by Frank Gordon USA

IN THE MID-TWENTIETH century, a relatively new kind of philosophy was developed by L. Ron Hubbard, 1911-1986. This was a philosophy that had a direct and immediate application to everyday life. This is clear from what Hubbard said about his philosophy: "Wisdom is meant for anyone who wishes to reach for it, it must be capable of being applied, and any philosophic knowledge is only valuable if it is true or if it works."[2]

Hubbard's contributions obscured

Although Hubbard made important contributions to the main stream of philosophy, these were obscured in the smoke of attacks that arose in response to his immediate applications of them, especially in the field of mental health. These attacks were largely in response to his first book; *Dianetics: The Modern Science of Mental Health,* published by Hermitage House, NY in 1950.

A typical attack

A typical attack appeared in a book review of *Dianetics: MSMH* in the December 1950 *Journal of the American Psychiatric Association*, p.477:

The reviewer, a Dr. Robert Peck, begins with: "Hubbard released his book simultaneously with a long article about it in the May issue of *Astounding Science Fiction* magazine." (Thus implying that it was simply more science-fiction). "Hubbard's psychology and technique of therapy would naturally be popular. He exploits the current impotence of psychiatry..." A surprising admission!

Dr. Peck continues, "As might be expected Hubbard quickly found a following, first in the readers of *Astounding Science Fiction*, then in Southern California where any cult will thrive... The whole project was irresponsible by accepted scientific standards...The obvious dangers[3] of widespread use of this system could only have been minimized by an irresponsible adventurer such as the author... As for Hubbard himself he may be explained as a misguided and frustrated genius whose previous efforts in the realm of science fiction writing have subtly prepared him for that nice ignorance of reality without which he could not have developed this epic."

It is to be expected that Dr. Peck, as an establishment psychiatrist, must conclude his review with some kind of pompous psychiatric evaluation, and so he does: "Certain bits of internal evidence...may indicate the author's own systematized paranoid delusions."

---

1 epistemology. (Gr. *episteme* knowledge fr. *epistanai* to understand, know, fr. *epi-* + *histanai* to cause to stand or set in place or remain valid (i.e., to select as a stable datum) + *-logy* doctrine, theory or science). (The science of how to select and arrange stable data). *Web. Coll, 1961 & Web 9th, 1985.*

2 *Tech Vol VI* p.1

3 Incidentally, in the same issue is an article on electroshock! As for the "obvious dangers" of people listening to one another's difficulties, compare this with Dr. Peter Breggin's comments in *Psychiatric Drugs: Hazards to the Brain*, p.147: "First and foremost, the major psychiatric treatments (drugs, electroshock, and psychosurgery) share a common mode of action — the disruption of normal brain function." He continues with a note about the "therapeutic index," i.e., the ratio of the therapeutic effect of a drug to its toxic effect, and that with psychiatric drugs this ratio is 1:1, that is, what is called the therapeutic effect is actually the toxic or brain-disabling effect.

Were Hubbard's contributions to philosophy recognized?

After this blast from the entrenched medical pharmaceutical complex with its vested financial interests, we may turn our attention to the philosophers. Did we hear anything from them? No. Yet Hubbard had made some important contributions to epistemology.

Even though Hubbard stated in 1953, "I am not, and will never pretend to be, a philosopher" it was apparent that he was speaking only of an impractical type of academic philosophy.

"My entrance into this field of better minds was a forced one: I had a feeling that man ought to progress...man, for all his prate of science, psychotherapy; all his yap of mysticism and philosophy in general, did not even vaguely know how to improve himself..."

"We have something now which well exceeds the definitions and activities of psychotherapies, for we are dealing solidly in the field of knowledge." He now introduced the term Scientology. "Scientology attempts to achieve the highest level of knowingness and beingness possible, whether the person remains a man or becomes something else. Scientology is a popularized word which means exactly the same thing as epistemology — which word, I think you will agree, is not acceptable to the general public."[1]

What is epistemology?

Epistemology is usually defined as that branch of philosophy which deals with the study, theory or science of the nature, method and grounds of knowledge, especially with reference to its limits and validity. But Hubbard gives epistemology a more active and practical meaning by defining it as the science of knowing how to know.

Epistemology is such a wide-ranging, complex and diffuse academic subject that I had difficulty finding an understandable book about it. I finally found one, *Conditions of Knowledge*,[2] listing some of the questions epistemology tries to answer. Perhaps when reading about answers, it's best to know the corresponding questions. Let's look at these:

1. What is knowledge?
2. What knowledge is most reliable or important?
3. How does knowledge arise?
4. How ought the search for knowledge to be conducted?
5. How is knowledge best taught?

Now let's look at Hubbard's answers to these questions.

What is (reliable) knowledge?

In *A New Slant on Life* Hubbard devotes a chapter, *What is Knowledge?*, to answering the first two questions.

"Knowledge is certainty; knowledge is not data. Knowingness itself is certainty... To obtain a certainty one must be able to observe. But what is the level of certainty required?"

"If a man can stand before a tree...and be quite sure he is confronting a tree...we have the level of certainty required." So Hubbard views certainty as primary and data as secondary.[3]

How does knowledge arise?

Hubbard provides an answer to this in *The Fundamentals of Thought*. In Chapter Eight: "Causation of Knowledge" he gives the first ten Scientology axioms, and in Axiom 1. Life is basically a static...which has the ability to postulate and perceive, we have a description of how knowledge arises. It is postulated by the life static, which then perceives it.

"The reason why knowledge has been misunderstood in philosophy is that it is only half the answer. There is no allness to knowledge...Opposed to knowledge we have the neglected half of existence which is the creation of knowledge... and self-evolved ideas as opposed to ideas otherwise evolved."

1 *Tech Vol* I, p. 316

2 Taken from *Conditions of Knowledge*, p.5, by Israel Scheffler, Scott, Foresman 1965.

3 See also *Tech Vol* I, p.349.

How ought the search for knowledge to be conducted?

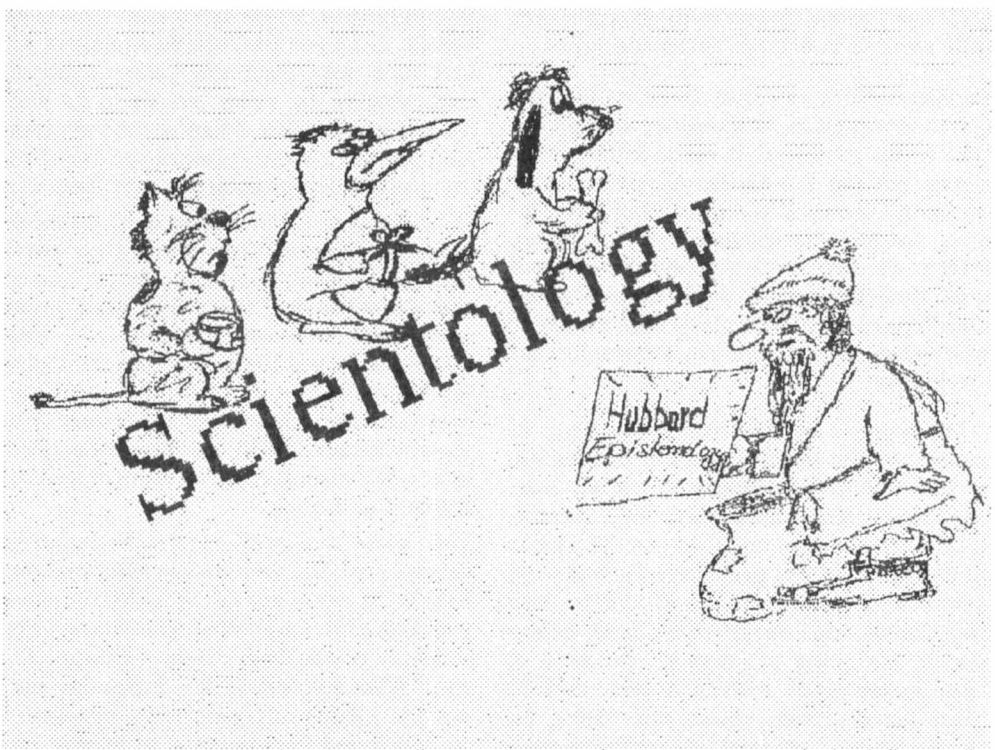
Hubbard answers this by showing how he used some of his Logics while searching for knowledge about the mind in *Dianetics: The Evolution of a Science (EOS)*. By selecting SURVIVE! as a valuable stable datum[1] he was able to summarize *what* life was doing. Then he gained a better understanding of the mind by comparing it to a computer.[2] "Let's postulate this perfect computer... What would make it wrong? Exterior determinism beyond its capacity to reject. If it could not kick out a false datum it would have to compute with it."[3] And this would then result in a lowered self-determinism.[4]

How is knowledge best taught?

Hubbard answers this in his Study Technology in which, among many other things, he points out the barriers to successful study presented by: 1. the absence of the mass involved, 2. too steep a gradient, and 3. by-passed definitions and misunderstood words.[5]

Hubbard as an epistemologist

From the standpoint of classical philosophy, Hubbard was an applied epistemologist, and quite a good one. ☐



1 Logic 10. The value of a datum is established by the amount of alignment (relationship) it imparts to other data. Incidentally, Hubbard's choice of SURVIVE! parallels Schopenhauer's choice of the will to live in his *The World as Will and Idea*.

2 Logic 8. A datum can be evaluated only by a datum of comparable magnitude. Hubbard also compares aberration with post-hypnotic suggestions.

3 *Evolution of a Science* p.53.

4 Prelogic Q 1. Self-determinism is the common denominator of all life impulses. Thus its reduction is a reduction in life force.

5 *Tech Vol* VII, p.293.

Solo Processing

What You Need to Know — Part II[1]

By Jack Horner

The e-meter in solo processing

THE E-METER IS VERY useful and helpful in solo processing, and you've got to know how it works, and what it does, and know a fall from a rise, and a fast blow down from a sticky needle, and all of the various meter reactions, which are certainly covered in enough books and tapes.

One additional thing you must know in solo processing is that very often the moment you think the question, or the command, it reads on the meter before you can say it verbally. So your instant read is sometimes upon the thought of the command, or reading the command off the paper, rather than after the process of saying it out loud in words. Sometimes both work. So just watch that one. Your speed of recognition with the meter has to be faster when you're doing solo work. That must be known.

Now this depends on how far you've gone in processing. At the lower classes of processing, before you're running clearing material, then you must know your e-meter very well, because it will be a tremendous assist to you. The joker is, and of course the sad part of it is, in one way, that by the time you've run power and are into clearing the e-meter really won't read unless you decide it's going to, anyway. Below that point the meter reads without a person's volition. But usually from power and above, on most processes, and assessments, you're enough in control of your mental processes that the meter doesn't read unless you make it read, essentially.

Knowing your indicators

The more important thing, though, than the meter itself, are your indicators[2], a knowledge of indicators. A very good knowledge of indicators, of good and bad and indifferent indicators. Your indicators are far faster than the e-meter the further along you go. Your awareness of yourself and your body responses becomes particularly important as the meter lessens in its ability to read on you, because if they're out your indicators help you know whether you're successfully examining whatever's necessary to have them in again.

Good indicators are feeling good, being aware, being in present time, having no particular thing distracting your attention, if you are on the meter having the thing read preferably somewhere between 1.9 and 3.5[3], although that's not a total limitation, but it's certainly a far better indicator. Generally speaking your best indicator meter-wise is between 2 and 3, male or female. There are many other good indicators, but essentially your state of well being is the best indicator.

The clearer you get, the faster the indicators can change. Just like that. And in solo processing you have to be aware enough to notice the change, so you don't go on for another 10 minutes, before you suddenly notice there's been a change. And you say, "What happened? My indicators just went out. Oh, I didn't fully answer the question. It was too much and I just wanted to bypass that. Alright." Or, "I put something there that wasn't."

---

1 This is the second part of a two-part article adapted from a lecture given by Jack Horner to students of Eductivism on July 17, 1971, in Los Angeles, California. Used by permission.

2 Signs of how well things are going (in this case processing). *Ed.*

3 The tone arm readings given are applicable to dual electrodes (one can in each hand). If one-hand electrodes are used, as is common in solo processing, the meter may read higher by as much as a full division.

Pain and pressure

A singularly important datum in solo processing, which I've mentioned quite a few times, is that invalidation produces pain. Pain can be defined for the body as anything which interferes with the metabolism of the organism. That's pain for the body. Pain for the being is that which you don't want to experience. And the more you don't want to experience it and you experience it, the more painful it is.

The other side of this is pressure. Pressure and dizziness and nausea. Those are produced by putting something there that isn't. You want to get somebody good and sick and nauseated? You look at how they are and tell them they're different and insist upon it. They walk in, they look awfully cheerful, all their good indicators are in and you say, "Gee, you look tired today. Are you sure you're getting enough sleep?" And you arrange for two or three other people to go over to this person and say, "Gee, you look tired today, my god, are you alright, and getting enough rest? You really look awful." Pretty soon the person starts looking in the mirror and wondering, and he's pulling up pictures and mental mass of what would make him look tired, and pretty soon he feels tired.

Now, you can do this to yourself. And it's the wondering mechanism in its negative sense. It is wondering, "I wonder what's wrong with me," when there's nothing wrong. And so what happens is that you put something there that isn't, and you wind up with dizziness, and mass, and pressure headaches, not pain headaches, like with an ice pick, but pressure headaches. And when you get both, you've done both, you've been invalidated and you've been evaluated for. Or you evaluated and invalidated. Invalidation produces pain; evaluation produces pressure. And correct identification produces erasure and control.

Locating bypassed charge

The essential approach for locating bypassed charge, usually successful with somebody who's been on power or above, is for him to say, "Hey, what am I sitting in?" And he's not silly enough to say "a chair." You know, "What am I feeling, what am I experiencing, what is my state at the moment?" And experience it and say, "Oh, what might have brought that about? What assumptions did I make? What did I do that might have brought this about? What happened that might have brought this about?" And as he examines it, it begins changing, and pretty soon it's gone. At which point he says "That's it."

A knowledge of how to do assessments is also very important in solo processing. You should know how to do assessments and do them well. This includes listing and assessing things. "Who or what am I unwilling to be the effect of? What do you mean, who or what am I unwilling to be the effect of? I'm not willing to be an effect of anybody! Well, good, let's start listing them one at a time."

Or, "All right, do I have an upset? Well, is it an upset with myself, is it an upset with the physical universe, with matter, with energy, with space, with time, with thought, with pictures? Oh, it seems to be with pictures, ha ha, I thought it was with energy." And you get it correctly identified, and the upset resolves.

Assessments are important because sometimes you can be so bogged down that you might say "What am I sitting in? Uh, I don't know what I'm sitting in, I'm sitting in whatever I'm sitting in," you know, total apathy. Then it's useful to have a pre-prepared list on hand because you're maybe not otherwise able to spot and as-is what you're in because it's too heavy. You can do the assessment on yourself, and dig yourself out of whatever you dug yourself into.

Indicating charge

The next other thing is indicating the charge you have located, and again this has to do with correct identification of that which is out. The guy says, "I'm unhappy because my sister was mean to me yesterday." Well we know that's not it. It may connect to his sister, possibly, but not yesterday. He's got it misidentified. It may be the little tag that tells us where to look, or what to ask, but we know that whatever he says is wrong. If he's still got it, that isn't it. There's more to it than that. And as soon as you get the "more to it than that," and indicate it to him, it doesn't bother him anymore.

Now there are some instances, however, like if you were to come in here, and you sat down on a porcupine, and somebody indicated to you that you were sitting on a porcupine, this wouldn't necessarily instantly resolve the problem. Correct identification in that case may take a little more work to resolve it. But you probably would find, if it continued to hurt for long at all once you've

removed the quills, that there were past porcupines. There were earlier similar porcupines.

So when somebody says, "I'm unhappy because..." you know that's not it. You say, "Well, what lead up to that? How might that have come about? Did you have earlier fights with your sister? Does your sister remind you of someone?" There are lots of ways to approach it. But when the guy gets it correctly identified, that's when he says, "Oh, that's it, oh, yeah, that's what it was!"

All you have to do, if you're with somebody else, is say, "Yes, that's what it was." It's a correct evaluation, it's a correct identification. He says, "Whew, I'm glad somebody else can see that too." You've just acknowledged it.

On yourself, you have to say, "Oh, it's a mmm. Uh, yeah, that's what it is, yeah, yeah, that's what it is." You just indicate it, and to the degree it's correctly indicated, it resolves that particular problem, or condition. So being able to locate and indicate has to do with indicators, because you say "What am I sitting in?" and pretty soon you hit something you're looking at and you say "What could have brought that about? That." All of a sudden there's a shift in your indicators, and you say, "Oh, that had something to do with it," if the indicators improve.

Keeping records

Okay, one thing you can do in solo auditing that's important (other than in doing assists) is keep readable records, keep session reports on yourself, so you know what you did with, and for, and to yourself. And preferably so they're even readable by somebody else. You know, write down who's the eductor and who's the eductee, and what time the session started, and if you use a meter, what the E-meter reads are. That way if you didn't get something done correctly you have some means of spotting it a little easier, or having somebody else help you spot it in case you don't manage to solve it yourself.

The session record itself is sort of an external reminder to say, "Hey, I didn't complete the session. Oh, the session's completed." It lets you know what you did and what you didn't complete. It's out there as an external reminder in case you forget. So it's a good method of maintaining your own self discipline, as an external assist.

Conclusion

So these are the various items, the wearing of three hats of eductor, eductee, and case supervisor, (or auditor, preclear, and case supervisor — whatever those three labels are, there are three of them) the processing cycle, the ability to handle rudiments, indicators, the E-meter, assessments, locating and indicating charge, and keeping readable and reliable records.

I don't know if you realize how fantastic it is that we have these skills and techniques available. Do you realize how many people walk around, and something happens, like a flat tire, or, let's get something comparable, their mother-in-law dies, and for a month and a half they walk around in a state of shock?

Well you've got the tools that you don't have to stay stuck in a moment of time, but are free to be in it, or free to view it, but also free to go on and create existence as it is, and as you want to make it. It's fantastic that we have the tools of indicators, and ways to put them in, instead of having to sit and wait for the effects to wear off and for "time to heal all wounds".

And what a great thing, to be able to know that whatever you get into, you can get yourself out of! What a great thing to *know,* with absolute certainty, that no matter what *awful, terrible, irresolvable* mess, mass, or mix-up you're in, you say, aha, where's my meter? Or, where's my solo processing sheet?

So you put yourself at willing, knowing cause with solo processing if you know the tools. This is why I want you to know what tools you need to have, and know them well. The better you know them the easier it is.

Solo auditing is a lot of fun. It's very useful, but you will find that it's helpful to have somebody else out there a lot of the time, and a lot of the time you're going to prefer to have someone else out there to give you a hand. Because it's just a lot easier, and it's more fun. It's more fun to share things and discoveries with somebody than it is to share things alone. Maybe some things you like to share alone, but generally it's more fun to share with somebody else.

So this is just a kind of a summary of all the things you need to know to do solo processing. There may be other things and little points we can add, but, if you're going to do it, learn these things well and you'll do a good job.

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When Was It, and Why?

By Alan Walters, USA

One of our Internet scouts spotted this from Alan Walter. It is a reply to another communication where the writer remarks on various times Ron has said "This is it — this will solve everything" on various processes, including R2-12, and Goals and GPM processes, and says "Something is wrong here". Here is Alan's reply which he wrote on the Internet Sat. 13 Jun 1998.

THE EXACT MOMENT in time that the subject of the pc's own actual GPMs was dropped was 14th June 1964.

It occured in mid sentence during a lecture on "Bring abouts."[1]

"Bring abouts" was an advanced method to handle GPMs.

The idea being to track map the complete sequences of GPMs from PT to the beginning of the whole track.

To be able to do this required students who had full whole track visio.

There were 10 of us who were engaged in this research. They were all veterans of 1000s of hours of auditing and years of training.

To establish the track map it was best to get the earliest GPM and work forward.

By finding the basic GPM you could then find what that GPM "brought about" as the next GPM and the next GPM and the next until you arrived in PT with the PT truncated. (Which wasn't there for me as I had already found and handled it on R2-12.)

It was very exhilarating processing as enormous amounts of charge and out of sequenced GPMs were put back in alignment.

While this was going on LRH was being interviewed by *Life Magazine*. To say the least LRH was in an immense Ascension Experience[2], for his dreams of worldwide acceptance for his ideas and Scientology were about to be realized.

But it wasn't to be. *Life Magazine* put out a totally ridiculing article on LRH and Scio. The title of the article was "You can be a BooHoo."

The article totally enraged and upset LRH. He had a complete AE[2] crash. Fom that time on I never saw LRH really happy. It also must be understood LRH's support staff was less than 10 people at Saint Hill. Not only was he being attacked by *Life Mag.*, but several Governmental enquiries were also underway. One of which led to the banning of Scio in Victoria, Australia. LRH's ruds were definitely out.

1 Later, Homer Smith wrote: "What was the sentence and why did he cut it mid-way?"
Alan replied: "Well it was 34 years ago and I'm sorry to say I am no longer sure what the sentence was. He just switched from talking about GPMs.....paused.....then began the study tech lectures. To go from the power, force and mass of GPMs to something as tiny as a mis-understood word, was to say the least a sudden shift of attention, if not a major shock moment.
"I can speculate that at that moment something massive moved in and blew him out of the GPM Tech area. But this is just guessing. But he never really approached the area with the same intensity as he had done up to that time. Or he may have blown his GPMs at that time, and thus lost interest. And as you probably know the GPM Tech faded from view."
In another message on the subject John and Deirdre Alexander wrote: "Jack Horner's notes from LRH lecture of 6/18/64 read: "Top of bank/series hardest thing to find root words of. Can't learn anything then you can't find out to do anything. Study operates as door to learning how to audit. All great success built on fundamentals. Need to isolate foundations. In aud. foundation = STUDY= ability to learn." [etc.].

2 See *IVy* 35, p. 9 col. 1.

But I believe the repercussions are much deeper than that, it was from then on that LRH began to operate from a Dominator's viewpoint, slowly the freedoms and safety began to disappear. Worse, most of the early Tech was eliminated dwindling down to a point where there were only a handful of single flow grade processes.

In 1968 on the original Class VIII course on flag I watched 3 people taken from grade zero to OT 6 in less than 5 hours of auditing. The 3 people spun in as soon as they returned home. LRH at that time was completely out of valence. He was in constant rage and fury for the whole 3 weeks of the Class VIII course. Tech had sunk to its lowest point. It was also on the Class VIII course that auditing the pc in front of you was abandoned. The robotic auditors were beginning to be made.

To state the obvious, LRH was in a huge upset with life and livingness from mid July 1964 onward.

To me it is very obvious, but I have the luck of being there when the game and LRH was fun, exciting, safe and adventurous.

Editor's Note: The above data is new to me. My experience was on the Admin Line as a staff member and may be of interest to give some back-ground to events.

With regard to what Alan says about the staff at Saint Hill England, I came on staff there in August 1964, as Central Files and Addresses (later I became Franchise Secretary). At the time I joined there were about ten Scientologists on staff in the whole of Saint Hill. I remember Linda Nussbaum, handling International Comm lines and examination, Roger Biddel handling tapes (there were new tapes coming out each week), Edgar Watson handling books, Fred Hare, Jenny Edmonds and Reg Sharp running the Saint Hill Briefing Course, Monica Quirino in reception, Mary Long (registrar) and Ken Urquhart running the house and being Ron's valet (see IVy 2). The rest of the staff had no knowledge of or connection to Scientology, and consisted of a gardener or two, a chauffeur (Ron Bonwick) a housekeeper (Mrs. Foster), Ron's Secretary (Mrs. Thrupp), one office lady, one part-time person typing up Ron's bulletins and Policies and handling all duplicating (Joan Watson – ":jw" at the end of Bulls and PLs of the time). I think that was all there was at Saint Hill, until after Ron came back from a holiday with Mary Sue at the beginning of 1965, and told us it was time to expand Scientology. Incidentally, when he came back, he found that staff had been writing telling people that Ron was on holiday, as a result few enrolled on the Briefing Course, so he had a financial problem to face. The number of Scientology staff at SH, East Grinstead, was up to about 150 within about a year. The ten Alan refers to as taking part in the research were some of the above, and some of the students on the Briefing Course.

In, I think, '66, preparations were begun for the Sea Org, and selected staff (not me) did some sort of secret things in some garages near the manor. Late 1967 (possibly 26th Sept — it is not in the OEC volumes) a Policy letter came out, called, I think, Rewards and Penalties, which I at first thought was a joke. Amongst other things it prescribed that people in low conditions were not to leave the premises, were to wear dirty clothes, and were not to wash or have a bath. In late '67 a Mission came from Flag which apparently turned the place upside down, but I together with other members of the Mimeo (duplicating) section were working long hours making a set of packs of Policy for the flag ship, and were cut off from the rest of the org. On 1st of January 1968 Pubs Org was formed out of that mimeo Unit, and a number of other people "snatched" from somewhat vital Saint Hill posts, and I think in the middle of 1968, that Pubs Org was moved up to Edinburgh, because there was just not space enough for us in Saint Hill. When we were in Edinburgh, a British Government Minister issued an order forbidding the entry of foreigners into Great Britain to study Scientology (I know of one man who spent the night in a locked room at Harwich Harbour and was sent back to the continental mainland next day, because he said he was going to Saint Hill to study E-meters). Pubs Org with a mass of books was in a four story factory building in Edinburgh, and we received an order from Ron that we were to be out of the country, with all our (Scientology's) books, within 24 hours. It took us a week, loading many containers before all the books were out — and played havoc with our ability to deliver Scientology materials. Ron, apparently, feared a confiscation of Scientology books, as had happened in Washington a decade earlier.

In one of his policy letters Ron said something about there having to be stress between different divisions of the org board for growth to occur. My memory of those days was of stress, and it didn't do no good in the long run. Ed. ◘

Mostly a Player, rarely a Spectator in the Games of Life

By Alan Walter, USA

THE WINS THAT the people have been having using the technology in life situations, has been reminding me of how life turned out to become a fun, adventurous, winning game for me.

As I grew up, I had enormous levels of energy, finding positive outlets for this energy was the most difficult problem I had.

Finding worthwhile, meaningful outlets was way beyond and outside my reality or the reality of those I grew up with.

I managed to harness that energy level by playing sports, cricket, football, boxing, golf, and basketball. In my spare time I read voraciously, mainly biographies, how to, and action books.

But I was always aware that I was outside looking in to the games and areas of life I wanted to participate in; my ignorance, subject illiteracy, that lack of anything worthwhile to contribute acted as bars to my prison.

This all changed when I became a processor. I found I could go anywhere, meet anyone and had something worthwhile to contribute, not only that, I was welcome. *Amazing.*

The secret that allowed me to penetrate these hither-to out-of-bound, out-of-reach areas was so simple, almost anyone can do it if they act.

The secret: *Never use anything but the basics or the fundamentals of processing.*

What are these basics?

1. Presence.
2. Asking a question that the person you are communicating with can comprehend, getting an answer that you can comprehend, and letting the person know they have been comprehended.
3. Be aware of and honor the Green Zone Truth Phenomena[1]. Also be aware and correct yourself or take responsibility if the Red Zone Phenomena[2] turn on.
4. Find what the person *wants*.
5. Help them get it.

Never use upper level techniques, you can handle almost every situation you run into in life with the simple basic processes.

Things to do

You will be amazed at how much change in people's lives for the better you can cause by defining positive words. A simple question such

1 Green Zone (See Knowledgism web page on the Internet — http://www.knowledgism.com and scroll down to bulletin No. 13. Green Zone Truth Phenomenon). In the Green Zone, Truth, Knowledge, Honor (Honesty), Intelligence, High Mood Level, Prosperity, Happiness, Love, and Ethics are synonymous. The Green Zone is the best place to be. There are three other Zones.

2 A person in the Red Zone is in the wrong place at the wrong time, connected to the wrong whos, whats, wheres, whens, hows, and whys. He is engaged in the wrong actions, using the wrong intentions at an incorrect mood level. He has poor or destructive people and communication skills, and distrusts people.
The basic manual for understanding the Zones, and how to move to higher levels, is Alan C. Walters' book *The Secrets To Increasing Your Power, Wealth, and Happiness — or How To Unleash The Champion Hidden Within You.* It can be your manual for success and happiness. Send e-mail leader@knowledgism.com or write to The Advanced Leadership Center, 3330 Earhart Drive, Suite 213, Dallas, Texas 75006, USA. The price is only $27.77. All major credit cards are accepted.

as: Do you know what happiness is? and helping the person define happiness, can completely change a person's viewpoint on life.

Helping people define for themselves: Reality, Winning, Education, Knowledge, what a person is composed of (spirit, mind, body), the Green Zone can have long lasting, very positive effects on their lives.

Learn the basics and the fundamentals of processing until they are as natural as breathing and a whole new world will open up for you.

Incorporate them as part of your life and living, and you will find yourself in demand.

Don't push your ideas on people, process them upscale from where they are, as they begin to trust you they will begin to tell their secrets, their deepest fears, their most wanted wants.

After all, you are the best friend they can have.

Only true mistake

The only really true mistake we can make with this technology, is not to use it, and if you withhold its use you will hate yourself. If you use it, and use it often, you will grow to love yourself.

After all isn't asking a question that the person you are communicating with can comprehend, getting an answer that you can comprehend, and letting the person know they have been comprehended, a sane way to communicate?

Can you truly communicate to a person who is not present?

How many people live lives of desperate loneliness, just because they cannot be present?

How many relationships and families are destroyed because no one found out what the other wanted and helped them get it?

How many careers are ruined, especially in the people business because the salesman, executive or leader could not ask a question that the client, staff or fellow executives they were communicating with could comprehend, get an answer that they could comprehend, and let the client, staff or fellow executives know they have been comprehended?

It doesn't take knowing every piece of technology to cause huge changes, it takes using the simple basics and fundamentals.

By applying these basics and fundamentals you can make a lot of people happy, and find yourself in lots of bigger games, being invited in, and in demand as a player. ☐

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Using the E-Meter in a Biofeedback Mode - II[1]

by Frank Gordon USA

In the first article, on looking back, essentially what I was trying to do with the alternate relax and confront cycle, was to attain a state of relaxed and confident confront.

Handling the informal approach

Solo biofeedback could be very informal at times, and I sometimes jumped from one area to another, probing around. This could result in a scattered and dispersed feeling. To bring some order into my solo sessions and not leave a lot of BPC,[2] I looked for questions which could be short-cycled in 10-20 minutes and reach a "mini-EP."[3]

It was also an advantage if these questions were open ended and recycleable indefinitely, so I didn't fret about EPs. If it felt OK, fine. If not, I'd get another crack at it.

A recycleable question

"How could someone be right?" seemed to be a good question. It was a way to chew gradiently at service facs and clear the difference between reactive and real rightness. It was also nice to feel that "You Can Be Right," (HCOB 22 July 1963 *Tech Vol* V, p.321).

In the first brief session, "I could be right by making another 'guilty' with my injured silence." Fine, a "mini-EP." In subsequent brief sessions, I ended off by being a judge (I'll be the judge of that, I make the rules around here), by being politely wrong (I could not rise above you, because you see I love you), and by other low toned goodies. Then the EPs became lighter and more sensible: "Decide to do something and do it," and more practical: "Don't forget your keys." This question seemed to be useable indefinitely.

Recycling an effort

I had some interesting results with an effort. I had discovered an effort to keep lifting my left shoulder (along with a smile) on the TRs. Keeping the effort from going away gave an immediate LFBD. My attention had been on "How can I get rid of it," and shifting to "How can I hang onto it?" reversed the flow, and blew something with laughter and a light feeling.

Each session revealed more of what was in back of this effort: the smile of a soldier or cowboy wounded in the left shoulder (in childhood games it was always the left shoulder!), an effort to keep my ears from freezing (by lifting

1 This is the 2nd article on the E-meter in a biofeedback mode. The first one appeared in *IVy* 38, p.17. Although Hubbard never used the term "biofeedback machine" for the E-meter, this is what it was. *The Awakened Mind* (see footnote 2, *IVy* 38, p.17) discusses many biofeedback machines and their uses. However, they did not include Hubbard's E-meter. Barbara B. Brown, Ph.D. in *New Body, New Mind: Bio-feedback: New Directions for the Mind*, Harper & Row, 1974, p.51, gave her opinion of the E-meter: ".. lacking in expert guidance and sanction .. the only nonprofessional, nonscientific use of skin talk .. was in the nonestablishment, nonrecognized .. Dianetics. They had their E-meter, a relatively crude device to monitor changes in the skin's electrical activity while flagellating the emotions. At the time of its greatest popularity the indiscriminate use of such devices made the psychoscientific community aghast." (!!!)

2 BPC or by-passed charge, mental energy or mass that has been restimulated in some way in an individual, and that is either partially or wholly unknown to that individual and so is capable of affecting him adversely. *Tech Dict* 72, p.57.

3 EP or end phenomena, those indicators in the pc and meter that show that a chain or process is ended. *Tech Dict* 72, p.139. (This definition gives some indicators for an EP.) Psychological "closure".

both shoulders), insisting upon and asserting a "pleasant reality" while denying the contrary; and the apologetic smile of a smart-aleck flinching from an expected retaliative blow.

This last came from combining the above with explorations of a question from "The Story of S&D" in *IVy* 25, p.36: "Who or what is causing difficulty?" which turned on an immediate slow R/S, or "an energy-filled needle." It wasn't frantic and scratchy like a real R/S, but was too active to be a fast F/N. Something in the middle. On the first cycle with this, I cognited that on occasion I can really be an uncaring and sarcastic smart-aleck, with a stiff-necked, "you can't shut me up; damn the torpedoes, full speed ahead; f-you and the horse you rode in on," intellectually arrogant attitude.

This impulse to "smart-aleck outflow" was apparently balanced by the chronic shoulder flinch and propitiative smile efforts to ward off any possible "retaliatory inflow!"

More on havingness

By theory, a good level of havingness[1] is necessary for any process to be effective. Here are some which were helpful:

Alternately touching an object and a body part worked uniformly, although slowly.

Getting a sense of "Room enough and time enough and space enough --" loosened up feelings of being pressured or driven. This can give a feeling of great open spaces, like looking up at The Milky Way on a beautifully clear winter night. I can feel more at ease in everyday situations when I can cultivate this sense of expansive space and time.

A fast havingness process

One approach to havingness surprised me by its rapidity and effectiveness, causing the needle to bang the right pin in less than a minute (at sensitivity 2.5). It was making crude, rebellious and sexually aggressive gestures. In theory, this rapid effect parallels the release of an inhibited reach. My early training was to deny such "crude" outflows and so I was intrigued by how rapidly this loosened the needle.

You might like to try this, and compare it with other Havingness processes. If so, grasp your crotch with your left hand, while extending the right arm in all directions with the middle finger upraised.

It can also be done with other childish gestures, like sticking out your tongue or thumbing your nose. I do this with a cheerful smile, which probably helps. You might like to try your own variations.

If the needle tightens, you should of course use something else.

In theory, this was an "Out-of-ARC" process, but I didn't see it that way. It seemed to knock out old chronic suppressions, thus improving Havingness. Suppression includes "Can't flow back!" Flowing back against suppression in any way lessens it.[2]

These rapid blowdowns and loosening needles fit the description of a good havingness process: "If the second squeeze shows the needle looser than the first .. you've got it. .. The havingness process selected, even if the right one, if run too much (more than 10 or 20 commands), will start running the bank. It doesn't harm the preclear, but that isn't its use .. The tone arm may blow down toward clear read if you run 15 minutes or half an hour .. on the other hand, it may not."[3]

Upon re-reading this, it occurred to me that a good Havingness process alone could run the bank and give a clear read or an F/N. Thus, one could continue to use this as a repetitive process. As a researcher I go for what intuitively feels like an intriguing fundamental, so I've kept coming back to this surprising phenomenon.

1 Definitions of havingness range from, "That which permits the experience of mass and pressure" to "The concept of being able to reach or not being prevented from reaching". *Tech Dict.* 72. p. 194. A summary I like is: Havingness is that which permits experience.

2 See "The Release of Backflow to Suppression," *IVy* 19, p.25.

3 *Dianetics Today*, LRH, ASHO, LA, 1975, p.420.

Energy Fields

At one time, I had: (1) an inner energy running around like a fly caught between two window panes, or a frantic mouse trying to escape a cat. It wasn't an incident, but an energy.

And (2), an energy pattern which felt like being pinned into a bureaucratic system as a forced multiple comm line receipt point which must give an immediate answer. (That ever happen to you, Ant?)

Could these energy patterns be handled by concept or rising scale processing? Yes. On (1), getting the energy field in my gut, where it had occurred, gave a smooth BD of a division and a loosening needle. I held the image of this jagged frantic escape or search motion as experiences came up. TA range 3.3-2.2 and smooth. It surprised me that I felt so calm while doing this. Finally, it became a smooth voluptuous sinuous flow, like a worm doing his squirming exercises. Or a flow like a happy child at a party, running from one relative to another. This one gave the most TA action and the loosest needle.

(2) Ended off on a recognition of constantly expecting to be interrupted and being on guard against it.

A characteristic of this approach was how relaxed the needle was throughout, especially on (1). Using the above results as a guide, I found I could rapidly get smooth TA and needle flow, not only through words or incidents, but by contacting and experiencing my energy field.

A stuck flow?

By theory, a flow which flows too long in one direction has a tendency to stick. What will happen then, when for a very long period of time, enormous numbers of people (myself included) have pursued the goal of being "Clear"? Isn't this just such a stuck flow?

LRH stated that the effort to be good leaves evil on automatic, and the person will wind down rapidly. By analogy, perhaps a concentrated effort to go clear will leave unclearness on automatic.

As an experiment, to see if I could balance the effort to go clear — sitting at my word processor while doing this — I considered how I could get restimulated and *unclear*.

"What can really fog me out?" was helpful, eyes out of whack, headache, etc. "Fine, no spots though. Well, you can't have everything." I was pushing for maximum Total Fog. What was fascinating was the resulting line charge. More laughter than I've had in years. Also, after I printed it out, went over it again at the e-meter, *more* laughter with TA. I milked it for all it was worth. You might enjoy trying it.

Some positive experiences

A feeling of "satisfaction of self," which was new to me. Not having to change, fight critical thoughts, or prove anything; but to simply be there comfortably satisfied with myself. Echoes of Walt Whitman's "There is no sweeter fat than that which sticks to my own bones," and "be there comfortably and perceive".

It has been my habit when I look around, to associate what I'm looking at with an old experience. But I can also project what I might do there in the future.

This can shift attention from the reactive *monumental memory bank*: "In Memory of, In Honor Of, In Celebration of, and Remember the-" to a tiny active impulse that says, "I am going into action." ☐

Letters to editor

Agreements and Disagreements

By Sandra Morris, England

1st July 1998

Dear Ant

I was pleased that *IVy's* new reader/contributor (Heimer Bartens) found my article (From Here to Eternity, *IVy* 36, p.18) of interest. I found his phrase "Hubbardistic thinking" interesting, since it places Hubbard in the broader context of the world's great thinkers and philosophers; he is, in fact the only practical philosopher I have encountered! The thought of being a follower of Hubbardian Philosophy pleases me, although, in fact, I am not, and have never been, a member of the Church of Scientology!

For over 30 years I have studied various philosophies and religious doctrines, including Christianity, Buddhism, Hinduism, Judaism, Gnosticism, and Yoga, with a great deal of interest and I have gained much from this study. However, despite finding in all some truth and wisdom, eventually I had to acknowledge that *somewhere,* hidden deep amongst all the goodness and truth, there was a very subtle wrongness that troubled me but that I could not quite put my finger on. And so I continued to seek.

I was in my late 40s before I had read a single word of Hubbard's. But when I did, *then* I felt that I had at last found the missing pieces in the puzzle. Here were the answers I personally had been looking for. Here were statements that made sense to me and explained entirely my own worries about some of the ultimate aims of the eastern religions, and cleared up the no responsibility aspect of the Judaeo-Christian doctrine which had so troubled me. In Hubbard's writings I found out about the small percentage of reverse vector on the truth which is buried in amongst much truth in these ancient wisdoms, and I saw why my long study of these various other doctrines had eventually proved unsatisfying and unfulfilling.

It had long been my opinion that certain religious dogmas had been methods of controlling societies and keeping people obedient, but when I learned of certain control mechanisms which had been installed to control the *thetan,* to ensure that he/she remained within the bonds of these mass agreements, I realised why one could not rely upon the evidence of "visionaries" and "mystics".

This was a personal realisation which had great meaning for me, the excitement of which I wished to share with others. I do not feel that I have "ignored other viewpoints". In fact, it is patently obvious that quite the reverse has been true, and that certain other viewpoints, including those of some of the major religious groups, are the ones which appear to be quite dogmatic about what one should believe, and adamant that one must agree and conform to those beliefs — otherwise how could the word heretic[1] have entered the language?

Agreements and viewpoints

In one form or another, most people do believe that, if we are obedient to the chosen doctrine, we will eventually join either an almighty god, supreme being, universal intelligence, creative principle, the universe, or whatever. With

minor differences in detail, this is the standard agreement, which is systematically indoctrinated into one from a very early age, and people have lived in the shadow of these groups and the categorical assertions of their followers for many centuries. Even many of the alternative or New Age religions/ ideologies appear to be merely old superstitions and primitive beliefs revived and given a more trendy image. The tyranny of all these powerful group agreements is so much an accepted part of our society that they are not even really noticed ...except, that is, by the (very) few who question them, or who do not comply or conform — like tiny dissenting Davids facing the mighty Goliath of mass agreement. It appears so much easier to go with the flow of agreement, than to stand out in disagreement.

I was drawn to Hubbard's work because its basic philosophy and the principles underlying the practical technical processing seemed so true to me, not in a cold, intellectual way, nor from a fearful or emotional point of view. The real Being-that-I-am responded with recognition, and rejoiced in the ideas put forward. In particular, that we are spiritual Beings of great but unrealised potential causativeness and responsibility; that we are at present degraded into considering ourselves bodies, denying that very same causativeness; that we are, always have been, and always will be, individuals who do *not* become one with anything or anyone else; that our potential for affinity and creativeness is unlimited. Apparently *these* are the views which will not be tolerated or permitted .....

Mr Bartens made the point that LRH's viewpoint was that of the thetan, rather than the human being. This very point was one of the major factors which drew me to LRH's writing. There is a super-abundance of writings from the composite, body-orientated Homo-sapien, MEST viewpoints but there are not quite so many from the viewpoint of the thetan, or concerning the state of the thetan and what to do about it. However, I should like to take issue on the somewhat pessimistic view of a fully operational free thetan behaving as a Nietzschean[1] despot. This viewpoint ignores one vital consideration — *Ethics!* A thetan at his highest ethic level would subscribe to long term survival concepts with minimal destruction along any and all of the dynamics. ...Ethics are possible on a reasonable level only when the individual is high on the tone-scale — and surely the purpose of processing is to consistently raise one higher on the tone scale?[2]

Purposes

There are many opinions on what a free thetan is, what he/she can do, his/her purposes, and creativity. Many people seem to shy away from this state as a goal, since there seems to be a

1 *(previous page)* Heresy: opinion contrary to the orthodox doctrine of the Christian church, or to the accepted doctrine on any subject. Heretic: holder of an unorthodox opinion.

1 Nietzsche, as a very small part of his philosophy, considered that by deliberate breeding and careful indoctrination, a superman could arise out of the mire of mass mediocrity, and his observation of the evils of the world led to the conclusion that God is dead. These were the views that were seized upon by certain very mistaken groups as licence to act in a totally unethical manner. This, however, has got nothing whatsoever to do with Hubbardian philosophy, which explored and developed a viewpoint which was orientated towards rehabilitating the spiritual Being, his abilities and ethics — rather than concerning itself with the body and the MEST world. I do not think racial supremacy or world domination is the goal of anyone I have yet been acquainted with in the Independent scientology field!

2 Tone Scale — Awareness
Top, or near top of Scale: unbounded creation, outflow, certainty, going-awayness, explosion, holding apart, spreading apart , letting go, reaching, goals of a causitive nature, widening space, freedom from time, separateness, differentiation, givingness of sensation, vapourisingnes, glowingness, lightness, whiteness, desolidifyingness, total awareness, total understanding, total ARC.
Bottom of Scale and vicinity: death, inflow, certainty, coming-backness, implosion, letting-come-together, pulling together, holding together, withdrawing, effect goals (ambition to be an effect rather than a cause), contracting space, no time or infinite time in a moment, connectingness, identification, receivingness of sensation, condensation, blackness, solidification, no-awareness, no understanding, no ARC. (*Creation of Human Ability*, p.200).

terrible fear of being alone, of being the only one. I do not believe that this is the case — what do you suppose all the other rehabilitated free thetans are doing? No, the point I was trying to make is that it is only when one's full potential for creativity is reached, that free, creative thetans can harmonise with each other in much more imaginative ways, across all dynamics, than is presently possible. Theta Beings associate socially with theta Beings, and have a high sense of justice.

It is true that in an unaware and degraded state of Beingness, thoroughly caught up in MEST, a person "associates Beingness with mass and action; he does not consider himself as having an individual identity or name, unless he is connected with one or more of the games of life" (*Fundamentals of Thought*); but to re-iterate a point from my own article: thetans cannot be isolated ..... once their full potential for Affinity, and Communication is realised. Any thetan can communicate, co-operate and agree with any other(s) to create their own reality for as long or as short a time as they desire. It is *this* that is the thetan universe, the thetan Spirit of Play — somewhat different from "becoming one", but certainly not an "only one" concept at all. It is retaining complete individuality[1], whilst being able to take full responsibility for one's own creations, past and future, to be able to extend total KRC to all and everything across *all* dynamics and to be able to harmonise and play with other free thetans and their creations . ... sounds fun to me !

Serfacs[2]

One can (potentially) build and blow up planets! Why, then, does it appear so difficult to disagree with the MEST universe? — Perhaps it is because this would make oneself wrong, when automatic and uninspected agreements are stronger than any new considerations?

> "Unless you get him over his blindness, his unreality about something he's already agreed to, he is working against himself — he is fighting his own agreements ...
>
> "Man has agreed that there is a physical universe, and then, having agreed upon it, he's sorry about it, but to change his mind about it would make him wrong. An individual who has already said there is something there, if he now says, without changing the first postulate, that there is now nothing there, of course, he has got to make himself wrong before be can be right and if you are wrong, your postulates don't stick. That's what man is up against." *(Phoenix Lectures)*

It does appear that there are some widespread SerFacs about, making self right and justifying why we are still here in the body, playing games which are far beneath the powerfully creative beings that we *potentially* are .....and perhaps, in so doing, making wrong those who do feel that, for them, the MEST game has gone into over-run.....?? My husband stated the matter rather aptly when he said, "All the MEST universe is, is a non-confront of being a thetan".

I am aware that we are at present composites of thetan, body, mind — Homo sapiens. This does not mean, however, that this is an irrevocable, or even desirable, state. Regarding the Static: "Does and can a Static exist? Yes, that, too, we can subject to proof . ....*Man is basically a Static.*" (*Phoenix lectures*) . The Static is *not* a nothing — it is a *state of beingness* which is merely not definable in the vocabulary of the MEST universe; it is that part of the composite which is not-MEST, i.e. oneself the thetan. The thetan is the Static, but in the vastly degraded state of beingness, which *considers* itself to be *in* (but, however, is not *of*) the MEST universe, with a MEST body attached or associated with it . The *body* is *of* the MEST universe, the Static

1 *Individuality* is not the same as *identity*: One's sense of Beingness does not depend upon, and is indeed confused by, a MEST identity. It is important to be able to distinguish between the two. See *Scn 8-8008* the section on I AM-I AM NOT in the Chapter on Differentiation, Association and Identification (P.58 in the Hubbard College of Scientology edition). The person is still connected to (present life) incidents by the identifying label of his present life name and he is continually called by this label and has it confused with *himself* . (*History of Man,* p.25)

2 SerFac = Service Facsimile. A large and important subject. Mechanism to control and dominate others, and avoid control and domination. But see *Tech Dictionary*, and literature on the subject. *Ed.*

is *in* (by consideration only) but not *of, MEST. "The Static is non-viewable, but it is experienceable*, so it is not completely removed into the never-never land." (from Randomity and Automaticity in the magazine *Ability*).

It seems that there are two ways for a thetan to go; one way is to go upscale, with full knowingness, creativity, ethics and responsibility for self and one's own creations; the other is to go downscale and be soothed and deceived into using the lower harmonic philosophic escape mechanism[1] offered by many religions and belief systems — a course of action we appear to have been following for quite some time now.

The late Irene Mumford saw the problem clearly:

> The spring-cleaning of one's own universe with clichés and platitudes, positive thinking and a few home truths borrowed from ancient wisdom won't get you off the hook of your own causation..... How a thetan is trapped in a physical universe in an animal body, is the area of problem that requires your urgent attention..... not-is it all you will, but it does not go away for all your spirituality..... It is the interaction between the Being and the physical universe that he denies and Not-Knows he created, that is the problem.....Those who seek only a happier, harmonious and loving game here within the physical game do not know who they are ....So if you want a freebie Instant Enlightenment or you have any doubts about this, I suggest the next time you are sitting on the loo[2] (john, or can) you ask yourself this question, "What am I doing here, linked to an animal body, doing *that*, when I could have the whole of the universe as my plaything?" If that does not awaken you to the real quest, then dream on for a trillennia or more, for I cannot help you until you are willing to awake. It is only your failed purposes in your previous quest for spiritual freedom that makes lesser dreams seem reasonable, not the impossibility of attainment. (Extracts from an article by Irene in Free Spirit, date unknown)

Wow! — that lady certainly packed a verbal punch! And I do have much agreement with the views expressed in that article.....

Theta goals

My husband and I were introduced to the independent field by a friend, and pursued auditing from a number of private auditors. Over the years we have managed to acquire, through the second-hand market, a fairly comprehensive library of books, tapes and transcripts of Hubbards early works. We have been able to study these works objectively and in depth, and evaluate his writings with fresh and unbiased eyes.

I am (now!) personally aware that certain processes were not run correctly on me by some auditors, some were incorrect or inappropriate processes, and in one instance, was not in accordance with the auditor's code . But this was human/auditor error, *not* that the (correct) tech was unworkable. I am also aware I have still much to confront and take responsibility for. So I do not disparage the tech; it is still there, clean and workable, for those who are prepared to take the responsibility to sort out for themselves the correct, workable way to run the appropriate processes, from the welter of information scattered throughout the writings.

Again, Irene made some very interesting points, with admirable directness:

1 The Scale of Confront, *Tech Vol* III, p.404 : "...a scale of disintegrating Reality. It is how a person handles terminals or a situation. A person handles terminals and situations ***above*** all this by not *having* to participate, by not *having* to confront, finding no necessity to do anything about it unless he chooses so on his own determination; and if he did so, could do so with no personal liability. He could experience or not as the case may be. Now you'll find *a lower harmonic* on this in some philosophic level of somebody saying Yap, yap.. well, I could, or I couldn't, and that's my choice, etc. Well, he hasn't got any power of choice; he's just using this as the final escape mechanism, *a philosophic escape mechanism*. You are apt to get a mechanism which is philosophic, which is simply a figure-figure mechanism about a situation, and the individual feels that if he could just figure it out he would be all right. "

2 loo = toilet, water closet, lavatory

> Vast gains were made on the lower bridge with rundowns based on these basics. The fact that the gains slowed down or ceased after that does not invalidate these basics, only the way in which they were applied. If you do not observe this, you must founder on a welter of interesting ideas, just as man has foundered and blundered in the past with superstition, religious practices, devil worship and black magic. None of these ideas produced OT then, so why resort to them now? .... The answer lies in the furtherance of what once worked for you: basic scn, not faith in cosmic influences, forces, amulets, luck, theories, good deeds and cabbage water. They have not resurrected Theta from the trap of MEST in the past so why consider the forlorn hope that they will do so now. That is fallacious thinking and the seeking of the soft option. (*IVy* 34, p.5 "Boots in the Sky") .

The goal of becoming a fully operational, spiritual being, educated in the knowledge of own potential, with full creativity and ethics, yes, this may seem far away, and may even have been invalidated for some, but I believe it is still attainable, *given the right processing*, even if this means re-tracing some very basic steps which some consider to have been "done".

I felt such excitement when I listened to, and read the PDC lectures, the Phoenix lectures and many other works. I was excited by their relevance to me, my case, my beliefs, my questions — but I have never accepted any point against my reason or inclination. These works crystallised my own thoughts and took them to new frontiers, and beyond. In the words of Robert Browning[1]: A Man's reach should exceed his grasp; else what is heaven for.. (except for Man read thetan, and for heaven read thetan creativity ...).

So I hold to my views and my goals. I do not wish to force them on others. Each person, naturally, has the right to agree or disagree with both the views and the goals. I found LRH's early works to be works of genius and I admire his guts for holding and expounding these views and flying in the face of such immense opposition.

I should like to thank you, Ant, for the opportunity for this full exchange of beliefs and ideas — it's good to talk! ◘

From Pam Kemp

To the readers of *IVy*,

I have read all the articles in the magazine and always look forward to receiving it.

I have always felt that Antony never gets a real acknowledgement for it and so I would like to publicly say "Bravo, Antony. What would all the writers have done without your help". Anyway I have a soft spot in my heart for Antony. He and I were teamed up on the 1954/5 HPA together in England. That was a long time ago and a lot of fun.

I know you have enjoyed Raymond's writings as have I — we always shared everything and nothing went to print without both of us "chewing the fat" over it (even the Quantum mechanics article — which I did not fully understand as he did, but learned some of it).

I am going to write some articles for *IVy* in his stead — they will be different, I am sure, but maybe you will get another viewpoint, that being mine and of course "ours".

I am working on an article for the next magazine but for the moment maybe you would like to read my poem of loss of Raymond [p. 43].

My belief and knowingness of this tech and the application of the Axioms and Logics helped me through this — also the old process of "Hold it still" enabled me to regain my stability and feel and hold Ray's presence "still" and therefore have it and him in my life.

Theta is a wonderful thing to be connected to. ◘

1 19th Century English poet

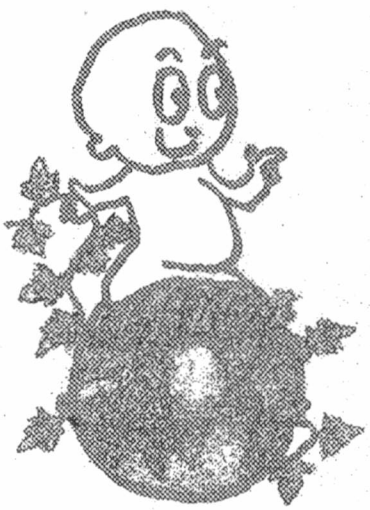
Regular Columns

A World of *IVy*

By a Pelican, Antarticta

Candlelight

EVERY CANDLE HAS its flame. Candle and flame belong to each other. Without the flame, the candle is lifeless; without the candle the flame has no life. Together, they produce light and warmth. Together they create a symbolism. It makes one think of cozy rooms with bright fires, curtains drawn against the darkness, a gentle light casting friendly shadows. Gentle company. Perhaps a story or two, told in a quiet voice to which the candles and flames seem to listen intently.



Years ago, they used candles in some lighthouses — or they used an oil-lamp, the candle's cousin. Now there's a contrasting symbol — the lighthouse guiding sailors in the night, helping them safely on their way, either out to sea to begin the voyage, or on their way into port to end it. The sailors would have used candles on board their ships. Not just to see their way around below deck but to see the ship's way on the chart as well.

Personal candles

Our personal candles can be our gifts to others. But, of course, our gifts don't burn out, as candles do, if we look after them properly. We light our candles with our love, and we replenish our candle's wax with our joy. Our candles can light a cozy room into which others can come as a refuge or sanctuary, for spiritual refreshment. Sometimes our candles empower the lens of a lighthouse to guide many in their voyages. Some people have huge candelabra with abundances of candles, and mirrors and lustres to augment the light of their flames. They light up huge rooms with large mirrors on the walls in which throngs of people busy themselves happily or otherwise. Perhaps they are at a ball, or in a playhouse, or a gaming-room, at a concert, a lecture, or having a good gossip. The candles shine on them all. We are blessed by those whose gifts and love enable them to create such light for us.

Daily

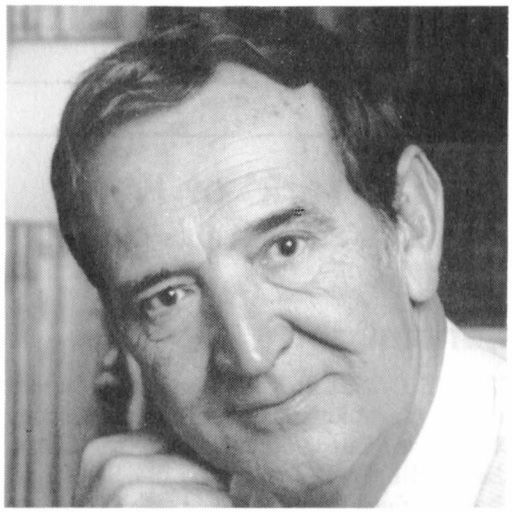
Every day, light one of your candles for a special person in your life. Hold out your lighted candle and so light and warm the other's heart. Let the other light a candle from yours, and hold it out in his or her turn to another person.

But do it...without saying a word... ☐

Regular Column

Kemp's Column

By Raymond Kemp



As a tribute to Ray, we are republishing the first article he wrote for IVy on the Magic Track. This appeared in IVy 10, January 1993. Ed.

The Magic Track

Halloween [1992], being the 41st anniversary of my introduction to Hubbard, and my reading of the two volumes on Scientology (by L.Kin), recently published in Germany, prompts me into this particular column.

Little has been written on the subject of the Magic Track, though Ron has talked about it "off the cuff", and at the time I took up Scientology it had been a study of mine for some years (lifetimes?).

As some of you know, since the age of fourteen, I was a performing magician (stage type), and an illusionist, with an international reputation, TV and all that sort of thing. I was also an Associate of the Inner Magic Circle, and wrote for the Occult Committee of that body. Actually I was at odds with their parameters for judging fraud, which were "If the same effect can be duplicated by a stage Magician, then the phenomenon was false". I attended what now is known as Channelling sessions, and what was then called Spiritualist Seances.

One of the things I learned early, was that people carry their facsimiles around with them, and a person can with a little practice read off a person's facsimiles, and then tell them things that in truth they never "told anyone". I also learned early that "Healing" could be done by manipulating ridges around the patient, with sometimes startling results.

Ron and I had long discussions on this and other aspects, the common denominator of this activity was, and still is, that it is performed on an other-assigned responsibility basis. "It is done by God, through me." "It is my Spirit Guide". "I have to go into a state of unconsciousness (trance)". And so on.

Or, as Ron discovered with Crowley, one had to, or at any rate often did, get high on drugs from Cocaine, Heroin or Mescaline, "so as to enhance the phenomena".

The "Magic" aspect of hypnotism, too, follows this same other determined principle. One can hypnotize a person, and then as we know it, exteriorise them, and then send them to remote places to view. I used to do this on board ships in the Navy, and there was no shortage of persons who wanted me to send my subjects to their home to look around. Nowadays I probably would simply tell the person directly to be three feet back of his head and go see for himself!

Without invalidating the present day "channellers", I can only quote one of the discussions with Ron..."If they would only take more responsibility, and recognize that it is they that are doing it, we'd have less psychics and more result". I tested this concept out by auditing a psychic on nothing but responsibility, and her psychic powers turned off, only to turn on again in a different form as she went up

tone toward clear, but she never again claimed to be anything more than "very perceptive".

Three Major Areas

Of traditional Magic on this planet, there are three major areas, Sympathetic, Ceremonial and Hermetic. Sympathetic Magic uses a via that is in some way connected, under this heading are such items as Tarot reading, Tea Leaf reading, Psychometry, where one holds an item belonging to the client; Crystal reading and Scrying (using a bowl of water as a concentration point) are also basically in this classification.

Incidentally, The Tarot has an interesting history, since it is considered to be the unwritten *Torah*, or *Talmud*, predating the Essens, who were a group of practitioners, ancient, in pre-Christian era, who traditionally were "Keepers of the Wisdom", and the *Book of the Tarot* goes back through the *Book of Toth*, (Egyptian), and the *Book of Y Chim* (Chinese). The full book is the study of the Qabbalah, now usually written and assigned to the Hebrew.

The Qabbalah when laid out can be read, and is very much like the factors, and the Tone Scale in its philosophy, but is also a bridge into Ceremonial Magic, dealing with the influences (flows and ridges) that can be mocked up and used within that framework. In other words it is a system of organizing what we might in general call, Knowledge, in its fullest sense.

As in OT3, there are areas of the planet that are sympathetic, and inimical to Qabbalistic Magic. One of these former is Glastonbury in England, traditional home of the Arthurian Legends. It was this area that Magicians utilized during World War Two, and "arranged" the weather phenomena that allowed the evacuation of Dunkirk. This is the last time that I know of when systems of Magic, Sympathetic, Ceremonial and Hermetic, (basically Hermetic Magic is the utilization of the forces of nature, Earth, Air, Fire, and Water) were combined to bring about a result.

All of this can be classified as Occult, meaning "Momentarily Hidden" i.e. Occult is the opposite of Flash. Flash is an interruption of darkness for a moment. Occult is a moment of darkness in a general condition of Light. Traditionally Magicians, sometimes referred to as members of the White Brotherhood, do not reveal what they know or do not know, nor do they confirm or deny. Which by the way is one of the reasons why Crowley is often misquoted. He never said "Do as you will shall be the whole of the Law". What he said was "*Do* what you will" (emphasis mine), a totally different concept.

But all of this is very latter day stuff, and really is what may be considered to be a minute left over from the magic Track itself.

Beginnings

Those of you who have heard my lecture "Three days before Once upon a Time", know that what I was talking about was the early Magic Track. Ron put this data out as a research project in London ACC, under the heading of "The Rock". It deals with the first time thetans used mock ups to play games. Interestingly, at that ACC after several lectures on this, he then forbade the students to run the incident, as an engram, saying to use the finder "The incident necessary to resolve your case".

As an aside, my auditor was Jack Campbell, and we said to hell with it and ran my Rock incident. Halfway through a session, Ron, who would sit in on sessions as they were proceeding, and pass notes and suggestions to the auditors, sat in on my session, and suddenly interrupted Jack saying "Are you running Ray on the The Rock incident, after I told you not to?" Jack, without any comm lag, replied "No, Ron, I am running the incident necessary to resolve the case." Ron laughed and said, "Good, I hoped that was what you were doing", and never interrupted our sessions again.

Anyway, before the entry into the MEST Universe (which was a game started by a group of thetans who got tired of games where the rules were known, and often broken, so they hid the rules and not-knew them as an entry fee), there were many other games being played. The major difference being that Thetans knew that they were thetans, or even Theta, and set up whole societies and even variations of the Mest Universe, in which mock-ups were as solid as

Regular Column — Kemp's Column

one wished them to be, or agreed that they were, and all theta abilities were, if you like, commonplace and accepted as normal.

In other words, the game was played without vias. My favorite description of the difference between the Magic Universe and the Mest Universe, is that the latter is ruled by a postulate that goes something like:

"I can't do it, but I can build a machine that can"

In the Magic Universe one had an acre or thousand of Land, or a planet or two to call home, one went visiting with friends, or mocked up friends to visit, one made "solid" mock-ups that other people could use or not, exchanged concepts, ideas or aesthetics. Went up and down Tone, even to the point of zapping another into oblivion, (provided that the other agreed that he was now in oblivion), and in general did all the things that one does, or dreams of. The difference being that one did it because one decided to do it, and no vias.

The ethics of the magic society were without penalty, and beings were amoral, in that they knew who and what they were, and "damage" could only occur by agreeing that damage had occurred.

I remember a favourite house of mine, its colors were Lavender and White. I tried this life to duplicate those colors, but never succeeded ... very frustrating to me.

Whole societies, groups, nations, these words are only approximations, existed and co-existed. All was not sweetness and light. Good intentions and bad intentions existed, but underlying all the interactions was the basic knowledge that we are what we are, and we do what we will do.

One entered the game by deciding what roles we were going to play, Master, Piece or Pawn, and we retired when we felt that we should, either by the rules of the sub-game we were playing or just because we said in effect; "To hell with it, I quit".

The creation of an effect, was probably the highest purpose, then, as now, and these effects could sometimes be staggering to the theta concepts. It was here that one discovered that big effects were fun, but also sometimes little effects could be just as powerful. In fact the little effect game was possibly the ending of that universe, when people started to buy their own PR, and became the little effect of a little effect and then said that they were the effect of it, and "forgot" that they had created it all in the first place, and so retired without unmocking that part of that game, and thus they became broken pawns, another way of describing the condition of human being.

> I can't do it, but I can build a machine that can...
>
> I can't actually build the machine, but I can build a tool that can build a machine that can...
>
> I can't build a tool, but I can build a Union that will permit others to build a tool that can build...
>
> I can't build a Union but I can join one if someone will build one so that they can build...
>
> I can't join, but I can work to earn money to join so that some one can build...

It's called a dwindling spiral, using more and more other determinism, and other responsibility. It is called the US and THEM syndrome. It's called the Licence to Survive Syndrome. It is called the "God made Man in his own image" Syndrome, rather than "Man made God in his own image".

It is called "You can't be OT, you can't levitate yet".
It can also be called Loss of the Home universe. And it is on your track.

If you want to know more about how we left that track and got onto this one, either remember it or, at the risk of being crassly commercial, read my book *Handbook of the Gods*, and then you might want to reread my article on Quantum [see IVy *33*, page 24], or get the lecture series given in Holland. some of the people who attended that particular conference have never been the same since! ☐

Regular Column

IVy on the Wall

by Kenneth G. Urquhart, USA

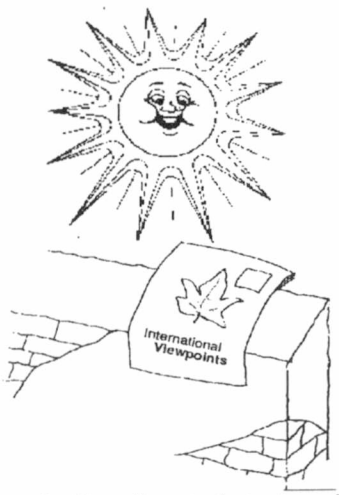
Practitioner, Client, and Godness: Spiritual Clearing (Part Two)

In Part One, IVy 37, we explored the lessening of trust and introduced the clearing practitioner as one who helps the client restore trust. Part Two deals with the practitioner-client relationship in more depth.

IN THE SESSION, the practitioner gently — or boldly, as the client's tolerance for change dictates — does some interesting things with trust. For example, among other things:

- θ he places the client in a space the client can come to trust;
- θ he manages the session in a manner the client learns to trust;
- θ he exercises a judgment the client comes to know and trust, for
- θ he operates truthfully and honestly;
- θ he has confidence in his ability to restore truth and maintain honesty in any session situation.

Through the practitioner's quality of presence and of action, the client finds right answers, truthfulness, honesty, and certainty about her internal affairs, about the sources of her spiritual masses. She finds that as she deals with these spiritual masses, she feels better and better. Her happiness in her progress teaches her that she is trusting herself, and that the more she trusts herself the more progress she makes. She finds that the more she trusts herself, the more valuable the information she can give the practitioner. She communicates what is happening with her and what she desires most; with this information the practitioner can use his tools all the more effectively. The pace and smoothness of the session increase, and more progress is made. Together, practitioner and client can enter into a celebration of trust in which



each supports the other in bringing about desired improvements (and often in experiencing delightful improvements that neither anticipated). The practitioner has made it possible for the client to become truer to herself; she becomes truer to the practitioner, also. And to the process of becoming truer.

Trust in self

Part of the process by which the client restores trust in self is by embracing, in a series of moves towards greater awareness and responsibility, all her efforts, past and continuing, to prove herself untrustworthy, to prevent others trusting her, her betrayals of trust, the reduction of others' trust in others, turning away from trust in self, persuading others not to trust in self.

In embracing these actions, whether addressed directly as such or while she addresses some other aspect of her existence, the client reclaims her sense of responsibility and integrity. She increases her willingness to care more for others and to look after them. She trusts herself more to know and do the right things for those around her. As she restores her own integrity she grows increasingly comfortable in trusting herself more. When she learns to trust herself completely, she does so naturally and without paying attention to trusting herself or not. She simply trusts. She lives trust. She goes about her purposes confident in her ability to perceive and

judge correctly, and to correct herself quickly if she has misjudged or misperceived.

I would never suggest that practitioner and client devote their sessions to issues of trust and responsibility and integrity. What presents itself in a session is what it is and what resolves it. Both dictate how it is addressed. The activity of sessioning itself involves trust and responsibility and integrity. There are times when the session directly addresses one of these because it directly presents itself.

Integrity and sessioning

Integrity, like trust, is part of the structure of a successful clearing relationship. The practitioner with integrity keeps to very clear parameters of action. He keeps parameters in place partly to keep his masses and stresses disengaged for the period of the session. He uses parameters (his parameters are for he himself to apply, not his client) to create a particular sessioning environment for the client. He wants a session environment that enables the client to gain the greatest possible advantages from what he emanates in the session. He wants a session in which she can permit herself to experience her world and to resolve her inner issues.

As the practitioner goes about his business, it is usual for the client — with or without some education by the practitioner — to quickly figure out how to increase the rate of gain to be had from the work done in a session. She sees soon what to share with the practitioner (notwithstanding, again, the fact that every client has his or her own favoured rate of change — indeed, the client who needs to slow things down learns just how to do that). The responsibility for the results of the session rests entirely on the shoulders of the practitioner. At the same time, it is also true the client makes use of the opportunities granted her by the factors of her session. Her success in this can be a measure of (among other things) her integrity to herself. Indeed, the client's commitment to getting to the truth of a difficult situation is, when things are both confused and dramatic (as is quite possible), the practitioner's best, not to say sometimes only leverage. At these times the practitioner is grateful for all the contribution he can get.

The wheat and the chaff

The client can soon learn such phenomena as the feeling of going down a blind alley, where either there is no reason to take up the subject or the subject has much more resistance than the client can handle with the address in use. Consequently the wisdom of letting the practitioner know as soon as that feeling manifests itself is apparent. The client can also come to recognise the symptoms of having a guilty secret, and to learn the value of coming clean to the practitioner. Or that the sooner the client voices a discomfort about the session environment, including the practitioner himself, the smoother the session will become. Few clients will allow themselves to run a process past the point of its completion more than a few times. In many other ways, the client learns the activity of being a client and the parameters of the practitioner so she can contribute to the sessioning. The client does not wrest control of the session but participates in it more and more. Neither am I saying that the client is responsible for the outcome of the session. Regular sessioning breeds familiarity with the process of sessioning and that familiarity breeds intelligence. Intelligence breeds efficiency in the process of sessioning as a client. The client is free to contribute to the session in whatever way she is inclined. Clients differ in how they contribute to their sessions. Whether they do and how they do it is something the practitioner observes, accepts, and works with.

The practitioner is looking for increases of intelligence in the client. They signal that she is moving forward on her spiritual path. When she resolves her spiritual issues she recaptures the awareness and intelligence (among other qualities and factors) bound up in the formerly unresolved issues. The resolution of her spiritual issues cannot make a client stupid. The full examination of the exactness of an inner situation resolves it. The application of directed attention, with high interest and clean intention, and with trust and integrity, will in due course (it can happen instantaneously) bring to view a clear differentiation between truth and false-

hood. Under these circumstances the client will gladly embrace the truth and let the falsehoods drop away. When she lets go of the untruth she lets go of the unknown-ness, or stupidity, that held it in place and affected her. Sifting out the truth, she has an increase in awareness and intelligence.

This process of separating the spiritual wheat from the resistive chaff happens both in life and in session; it happens in life only for the highly disciplined, under very favorable conditions. On the other hand, the well-trained practitioner can provide the security, orderliness, calmness, predictability, trust, and whatever else the client needs, in order for her to delve as deeply as she needs to and is willing to at a given moment. Now, living life is the seniormost process of all; clearing facilitates the Godly desire in all (it is there even when well disguised) to approach the living of life with truth and integrity. Life, though, constantly tempts us to live with lesser truth and integrity.

Thrust

I have referred to the client's thrust towards truth and towards truth to self that manifests itself not only in progress from session to session but in happier circumstances of living in the world. The practitioner also manifests a thrust in session. He manifests his thrust by committing to his practice and to his clients. His thrust is a very strong one in that he disciplines himself in what it takes to put a client first in the session he has learnt how to create. It is a noble thrust as it flows from a compassion. It is selfless as it puts the client's needs first, always. It flows also from a trust in self and in the discipline of the practice; the client is welcome to hold to a 'valuable' but self-defeating spiritual arrangement until she can decide for herself to keep it or discard it. And it is a Godly thrust in its devotion to truth and integrity. Without truth and integrity, clearing just does not work.

Earlier, I also made the point that should one come to gaze upon God, or God-ness, the energy of the ecstasy in the experience would burn away spiritual masses held in place by untruth. In ecstasy, a being is closest to truth-to-self, closest to God-ness, and at the highest in personal integrity. The practitioner helps the client recover her truth-to-self, her own unique God-ness, and her highest integrity. The client may use these recoveries to facilitate her thrust towards ecstasy in whatever way suits her God-ness best. With her own eyes she will gaze upon whatever 'God-ness' means to her in her highest integrity.

Part Three will discuss God-ness in a broader context but related to clearing

Many thanks to Christine for godly editing. ◻

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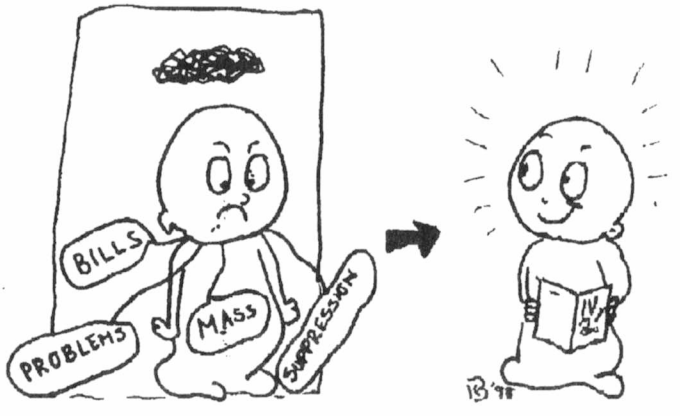


Some Aspects of TROM – II[1]

by Frank Gordon USA

WHEN I FIRST BEGAN reading TROM,[2] I had not viewed my life as playing a game, and as a first step I wanted to get some reality on this. As Judith Methven states:

"Most people don't even realise that they are participating in a game...

"In our native state we are spirits, and spirits spend their time creating and playing games. Looking carefully at life, one finds that absolutely everything a being does has the attributes of a game. Simple chores, complex actions, be they fleeting or long term, are all built on the structure of a game..."[3]

Getting a reality on games

My first example of game playing came from observing a friend. He told me, "My girlfriend said I was stupid! So I'm going to read all of the *Encyclopedia Brittanica*, and *prove* to her that I am not!"

He had decided to play her game, one he could not possibly win. No matter how much he learned, she could maintain that it wasn't enough. Here his game was to prove that he was not stupid.

A second approach would have been for him to view the game differently. Not that he was "stupid," but that she was upset. So the game would then become; finding out what she was upset about, and reducing it.

A third approach would be for him to agree with her postulate "It must be known that you are stupid," by providing the complementary postulate "I must know that I am stupid."

"Really? Tell me more," he could say, with agreeable comments like, "Since a stupid person would be too stupid to know that he was stupid, I really appreciate your telling me about this."

Example two

A student spent the night and asked me to awaken him at 6:15 the next morning. I did. When I said, "It's 6:15", he arose, looked at the clock, and snarled, "I KNOW IT!" as though I had done something wrong. I went into the kitchen and gritted my teeth (obviously getting caught up in some game of his). After all, he had asked me to wake him at 6:15!

When he came out into the kitchen, I asked him why he had snarled at me, and he said that whenever his mother said what time it was, she was actually criticizing him for still being in bed. I told him that all I was doing was giving him a piece of information, and that he could have handled it with a "Thank you." At this point I stopped gritting my teeth, and realized that I had gotten caught up in someone else's game.

A more personal example

Something happened the other day, which gave me the feel of what life might be like as a conscious game.

I was waiting for the bus to the supermarket, when I saw a girl apparently waiting for the same bus but on the wrong side of the road. She finally moved over to my side, but stood about 20 feet away from me down the road, saying in effect, I'm a pretty girl and I'll ignore that old man who is probably dangerous. This annoyed me.

Normally I would have walked down and joined her — "Make life easy for others." — but de-

1 This expands on "Some Aspects of TROM" which appeared in *IVy* 37, p.10.

2 *The Resolution of Mind: A games Manual* by Dennis H. Stephens. This is the Flemming Funch edition.

3 Judith Methven jude@meth.demon.co.uk, TROM List e-mail Fri, 11 Jul 1997.

cided to wait and see who the bus stopped for - making a contest out of it.

It stopped for her, and I then "strolled" down to the bus — so he had to wait for me. Again, my first impulse was to "hurry," but I didn't.

So I got on the bus finally, and just sat there. Surprisingly, I was amused all the way to the supermarket. I had definitely "played a game

."So, playing a game has a certain pleasure connected with it. It would seem that most of my life has been in a "no-game" condition, i.e., pretty much going along with others, and helping them or "making it easy for them".

Getting a feel for games from TROM's postulate cycle

When younger, I had enjoyed solving cryptograms. So I picked a battle of the cryptographers in World War II to see how this would play out on Dennis' postulate contest cycle.

For this I kept his Postulate Cycle chart on p.10 in front of me.

Motivator: prevented from knowing

Here the game cycle from 3A to 4B applies. To keep their military messages secret, 3A Origin — "Mustn't be Known," the Germans had developed a complex encrypting machine, the Enigma Machine, which placed the British, the receipt point in the condition of "Mustn't Know".

The game begins

Naturally the British did not wish to be prevented from knowing what the German military plans were, and decided (3B at the receipt point) that they "Must Know".

The game continues

The British then implemented their "Must Know" while the Germans maintained and improved their "Mustn't be Known".

To accomplish this the British set up a large decoding team at Bletchley Park (4A, "Must Know" as a now active Origin point). With information about the design of the Enigma Machine from the Poles, and using computers, they succeeded after enormous efforts in decoding the output of the Enigma Machine.

Overt: forcing to be known

In this way the British were forcing the German messages to be known at 4B, changing them from a "Must not be Known" to a "Must be Known".

By finding an example like this for the cycle from 3A to 4B given on the Postulate Cycle Chart, I could get a further feel for games.

Other approaches to games

Eric Berne's *Games People Play*[1] used the framework of Transactional Analysis (how people interact) as his model. Berne worked with groups and structured games in terms of Parent, Adult, and Child roles.

The first game he discovered, he called "Why don't you?" - "Yes, but - ". One member of the group (the victim), would present a problem and others would offer help (the rescuers). Each offer of help would be found inadequate, and the "payoff" for the victim would result when everyone gave up.

Berne's work was continued by Claude Steiner.[2] Steiner brings up the interesting point that games are more effectively analyzed in a group setting, and this may explain Hubbard's conclusion that ".. no part of games is processable .. except this idea of overwhelming things."[3] But Hubbard had concluded this from his experiences within the one-on-one auditor-preclear framework. Steiner's work with groups provided a larger field of action.

Freud's psychoanalysis

I have never seen Freud's psychoanalytic theory viewed in a game context. But if you look at the language used in "The Mechanisms of Defense"[4]

1 *Games People Play, The Psychology of Human Relationships* by Eric Berne M.D., Grove Press, 1964-1971 was a very popular book which went through forty printings.

2 *Scripts People Live: Transactional Analysis of Life Scripts*, by Claude Steiner, Grove Press, 1974. This was recommended by Geoffrey Filbert in his *Excalibur Revisited.*

3 See "TROM: A Better Bridge?" *IVy* 31, p.29.

4 Chapter IV of Anna Freud's *The Ego and the Mechanisms of Defence*, 1946.

it is obviously game language, e.g., "..the ego's struggle against painful or unendurable ideas or affects." She summarized the ego's available defences as: regression, repression, reaction-formation, isolation, undoing, projection, introjection, turning against the self or reversal, and sublimation.

So, instead of Berne's Parent, Adult, Child we have Freud's Super-Ego (social mores, religious demands, Hubbard's rigid "Standard Procedure," etc.) with the Ego (the assertive practical reality-tester) balancing the Super-Ego's demands with the instinctive and child-like needs of the Id.

Enough conflicts and games for anyone!

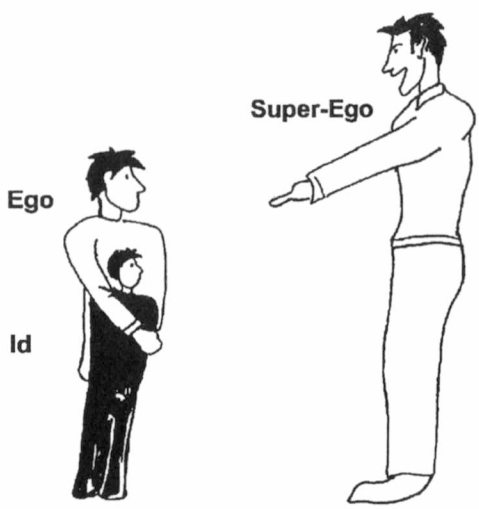
Economic game theory

There is a whole area of economic game theory. There are many references to this in a recent book about John Forbes Nash[1] who won a Nobel Prize for his theory about bargaining.[2]

Much of this economic game theory is very complex and mathematical, but one simple idea is that of "marginal utility".[3] If I have two large pizzas and you have four soft drinks, we can increase their utility by exchanging a pizza for two soft drinks. This provides a clue as to how to move from win-lose games (those considered by TROM) to win-win games.

Summary

In order to perceive more clearly the game structure of life, it can be helpful to examine the many different ways in which this game structure can be viewed. ☐



1 *A Beautiful Mind* by Sylvia Nasar, Simon & Schuster, 1998.

2 "The Bargaining Problem," *Econometrica*, vol. 18 (1950), pp. 155-62.

3 An early definition of marginal utility was: the minimum degree of utility (usefulness) necessary for continued production or use of goods or services. *Webster's New Collegiate Dictionary* 1961. In other words, what is the make-break point at which you can afford to stay in business? The definition I've used is a later one. Marginal utility: the amount of additional utility (usefulness or satisfaction) provided by an additional unit of an economic good or service. *Webster's Ninth New Collegiate Dict.* 1985. In the example above, one pizza is tasty, the second is so-so, and if I ate 5, ugh! Besides, I'm thirsty. A soft drink would be nice. We can both get more satisfaction by our exchange. This can also be applied to the value of additional anything. One beer, fine. Ten, oh what a headache! It's another way of expressing just the right amount of havingness. Too much and the law of diminishing returns kicks in. Satiation! Bloat! Ugh!

Sourceness

by Curt Daniel Ducker, USA

IN 1964, BEING interested in improving mental performance, I looked through libraries and only found mnemonics and psychocybernetics. This fortunate lack of material led me to the conclusion that if a mental improvement technology was to exist, I would have to develop it myself. Psychology was scanned for any understandings that might be applied to the development. Again I was fortunate to not find such understandings, so I resolved to find the fundamentals on my own. It appeared to be strategic to the job at hand to find out what the mind was basically doing. This was pondered for three years mainly by asking myself over and over, "What is the mind basically doing?"

Looking back it appears to have been a process of repetitive question. It probably would have worked more quickly with concentrated sessions and less diversion. It occurred to me that the mind was basically computing survival. After this a lot of other things tumbled into view; pain-pleasure principle, the mind's reaction to memory content, identifications between memory and present time, paranoid compulsive association of memory content reinforced by pain, some aberrative qualities of words, and some functions of dysfunction.

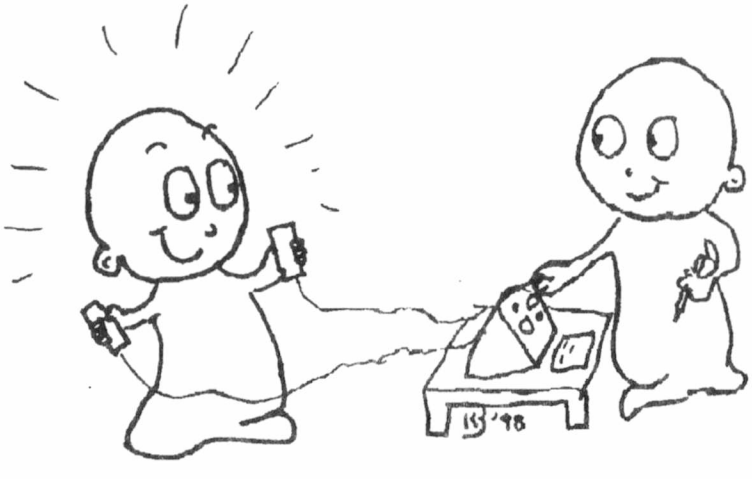
Upward spiral

The general development effort was viewed from a systems analysis standpoint and a promising idea came to me. If the human mind could even to some small degree solve the problem of the human mind and apply such a solution, the mind would then be more capable of newly researching its own problem and achieving better application in turn. Some upward spiral of ability could ensue.

Another important principle was gleaned from *Man in Search of Himself* by Rollo May; as one is aware of something, they are free of it.

Therapy

These three elements were brought together to formulate a mental improvement therapy using a skin galvanometer and a dictionary as a source of items. The idea was to chase down the ability stunting associations and computations, and to bring them to awareness. Further it was projected that the effec-



tiveness of the therapy would improve as mental ability improved, and theory and practice were refined. This was an exciting time, and just developing the above was ability enhancing already.

Meanwhile other materials were being investigated as a single true principle or fact could well enhance the system. Being prepared to classify and discard Scientology, I read *Dianetics; Evolution of a Science*. It was great to find that Ron Hubbard had uncovered the same stuff and more. I dived into the subject.

Looking back there are only a few minor regrets for myself. I had two great advantages; an operational viewpoint of sourcing, and being poor. As I could not afford auditing, I had to take full advantage of everything else at my disposal; reading material like the axioms and books over and over, listening to all the tapes I could, and sourcing cognitions by myself and with others. When I did get auditing it worked really well. After twenty hours of R3R went dianetic clear, attested, and coined the term. This was unheard of at the time. I was also fortunate and privileged to have the company of mavericks who were fairly honest students and really free spirits.

No spoon feeding

It turns out that what I call Theta Technology, like real education, can not be spoon fed. There are no substitutes for investing yourself, honest study, and sourcing. Denial of sourceness with it's responsibilities and freedoms is simply crippling. If you had some bad times, be a mensch[1], take responsibility, and move on. There is a lot of very good Theta Technology out there. Check out and study Geoffrey Filbert's *Excalibur Revisited* for a major leg up. Theta Technology is not complete, ultimately understood or codified, or perfected in application. Put on your Source and Honest Student hats and have at it.

Ron didn't write the last words on things. He opened doors and wrote introductions. It is up to you to discover and apply truths, and refinements. If you find you need something like a totally new study tech, source it. If you ask yourself a question over and over, sooner or later you will source the answer. Doing this with other sources can be even more effective and fun. Look for deeper and more powerful fundamentals, refinements, and even common sense additives that help application.

There is a scale:

Freedom
Source
Case Supervisor
Auditor
Preclear
Case

Freedom is really off the scale. You can prime the pump and grant yourself freedom and sourceness to get your main act up and off the scale.

There is a scale by Rod Martin:

Play
Games
Work
War

The fortunate surprise is that you place yourself by whimsical choice. I've been playing at source ever since I saw it.

Turning others on to Sourceness is a great joy with neat paybacks. Once you get the trick of it, you can knock out a new excellent technology in a week without much effort. Techs that are so good (mastering life via acknowledgement for example) that a peculiar ossified religious institution would love to monopolize them. You see, they have a scarcity on sourceness.

There is a lot more really neat stuff on sourceness. I leave it to you to source it for yourself and others. ☐

1 *US. Slang,* respected person, decent human being, *World Book Dictionary*

A Trip to Dallas, My Story

By Beth Guest[1], GB

WHEN I LEFT the Church of Scientology in December 1997 many things changed. One of these was that, after crashing, I went into a huge key out as I came out of my "Scientologist" identity — this is known in Knowledgism as an Ascension Experience or AE. This left me more aware, more able but needing more answers.

Being on the Internet meant there was an opportunity to look at clearing alternatives. After asking around and studying, my husband and I started using some of the (free) processes on the web page www.knowledgism.com These had some good results, for example my husband, directly as a result of using their Clean Slate process, started playing the guitar for the first time for fifteen years. Hasn't put his guitar down much since.

Dilemma.

I had quite a wrestle with my conscience before deciding to go to the Knowledgism center in Dallas for services. You see I felt I had betrayed myself by buying the Scientology "package". I had been originally attracted to Scn because of the line in Code of Honour,
"Do not compromise your own reality,"
but I ended up taking too much on trust. Perhaps you have been there?

"I know XYZ works for me. I know I am more aware as a result of using it. Scn. must therefore be the real thing. I am not sure about ABC but as the rest is OK, maybe I just haven't fully understood or something, so I will take it on trust."

I was, and am, determined not to take any package on wholesale in this way again. I did admire Alan Walter's (founder of Knowledgism) anti-guru stance. He doesn't want that hat, he doesn't want to become a dominator, he doesn't want Knowledgism to become a cult and has said so specifically.

I checked: "I have decided never to belong to any one group again. I will not therefore call myself a Knowledgist. Is it still OK to come for services?"

It was.

About the codes

I was attracted by the idea of codes, having read the data on the net. As a result of the AE in January/February I knew I could see a lot more, I was more aware, more telepathic, but couldn't quite see where I fitted in in the scheme of things. The codes are special for each person, and are, according to Kn tech:

▲ the reason for that being's existence
▲ how that being measures his standards, principles and honour,
▲ what drives him forward to create his futures.

It seems we chose these way way back in order to have a game to play. I decided that if this were true it might sort out my problem.

At the centre

It is inevitable that I compare life at the Dallas centre with Scientology Orgs I have known and loved!

Generally the "feel" of the space is much much lighter. I felt it was OK for me to be what I wanted, unlike in Scn Orgs where I felt there was often an unspoken, "Thou art not quite right, what thou art contributing isn't enough."

We were encouraged to work through the course pack in the order we wanted, i.e. balance theory and practical as we wished. We were left to work independently. There were no student points or stat pushes, no roll call or fixed hours either. (Hooray!!) For my twin Olivier and me this trusting approach worked well.

1 Internet address: <beth@guests2.demon.co.uk>.

We were encouraged to co-process outside paid sessions. In Kn they operate on the principle, "Process the person in front of you," which can mean changing a CS if it is needed, or just picking up a process and running it if the person is interested. In my first formal session I was quite shocked, "Shouldn't my processor be sent to cramming? Do they have cramming? What's going on here?" But when I got used to the informality, I liked it. My processor told me that this freedom means he can put more attention on the pc and thus decide better what is needed, even to the point of making up suitable questions if necessary.

Principle

A difference between Kn and Scn is the principle of processing from the positive (when possible) rather than putting attention on the negative. An example of this is the Upset tech. Theory is that before any upset was a set up. For example, before that moment when your loved one walked out the door, there existed the love you both had. Rather than run out the upset, in Kn you address the (loving) set up; after all it's earlier on the chain. This tech was used on me and I got fed up. Didn't seem to work, couldn't get the set up. I ended up running some pretty nasty incidents which it turns out were sitting on top.... no wonder I couldn't see.... so eventually, yes, I did get the set up I had been looking for. What a relief and a very good win; it blasted away the upset I had been sitting in.

I had AEs "rehabbed" also. This is another example of the same principle, put attention on the positive. I found this procedure excellent. The questions given in session, and the theory, were such that I came to understand what had happened in my AEs. This was also a great relief to me.

After that my codes were found. No big blow out or flash of light for me but a growing sense of security and direction. I am still getting used to the changes as a result of being aware of the codes. I feel like I am still in the same wonderland but now at least I have a compass. It's up to me how much I use that compass though. (How much I decide to be aware of and use the codes.) Perhaps the main difference is a shift in viewpoint. Sometimes, when you have had a big key out does the world look a little different to you? Perhaps from the outside looking in? That doesn't explain it well, but.. Well, potentially life for me is like that all the time, but without the euphoria/exhilaration of the blow out. I say potentially because I do get triggered/restimmed still. Processing it out when I do is easier, though.

Conclusion

The codes and the processing I had gave me what I wanted. I suppose I had a big MU [misunderstood word. *Ed*]. I had this idea that one day the end of the rainbow would be reached, i.e. that I couldn't get restimmed any more because no charge would be left. This didn't happen.,(OK, I bet you aren't surprised...) LRH was, I gather, still processing himself until he died and Alan Walter who says he has had more processing hours than anyone on the planet still processes himself up to 3 or so hours a day. I was a little naive, to say the least. But at least I saw this, the next mountain.

Final Word

Before I went to Dallas I could see a Rolls Royce. After having my codes I have discovered where the driving seat is and, yes, I have my course pack as instruction manual on how to drive it. All (!!!) I have to do now is, well, learn the controls, practice driving, decide where I want to go and then...

Mmmmm... What a good game!

Yep.

Good stuff. Recommended. ¤

Self Clearing

The Pilot's book is available **free** on the Internet at: http://fza.org/pilot/selfclr.htm

It is also possible to get Bound copies:

Europe:Send your order to: Asbjørn Svendsen, Finsensvej 89, 4 tv, DK 2000 Frederiksberg F, Denmark, Payment 400 Danish Kroner .

USA (etc.): Michael G Hunsaker, One Bird Booksellers, 831 Main Street, Martinez, CA 94553, USA ($30 — $32.50 priority mail

http://fza.org/pilot/order.phtml

The Webpage of Total Freedom

Scientology Reformer's Home Page Part #1

By "the Pilot" Internet

The Pilot, anonymous contributor on the Internet, has a Reformer's Home Page posted (address http://fza.org/pilot/reformer.htm) it would take some 25 pages of IVy, so we have chosen to post it in instalments. As with all that appears in IVy, it expresses a viewpoint. I have noticed an odd point here and there where his knowledge of what goes on outside the church seems to me to be inadequate. In accordance with his wishes, we have done a minimum of editing, confined to formatting and spelling/grammer. Ed.

"Auditors of the world unite, you have nothing to lose but your certs". — L. Ron Hubbard

Yes! Ron knew that eventually Scientology would have to be reformed. Yes! you will be expelled from orthodox Scientology if you attempt to reform it. Handling this is indeed The Supreme Test Of A Thetan.

This page is dedicated to reforming Scientology so that it may honestly achieve its lofty goals.

I have been a Scientologist since 1965 and a Scientology auditor since 1966. I will remain in good standing only so long as my identity remains anonymous. Therefore I have written this under the pen name of "The Pilot" and inserted it into the internet newsfeed so that others might pick it up and make it available on the web.

I would like to express my appreciation to "Michael Voytinsky" (michaelv@igs.net) for hosting this page.

Written June 1997. Last Updated Jun. 9,1997

Definitions (These are unofficial and based on my own interpretation).

Dianetics = a practice of discharging mental recordings of painful incidents (called engrams) to relieve the person of mental stress and aberrations.

L. Ron Hubbard (LRH) = the founder of Dianetics in the late 1940s (popularized in 1950) and subsequently of Scientology (1952). All quoted materials referenced on this web page are by LRH unless otherwise noted.

Scientology = a study of the mind and spirit. It was originally addressed to solving the problem that tracing back chains of Dianetic engramic recordings continually yielded past life incidents instead of the prenatal incidents originally predicted by Dianetic theory.

thetan = a spiritual being, the person himself instead of his body.

clear = In theory, a person who has been cleared of his aberrations. In practice, a person who has run Dianetics sufficiently to cease reacting to or being effected by the pain in mental image pictures (engrams) or somebody who has achieved the same result by doing the Scientology clearing course. This was the original goal of Dianetics.

auditor = one who listens. The Scientology term for a spiritual counsellor. These are the practitioners of Scientology. The equivalent of a psychoanalyst except that they don't psychoanalyze, instead they run Scientology processes and listen to the person's answers.

auditing = spiritual counselling. The action of running processes (enlightening questions) which will help the person find out more about himself. This includes both Dianetic engram running and Scientology processes.

certs = auditors certificates which designate that the auditor has officially completed various courses of Dianetic and Scientology training.

preclear (PC) = Somebody trying to become cleared of his aberrations. In practice, this is used to refer to anybody who is being audited even if they are "clear".

operating thetan (OT) = a person (thetan) who is capable of operating without a body. In practice, the term is used to refer to people who have been audited on the OT levels after achieving the state of clear even though the current OT levels have been designated as PreOT levels because they are only stepping stones towards a true achievement of the OT state.

HCOB = Hubbard Communications Office Bulletin — these are bulletins generally written by LRH which contain Scientology tech. In later years they were often written by others and issued in LRH's name.

HCOPL = Hubbard Communications Office Policy Letters — these are organizational policies issued by LRH. As was the case with HCOBs, the later ones are often written by others and issued in LRH's name. Note that up until the late 1960s, Ron lectured intensively (there are over 2900 taped lectures) and wrote endless books, bulletins, policies, etc. Subsequently, he delegated more and more of this to others, telling them to write a bulletin or policy on such and such a topic. There were only 48 lectures given from 1969 to 1972 and only a handful thereafter.

Contents [of the Home page]

DIRE WARNINGS: Scientologists who read this may become perverted beyond all redemption.

TO THE NON-SCIENTOLOGISTS: Don't judge the many by the actions of the few. The Lord High Inquisitor is on the rampage and the good guys are in hiding.

WHEN IN DOUBT, COMMUNICATE: How management continually violates the most basic tech of all.

THE ROAD TO SELF DESTRUCTION: The org creates its own opposition.

THE ORGANIZATION SUFFERS PAIN AND GOES UNCONSCIOUS: Group engrams in action.

ETHICS AND ABUSE: The group engram is dramatized

ALL JUDGEMENT FLED: The unconscious organism ceases to think.

THE WORSHIP OF THE HOLY STATISTIC: The true God of Scientology is revealed.

SECURITY CHECKS: How to create criminals, the easy way.

SEXUAL INHIBITIONS: How to restore them when they're gone.

SUFFER YE THE LITTLE CHILDREN: Tech and Policy in action.

WHAT'S WRONG WITH CONFIDENTIALITY: How we cut our own throats.

FRANCHISES BECOME MISSIONS BECOME OPPONENTS: New Ways to Make Enemies.

THE TRUTH ABOUT CLEARING: The misunderstood which started this mess.

WHAT ABOUT THE FREEZONE: Are they really the root of all evil?

WHAT ABOUT THE ANTIS: Where did these enemies come from?

WHO IS THE PILOT?

SCIENTOLOGY POINTS FOR REFORM: What needs fixing.

WHERE DO WE GO FROM HERE: Hadn't we better do something?

HERE IS SOMETHING YOU CAN DO EASILY AND WITHOUT RISK

MY PGP KEY:

COPYRIGHT NOTICE:

Dire warnings

If you are a Scientologist in good standing, please be warned that you read onward at your own risk. This page will endanger your safe solutions and your belief in the orgs and in "Command Intention" to solve the problems of this planet.

I am not a rabid critic who thirsts for the destruction of the subject. I believe deeply in the tech and the expressed purposes of Scientology.

I do not, however, believe in International Management or the RTC, and I feel that there are a

number of policies in effect which are truly wrong and harmful.

I remain, at this time, in good standing within the Church of Scientology, but that will only last as long as I remain anonymous because it is a high crime to attempt to reform the organization or to save Scientology from itself. But what if it has to be saved? What if it truly needs reform?

And so I have been writing anonymously, using the pen name of "The Pilot".

Some might claim that this is covert and irresponsible. But it is traditional within the Sea Org to remain Fabian (hidden) when dealing with large suppression (see "Welcome To The Sea Org" LRH tape lecture of 15 Oct. 69).

And in attempting to "make it go right" despite the fact that every friend might turn against me, I think that I am taking more responsibility than anyone who is blindly and robotically supporting out-ethics policies without consulting their own ethics and integrity.

The only real crime in this universe is being there and communicating. Read on and join me in this most dreadful of crimes.

To the non-scientologists

Before I launch into an extensive criticism of the current operating practices of the CofS, let me advise you that there is much that is good in Scientology.

I believe that the auditing (spiritual counselling) technology of Scientology is helpful, valuable, and increases one's ability and awareness.

Just as you would not judge Christianity exclusively by the behavior of the Spanish Inquisition, please do not judge Scientology exclusively on the abuse and misuse currently practiced by Scientology management.

I really wish that I could tell you to run down to your local Scientology org and take some classes. Unfortunately, I have some ethical reservations about doing that right now. Instead let me suggest that you read some of the basic books such as *Fundamentals of Thought* and wait avidly on the sidelines for sanity to be restored within the organization.

Or study the subject intensively on your own. If you know the subject well enough, you can safely negotiate the traps. The tech is very powerful. If you do not know it, the current organization will use it to manipulate you. But the average staff member only has a very shallow knowledge of the subject (only the auditors actually study it). You can easily surpass them.

I am not going to present a positive case here because that is not my purpose in creating this page. But a positive case does exist. You can find it at www.scientology.org I wish that it contained more meat (real tech) and less PR, but they are afraid of revealing too much of the tech without payment. Perhaps someday things will be better.

Meanwhile, you can encourage any Scientologists that you know to read this page and to push for ethical reform within the CofS.

You are welcome to read on, but the rest of this webpage is addressed to people who are already involved in Scientology.

When in doubt, communicate

Yes; "When in doubt, communicate" is one of Ron's most famous lines. So is "Communication is the Universal Solvent".

Now I'm going to ask you to evaluate the relative importance of the tech on communications versus the policies currently used by admin and ethics in the organization.

I would propose that the development and dissemination of a workable technology of the human mind and spirit with the goal of attaining spiritual freedom for all mankind is the basic goal and purpose of Scientology.

Per HCOPL 1 SEP 65 "Ethics Protection", ethics primarily exists to get tech in.

Per HCOPL 13 Mar 65 "Structure of Organization: What is Policy", Policy is a guiding thing. It is not an absolute or guaranteed to be correct. Simply a way of trying to get the job done.

This would mean that the tech is senior.

And if we examine the grades of release (the basic auditing technology used to release the basic aberrations), we find the following:

On Grade 0, Communications, is dedicated to dissolving communication barriers.

On Grade 1, Problems, one finds out that incomplete communications are one of the major sources of problems.

On Grade 2, Overts and Withholds, one discovers that misunderstoods are the basic source of overts. It should be obvious that misunderstoods can only persist in the absence of communication.

On Grade 3, Upsets, the source of upsets is identified as the enforcement and inhibition of Affinity, Reality, and Communication. For this reason, we refer to upsets as ARC Breaks (ARCXs).

On the suppressed person rundown, basic processes (problems, overts, etc.) are run until the supposed "suppressive person" opens good communication with the person who is being "suppressed".

And in the 9th Advanced Clinical Course (currently available as "The Solution to Entrapment"), Ron states that the key to escaping from a trap is being able to communicate with the trap.

Based on this, I would propose that communications is one of the senior datums of Scientology. It is an underlying basic that appears everywhere including the Axioms of Scientology. This would make it more important than anything written in Policy.

Now let us look at current policy:

Every one of the following points represents a severely inhibited communication line. Based on the technology of Scientology (which does indeed work), that means that each one of these is guaranteed to act as a chronic source of problems, overts, and ARCXs.

1. You must not communicate publicly about Scientology without getting "Issue Authority" (which requires months and involves censorship).
2. You must not say anything critical of Scientology or else you will end up in Ethics.
3. You must not discuss the tech of Scientology.
4. You must not joke about Scientology (the "Jokers and Degraders" policy).
5. You must not discuss your "case".
6. You must disconnect (not communicate) with anyone who is labelled as a suppressive person. If it is only you who feels that they are suppressive, you are allowed to handle instead of disconnect. But if the org has decided that the person is suppressive, you have no choice in the matter and must disconnect.
7. You must disconnect from anybody who has been labelled a "Squirrel" (which means anybody who tries to practice Scientology without the expressed permission of the organization).
8. You must never ever breath one word of confidential materials.
9. You must not read anything from an "entheta" (enturbulated theta) source.
10. You must not read or have anything to do with any other practices (known as "Mixing Practices").
11. Sea Org members who are being punished in the RPF (Rehabilitation Project Force) are not allowed to originate communication (may only speak if spoken to — 24 hours a day).
12. Course Supervisors may not answer students' questions except by asking "What does your material state".
13. Anyone being handled on the Introspection Rundown may not be spoken to.
14. The organization hides anything that is "out-PR" from the membership, whether it is due to its own overts (such as the credit card fraud which got many Sea Org registrars sent to the RPF), or abuses (such as the RPF itself), or external problems (they will promote how they took down a few critical websites and neglect to mention that a hundred sprung up to take their place in a horrible backlash).

Furthermore, in regard to non-members,

15. The organization viciously attacks anyone who says anything about Scientology that is not "good PR".
16. The organization vigorously sues anybody who quotes anything from Scientology materials, even "Fair Use" quotes.
17. Instead of being happy that the material is being disseminated and taking a lax attitude towards copyright violations, the organization pushes copyright and trade secret laws to the hilt and sues everybody continually.

18. The org conceals its operations as much as possible and ducks answering reasonable questions that might be embarrassing to it.

And then there are the areas of enforced and messed up communications. You can destroy a comm line by overloading it just as well as by cutting it.

19. The registrars and recruiters continually hound people, and you must be nice to them or you might end up in ethics.
20. The endless waves of promotional pieces, often 3 or 4 copies deep, due to incompetence in managing the mailing lists, exceed all good sense and reasonable promotion and rarely contain any significant amount of real communication.
21. The continual attacks against anyone else operating in the field of the mind, whether psychs, squirrels, or metaphysical practitioners. It is not that these are all good guys, but the org attacks indiscriminately on the assumption that they are all evil, without even finding out who might be making an honest effort to help people instead of harm them.
22. The refusal to even sell any materials to anybody who is operating independently ("Squirrels"). In fact, they even try to repossess materials (without compensation) that were honorably bought and paid for before the person was labelled a "Squirrel".
23. The spreading of false lies and rumors, known as "Dead Agenting", against anyone who is considered to be a critic or enemy.
24. The recent "war against the internet" where enormous numbers of trivial messages were machine generated to flood the system and drive off any critics. The end result was to add a large number of previously impartial webmasters to the ranks of the critics.

If you met a person with this many communication stops, they would be severely abberated. Per *Science of Survival*, you would expect them to self-destruct. The behavior is 1.1 (covert hostility) or 1.5 (anger) at best (these are levels on the Scientology emotional tone scale).

And indeed, the organization does appear to be self-destructive, creating enemies where there were none, producing fewer and fewer real products (at higher and higher prices to mask the sinking statistics), and losing court battles left and right (while lying to the membership about winning them).

The road to self destruction

"Let's look at the harsh look — let's take the harsh look at all this. The cold scientific, pitiless inspection of what is actually going on. And that is that a thetan creates his own bank. It isn't that he *has* created his own bank, he *is* creating his own bank". — LRH tape lecture of 22 OCT 1963, "The Integration of Auditing" SHSBC-316 renumbered SHSBC-347.

(Note that "bank" is Scientology slang for "The Reactive Mind", which contains the engrams etc. that are considered to be the source of aberration).

And from later in the same lecture:

"Anything that's wrong with him, he is creating at this very moment. Anything that's wrong with an organization is being *created now*, in the organization".

In other words, you are totally responsible for the condition that you are in. This is well known in Scientology. You are the source of your own problems. It is you who pull in motivators for your overts (the source of karma is internal, it is not imposed from outside). And it is you who brings your own opposition into being.

Now let's apply this to organizations. If the organization is being continually and chronically attacked, then maybe it is doing something to create those attacks.

Let's say that you go to school and there is a bully. Now there are bullies, and maybe you have to handle this one. That's fine. But then let's say that you go to school after school after school and at every one there is the exact same problem with bullies and you are the only one who is being picked on.

Is this because there is some secret world conspiracy of bullies and they're running around behind your back setting up the exact same attack at every location?

Impossible. You could run into different troubles at these varying places. Or there might even be a singular enemy, but any conscious enemy will vary his attacks. There is only one common denominator who could be going around to each place that you are at and create

the exact same trouble. And that common denominator is *you*. You are doing something which is bringing on these attacks. And unless you enjoy being attacked, maybe you had better find out what it is that you are doing and handle it.

This doesn't have to be very esoteric and it doesn't mean that the bullies have no responsibility. But if it is happening over and over again, no matter where the kid goes, then maybe he is teasing these bullies and encouraging their attacks.

There is a time to defend yourself, and there is a time to step back and take a look at what you are doing. And we have long since past the point where we should have shifted over to the latter action.

So what overts might the org be committing that are bringing on these attacks?

The organization suffers pain and goes unconscious

"Now, we in Scientology today, all of us, are setting up something. You realize that? This thing has probably more horsepower than anything that's been put on the track for a very long time. As long as we play it straight to set people free, it's okay. And as long as we make sure that it goes on in that tradition, it's okay. But the moment it doesn't, every one of us is guilty of an overt act — not just me. Get the idea? Because it becomes a Frankenstein monster". — LRH Tape of 27 Nov. 59 "A Brand New Type of Auditing" 1MACC-29 (original title "Clearing up the whole track").

"The principle of the introduction of an arbitrary should be thoroughly understood by a group. Because of an emergency, or because of some past engram, there may exist within or around the group sources of continual arbitrary orders. An arbitrary is an order or command introduced into the group in an effort to lay aside certain harm which may befall the group, or in an effort to get through a period of emergency and foreshortened time for a certain action. Subsequent arbitraries issued by any member of a group not during periods of emergency can be considered to be locks or dramatizations of the engrams of the group. Each time an arbitrary is introduced, it has the effect of reducing the rationale and tone of the group as a whole and will lead to the necessity to introduce two or three more arbitraries". LRH Article of 11 Dec. 1950 "Group Dianetics" (p. 261 in the first edition of R&D Volume 5).

"The tone scale of the group can be estimated by what the group does with affinity, communication and reality within itself" — LRH tape of 17 Jan. 51 "The Third Dynamic".

There was a time when I belonged to an organization which maintained extremely high ARC (Affinity, Reality, and Communications) and worked towards very high goals of bringing about freedom, awareness, understanding, and ability.

The hours were long and hard. The pay was extremely low. But there was a lot of communication, a lot of caring, and a great deal of mutual help and support. It was tough, but I believed in what we were doing and it was not entirely self sacrifice because there was some return in the form of the training and co-auditing that we were doing.

There was an idea of being tough and unreasonable as to the standards we were working towards and the level of ability that could be attained. But this was not applied in a forceful and viscous manner. It was done with high ARC, coaxing and patting people on the back while insisting that they were capable of achieving far more than their mundane expectations. In other words, an uncompromising standard for excellence rather than a reign of terror.

There was also the concept of being willing to confront and use force if necessary and never flinching. But there was also the balancing idea of never introducing force needlessly and the awareness that only a minimum of effort is needed if you are doing the right thing. In other words, a balance of force and intelligence. You turn the doorknob rather than breaking the door down.

Unfortunately, there was a problem in the technology itself. Thanks to various mistaken ideas introduced by Ron himself around 1965, we were only allowed to do a small amount of auditing on each grade of release. The total of all lower level auditing was generally less than 20 hours, after which a person would do the clearing course and supposedly become free of all aberration. This did not work in practice.

The mistake had come about because Ron and a number of long time auditors had run and been run on thousands of hours of auditing on various things such as problems, overts, and upsets. When this new simple procedure for going "clear" on the clearing course was done, they felt that they had finally made it and thought that anybody could simply do the clearing course and achieve the same thing without realizing that problems, overts, etc. had to be addressed independently. This mistake is discussed (but blamed on others) in CS Series 13 "VIII Actions" of 30 JUN 1970 (good luck finding an unrevised original).

Concurrently with this, the organization had already been under attack, including the 1963 FDA raid on the Washington org and the ban on Scientology in Victoria, Australia that was in effect at that time. Eventually (1968), there would even be a ban on Scientologists immigrating into the UK. These problems are all long gone, but consider how the Scientologists at that time must have felt.

Any attempt to point out flaws in the current tech lineup was seen as being part of these attacks. And the clearing course, although it did produce its own wonderful result, did not undercut the grades of release. And grades done with only a few hours of auditing are notoriously unstable.

The attacks and the internal complaints restimulated the earlier failures of 1951 when Ron lost control of the original Dianetics organization. And so he took action in the form of policies to defend the tech and the org. This included things such as "Keeping Scientology Working" (KSW) which casts the tech in concrete without providing any means for correcting actual errors in the tech itself. Up until this time, the tech had gone through constant review and revision, being based on practical application and results. Now it was frozen and supposedly perfect.

For those of you reading this who worship the KSW policy, please realize that it came out in 1965 at a time when the tech was almost totally incorrect based on the subsequent revisions in the 1970s, and it was one of the primary reasons why the errors persisted until the 1970s instead of being corrected almost immediately (which had always been the case during the previous evolution of the subject).

And the flak that this was creating had to be solved with even sterner policies such as "Fair Game" and "Disconnection", which had never been needed in the earlier days. But these are all events which were happening at the top levels out of my view. I was sitting at an outer org and only feeling the effects slowly as they spread out.

There we were sitting on thousands of hours of taped lectures and thousands of workable processes and we could not use a single one of them for fear of being declared "squirrels" (altering the tech and deviating from standard procedure) and getting thrown out of the subject. And Fair Game, Disconnection, etc. made it extremely dangerous to be declared suppressive (excommunicated) at that time.

It was heartbreaking. Tons of tech (even R3R — the 1963 Dianetics process) that you were forbidden to use, and PCs making fantastic one shot gains, which generally collapsed within a few months.

The solution to this was another flagrant mistake, based on the errors introduced by the KSW policy. It contained the assumption (obviously false in the light of subsequent events) that we had the correct technology and that any failures were due to an inability to apply it.

So the cure for this madness was to pound the errors in with a vengeance, insisting that it was a failure of application rather than a failure in tech. And Ron taught the original Class 8 course in this manner, tossing the auditors off of the side of the ship (overboards) and ranting at them at their failures to apply what was actually an unworkable technology. And these Class 8s returned to the outer orgs and did the same thing to the auditing staff and the result was that the 20 hours of grades auditing (which at least gave some results) turned into the 5 hours of super quickies which uniformly resulted in ruined PCs.

The class 8 course talks about getting PCs through the lower levels as being as "easy as making pie". Yes, it was like making pie. It was making the PCs into mud pies.

Scientology was actually expanding based on the shallow auditing of 1966 to 1968. But with the arrival of the Class 8 graduates in the Fall of 1968, the subject began to collapse, resulting in a total crash of the entire Scientology network by 1969. This was the direct and observable result of applying the policy "Keeping Scientology Working" in an idiotic and literal minded manner. And in a strange Orwellian reversal, the 1970 revision of this policy blames the quickie grades on *not* following this policy rather than on having followed it.

At that time, Standard Tech consisted of repeating the same idiotic errors over and over again, standardly and consistently. Any trained auditor from the 1960s will know that this is true. Find one and ask him.

And there were mutinies and rebellions and case failures and collapses, and people became "squirrels" and enemies by the simple act of trying to apply a bit more of the "lost tech" in violation of the unworkable standards.

And heavy ethics and training by force and a con-artist like "crush sell" (to try and keep the money coming in) permeated the subject and turned the organization into a nightmare of horror and oppression.

You might well say "Where was Ron? Why didn't he fix this?". But he took off for a vacation in Rhodesia (see SHSBC-432 "About Rhodesia") and then he went off to Africa and researched OT3. He got very messed up trying to research it (listen to the RJ67 tape). And therefore, by 1968 he was in pretty bad shape and everything was going to hell in a handbasket, so he solved it by throwing fits at the Class 8 students (listen to the screaming rage on Class 8 tape 11 of 7 OCT 68 "Assessments and Listing Basics").

Then finally, in 1970-71, Ron stopped insisting that it was everybody else's fault and took a look at the real results being produced and restored some of the older workable tech to the lineup. And thus "expanded grades" were born and the auditing began to work again. Big sigh of relief, at least as far as the tech was concerned.

But now the organization itself had suffered a severe "engram" and the heavy ethics and sales PR and the inability to think or to allow others to think about the data was woven deeply into the organization and the policies, and this was especially ground into the entire character of the Sea Org, which had been born in this time of troubles and had never experienced that sane, free, high ARC atmosphere which had brought me into the subject in the first place.

The organization seems to have suffered a "group engram" and has gone unconscious. And it still remains unable to think, and continues to dramatize this incident right up to this day.

There is, of course, an earlier similar group engram, namely the collapse of the first Dianetic foundation back in 1951. But as is often the case, a singular engram does not result in dramatization until it is keyed in by the appearance of similar dangers. And so the organization carried on fairly well through the 1950s, even soothing the hurt of that first collapse by regaining the Dianetic copyrights. Until this second incident. And Ron defended himself against the possibility of losing this second organization with a series of engramic policies that ensured the subsequent dramatizations.

Any loyal Scientologist should now go back and reread the LRH quotes given at the top of this section. The group engram happened. The phenomena are exactly as predicted. The Frankeinstein's Monster was created. This is not old news that has long since been corrected. The bad tech was fixed, just as the actual wound that occurred in an incident might have been patched up. But the arbitraries that were introduced, the perverted policies and orders that were created to save the organization from destruction during this engram, have never been cancelled. The incident is still being dramatized. The entire structure of policy has been perverted by the impact and enturbulation of this old time period of bad tech.

It is high time to cancel the emergency policies and end the dramatization.

More next IVy — Home page ended with:

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Sorry, you cannot E-Mail me at this time because I am remaining anonymous. However, I do watch both alt.religion.scientology and alt.clearing.technology for posts which mention The Pilot in their message headers. ☐

Loss (of Raymond)

by Pam Kemp, USA

Pam Kemp sent us this poem, writing: "It's how I felt for the first couple of weeks and how I finally came out of the blackness of loss." Ed.

Loss is an empty space,
A space where nothing is,
And yet should be.

Loss is an empty hole,
That's black and deep,
Never stays still.

It's like black jello in a bowl,
A deep black bowl, a never still bowl,
That shivers and shakes,
Inside and out.

It makes you tremble as you walk.
It makes you giddy with every thought.
You know you have to fill it up,
But with what?

You try not to think, and not to cry,
And you constantly wonder why, oh why?
And you look into this void,
And there's nothing, just nothing!

You could become this empty space,
In order to fill it up,
But in you go and down you go,
Trembling like jello.

I cannot see him, I cannot feel him,
Inside that empty space,
For he is gone.

The life he put there,
The life I put there,
Is scattered far beyond.
The love, the life, his magnificent presence
are gone.

He left us with enormous speed.
He scattered far and wide.
The Universe is mighty big and any man can hide.

I look to see — where is he now?
Where is the man I love?
I doubt his presence everywhere,
And yet he is above.

This mighty love, this life so big,
Is what is missing here.
Reach out and touch and hold it still,
And he is very near.

Caress the flowers, the trees, the earth,
And feel the power of him,
For he is one with the universe,
And you are part of him.

Let him in, he never left.
Let him hold you still.
Let him fill that awful void,
For you are one with him.

Feel his laughter, feel his fear,
Touch his mighty soul,
He's living right inside of you,
And that's what makes you whole.

Feel, Touch, Look and See,
And never doubt his voice.
Hear it when you want to,
You always have that choice.

He's there for you to listen to,
He gives you his advice.
He has a broader picture now,
And that is very nice.

So be at peace, feel safe and say,
Good morning Sun,
Good morning Ray. ☐

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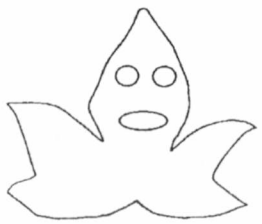

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Cartoons and pictures, relevant to Scientology or escapees from Scientology are needed. If you have, or can produce any, let us know. We would like to make the magazine as varied (though clean) as possible.

♥ ♥ ♥

We are also very interested in receiving your articles and letters. On editorial matters, write direct to the Editor at Box 78, DK-2800 Lyngby, Denmark
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International Viewpoints [Lyngby]

Contents *IVy* 1998 (Number 35 to 39)

Author	Title	Page	No
	British conference	46	35
	Objectives (15-18)	26	38
AAP	CAN's fight — Factnet	22	38
Anderson, Judith	Objectives (4)	42	35
Anon	Objectives (7)	43	35
Barkley, Rowland	TA vs. case status	20	38
Bartens, Heiner	Ocean and the drop, The (letter)	16	37
Burtles, Britta	Forgiveness & love in Christianity & Scientology	12	35
Burtles, Jim	A calmer (kharma) view	47	36
Burtles, Jim	Diana (poem)	25	35
Burtles, Jim	Olympiade (poem)	47	35
Burtles, Jim	Our Logo	47	38
Carr, David	Black Fives and TROM	12	38
Chen, Muriel	Objectives (5)	42	35
Crammer, Ted	Objectives (9)	36	36
Ducker, Curt Daniel	Sourcenes	31	38
Dunn, Charlie	Knowledgism — A technology for 21st century	08	35
Dunn, Leonard	*Soulmates* by Enid Vien (review)	37	38
Farber, Evans W	Early days of Scientology in Southern Calif.	40	38
Fenton, Bill	Black Fives and TROM	12	38
Gamble, Mark	Wichelow, George (letter)	16	37
Gordon, Frank	Connectedness and havingness	03	35
Gordon, Frank	Connectedness and matched terminals	03	36
Gordon, Frank	Exploring the difficult vs. finding right prrocess	09	38
Gordon, Frank	Hubbard's contribution to Epistemology	03	39
Gordon, Frank	Matched terminals and art forms	03	37
Gordon, Frank	More on art forms	03	38
Gordon, Frank	Objectives (10)	37	36
Gordon, Frank	Objectives (11)	39	36
Gordon, Frank	Overts, Witholds, MWs	35	35
Gordon, Frank	TROM, Some aspects of	10	37
Gordon, Frank	TROM, Some aspects of (2)	28	39
Gordon, Frank	Using the e-meter in a biofeedback mode - 1	17	38
Gordon, Frank	Using the e-meter in a biofeedback mode - 2	13	39
Graham, Peter	Yea, though I walk through the valley of the shadow of death	38	38
Guest, Beth	Trip to Dallas, my story	33	39
Guest, Beth	Yea, though I walk through the valley of the shadow of death	38	38
Hacker, Allen	Black Fives and TROM	12	38
Hacker, Allen	Transition and Chaos	06	35
Harman, Ray (adapted by)	Do not invalidate the preclear's data	22	37
Hart, Bob	Building a better bridge	30	36
Horner, Jack	Brackets, flows, and perfection	06	37
Horner, Jack	Solo processing, What you need to know, I	05	38
Horner, Jack	Solo processing, What you need to know, II	06	39
Jones, Mark	Evolving	30	37
Kaufman, Barry Neil	Granting beingness	04	38
Kemp, Pam	Kemp, John Raymond (1927 - 1998)	44	38
Kemp, Pam	Letter	20	39
Kemp, Pam	Loss (of Raymond — poem)	43	39
Kemp, Raymond	A nursery story (but not for kids)	24	38

Kemp, Raymond	Magic Track, The (repeat)	22	39
Kemp, Raymond	Objective processing	24	37
Kemp, Raymond	Objectives (6)	43	35
Kemp, Raymond	Objectives (13)	24	37
Kemp, Raymond	Overt acts — an essay	24	36
Kemp, Raymond	Recent contribution, A	25	38
Kemp, Raymond	Understanding of the saga of Princess Diana	24	35
Merritt, John S	TA vs. case state	20	38
Methven, Judith	LRH's philosophy and the Tao	20	37
Methven, Judith	Objectives (17)	31	38
Mitchell, Gregory	Envy	15	35
Moore, James	Astrology	30	38
Moore, James	Disconnection	21	35
Moore, James	Disconnection (2)	16	36
Moore, James	*Self Clearing* (by the Pilot — book review)	47	37
Morris, Sandra	Agreements and Disagreements	16	39
Morris, Sandra	From here to eternity?	18	36
Norstrand, Christine	Advanced objectives — consideration & locat.	35	37
Norstrand, Christine	Back to basics, top to bottom (Objectives 15)	26	38
Norstrand, Christine	In search of the sacred	27	36
Norstrand, Christine	Low level objectives (Objectives 18)	32	38
Norstrand, Christine	Objective assists	40	36
Norstrand, Christine	Objectives (8)	27	36
Norstrand, Christine	Objectives (12)	40	36
Norstrand, Christine	Objectives (14)	35	37
OGP	Using Objectives on the General Public (Objectives 16)	28	38
Peck, Gregory	Original OT8	09	36
Pelican	Candlelight	21	39
Pelican	My solution	24	37
Pelican	Reply to Pelican no. 1	23	38
Pelican, a	Unresolvable?	23	36
Phillips, Antony A	Black Fives and TROM	12	38
Phillips, Antony A	Editorial secrets	14	35
Phillips, Antony A	Free Spirit Journal, January 1998	10	36
Phillips, Antony A	Name, The	45	38
Pilot, The	Group mind incidents	32	35
Pilot, The	Ron's research line	32	36
Pilot, The	Ron, Pilot on	26	36
Pilot, The	Scientology reformers' home page (1)	35	39
Pilot, The	*Self Clearing*, Chap 1 excerpt	11	38
Reijers, Rick	*Super Scio*, More on	31	35
Renshaw, Ken	Three dimensional tone scale	17	35
Roos, Otto J	Objectives (2)	39	35
Ross, Bob	AAs, m/us, typos and throat clearing	13	37
Ross, Bob	My discovery of Dianetics	36	35
Salén, Todde	About Knowledgism	05	35
Salén, Todde	Children and 2D	34	37
Salén, Todde	Love and 2D	06	36
Salén, Todde	Ron, On (letter)	18	37
Salén, Todde	Three empires, More on	32	37
Schultz, Lars Peter	Magic of static	04	35
Schultz, Lars Peter	What is Scientology?	39	37
Scott, Terry	Hay, George (Obit.)	22	35
Scott, Terry	Star wars?	23	35
Spencer, Hubert	*Out-of-body Adventures* (book review)	46	37
Spickler, Phil	Fun and play with Ron in the 50's	11	36
Spickler, Phil	Ron invents a game	14	35
Stockdale, Russell	Objectives (3)	41	35
Ulrich	Cat session	17	36
Ulrich	MindWalking	19	37
Urquhart, Kenneth G	Practitioner, client and god-ness (pt.1)	26	37
Urquhart, Kenneth G	Practitioner, client and god-ness (pt.2)	25	39
Urquhart, Kenneth G	To myself, out loud	26	35
Vien, Enid	Lawrence West, Eulogy for	45	36
Walter, Alan	Bypassed Charge Technology, History of	14	36
Walter, Alan	Mostly a player, rarely a specator in the games of life	11	39
Walter, Alan	When was it, and why	09	39
Weller, Barrie	Society and four of the dynamics	44	36
West, Lawrence	Postulates and intention	44	37
Willis, C.B.	Nordenholz' synthesis, part 2	44	35

Title	Author	Page	No.
A calmer (kharma) view	Burtles, Jim	47	36
A nursery story (but not for kids)	Kemp, Raymond	24	38
AAs, m/us, typos and throat clearing	Ross, Bob	13	37
About Knowledgism	Salén, Todde	05	35
Advanced objectives — consideration & locat.	Norstrand, Christine	35	37
Agreements and Disagreements	Morris, Sandra	16	39
Astrology	Moore, James	30	38
Back to Basics, Top to Bottom (Objectives 15)	Norstrand, Christine	26	38
Black Fives and TROM	(four diffferent authors)	12	38
Brackets, flows, and perfection	Horner, Jack	06	37
British conference		46	35
Building a better bridge	Hart, Bob	30	36
Bypassed Charge Technology, History of	Walter, Alan	14	36
CAN's fight — Factnet	AAP	22	38
Candlelight	Pelican	21	39
Cat session	Ulrich	17	36
Children and 2D	Salén, Todde	34	37
Connectedness and havingness	Gordon, Frank	03	35
Connectedness and matched terminals	Gordon, Frank	03	36
Diana (poem)	Burtles, Jim	25	35
Disconnection	Moore, James	21	35
Disconnection (2)	Moore, James	16	36
Do not invalidate the preclear's data	Harman, Ray (adapted)	22	37
Early days of Scientology in Southern Calif.	Farber, Evans W.	40	38
Editorial secrets	Phillips, Antony A	14	35
Envy	Mitchell, Gregory	15	35
Evolving	Jones, Mark	30	37
Exploring the difficult vs. finding right process	Gordon, Frank	09	38
Forgiveness & love in Christianity & Scientology	Burtles, Britta	12	35
Free Spirit Journal, January 1998	Phillips, Antony A	10	36
From here to eternity?	Morris, Sandra	18	36
Fun and play with Ron in the 50s	Spickler, Phil	11	36
Granting beingness	Kaufman, Barry Neil	04	38
Group mind incidents	Pilot, The	32	35
Hay, George (Obit.)	Scott, Terry	22	35
Hubbard's contribution to Epistemology	Gordon, Frank	03	39
In search of the sacred	Norstrand, Christine	27	36
Kemp, John Raymond	Kemp, Pam	44	38
Knowledgism — A technology for 21st century	Dunn, Charlie	08	35
LRH's philosophy and the Tao	Methven, Judith	20	37
Lawrence West, Eulogy for	Vien, Enid	45	36
Letter	Kemp, Pam	20	39
Loss (of Raymond — poem)	Kemp, Pam	43	39
Love and 2D	Salén, Todde	06	36
Low level objectives (Objectives 18)	Norstrand, Christine	32	38
Magic Track, The (repeat from *IVy* 10)	Kemp, Raymond	22	39
Magic of static	Schultz, Lars Peter	04	35
Matched terminals and art forms	Gordon, Frank	03	37
MindWalking	Ulrich	19	37
More on art forms	Gordon, Frank	03	38
Mostly a player, rarely a specator in the games of life	Walter, Alan	11	39
My discovery of Dianetics	Ross, Bob	36	35
My solution	Pelican	24	37
Name, The	Phillips, Antony A	45	38
Nordenholz' synthesis, part 2	Willis, C.B.	44	35
Objective assists	Norstrand, Christine	40	36
Objective processing	Kemp, Raymond	24	37

Objectives (2)	Roos, Otto J	39	35
Objectives (3)	Stockdale, Russell	41	35
Objectives (4)	Anderson, Judith	42	35
Objectives (5)	Chen, Muriel	42	35
Objectives (6)	Kemp, Raymond	43	35
Objectives (7)	Anon	43	35
Objectives (8)	Norstrand, Christine	27	36
Objectives (9)	Crammer, Ted	36	36
Objectives (10)	Gordon, Frank	37	36
Objectives (11)	Gordon, Frank	39	36
Objectives (12)	Norstrand, Christine	40	36
Objectives (13)	Kemp, Raymond	24	37
Objectives (14)	Norstrand, Christine	35	37
Objectives (15-18)		26	38
Ocean and the drop, The (letter)	Bartens, Heiner	16	37
Olympiade (poem)	Burtles, Jim	47	35
Original OT8	Peck, Gregory	09	36
Our Logo	Burtles, Jim	47	38
Out-of-body Adventures (book review)	Spencer, Hubert	46	37
Overt acts — an essay	Kemp, Raymond	24	36
Overts, Witholds, MWs	Gordon, Frank	35	35
Postulates and intention	West, Lawrence	44	37
Practitioner, client and god-ness (pt.1)	Urquhart, Kenneth G	26	37
Practitioner, client and god-ness (pt.2)	Urquhart, Kenneth G	25	39
Recent contribution, A	Kemp, Raymond	25	38
Reply to Pelican no. 1	Pelican	23	38
Ron invents a game	Spickler, Phil	14	35
Ron's research line	Pilot, The	32	36
Ron, On (letter)	Salén, Todde	18	37
Ron, Pilot on	Pilot, The	26	36
Scientology Reformers' home page (1)	Pilot, The	35	39
Self Clearing (by the Pilot — book review)	Moore, James	47	37
Self Clearing, Chap. 1 excerpt	Pilot, The	11	38
Society and four of the dynamics	Weller, Barrie	44	36
Solo processing, What you need to know, I	Horner, Jack	05	38
Solo processing, What you need to know, II	Horner, Jack	06	39
Soulmates, by Enid Vien (review)	Dunn, Leonard	37	38
Sourceness	Ducker, Curt Daniel	31	39
Star wars?	Scott, Terry	23	35
Super Scio, More on	Reijers, Rick	31	35
TA vs. case state	Merritt, John S	20	38
TA vs. case status	Barkley, Rowland	20	38
TROM, Some aspects of	Gordon, Frank	10	37
TROM, Some aspects of (2)	Gordon, Frank	28	39
Three dimensional tone scale	Renshaw, Ken	17	35
Three empires, More on	Salén, Todde	32	37
To myself, out loud	Urquhart, Kenneth G	26	35
Transition and Chaos	Hacker, Allen	06	35
Trip to Dallas, my story	Guest, Beth	33	39
Understanding of the saga of Princess Diana	Kemp, Raymond	24	35
Unresolvable?	Pelican, a	23	36
Using Objectives on the General Public (Objectives 16)	OGP	28	38
Using the e-meter in a biofeedback mode - 1	Gordon, Frank	17	38
Using the e-meter in a biofeedback mode - 2	Gordon, Frank	13	39
What is Scientology?	Schultz, Lars Peter	39	37
When was it, and why	Walter, Alan	09	39
Wichelow, George (letter)	Gamble, Mark	16	37
Yea though I walk through the valley of the shadow of death	Graham and Guest	38	38

That's all for 1998, folks. More articles of quite a varied nature coming up in 1999.