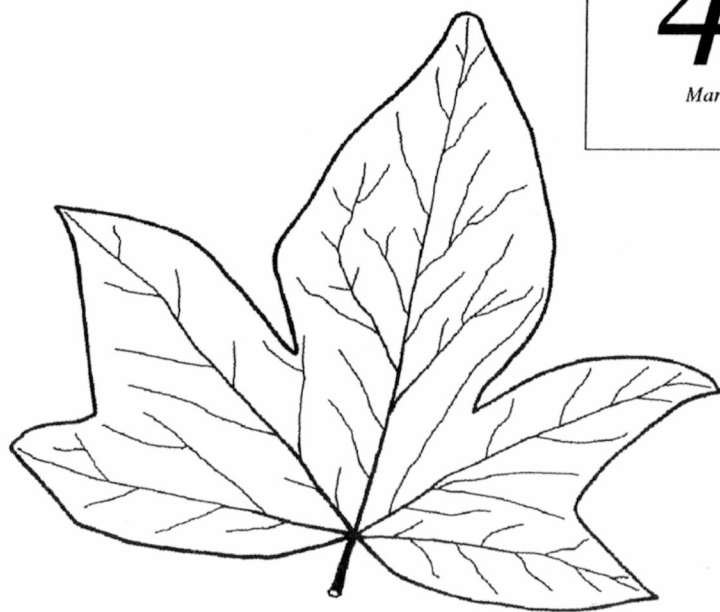


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# *International Viewpoints* [Lyngby]



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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! ☐

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*Front Page picture: Editor Ant celebrates 30 years in Denmark*



Another Look at Basics — #22

## Hubbard's Contributions to Epistemology II<sup>1</sup>

by Frank Gordon, USA

BEFORE CONTINUING to discuss Hubbard's contributions to epistemology, let's establish a general framework. In Hubbard's original *Dianetics*,<sup>2</sup> we have two articles on the philosophic and scientific methods for gathering and organizing knowledge. These were in the appendix and were not written by Hubbard.

### The philosophic method

In the philosophic method by Will Durant (taken from his *The Story of Philosophy*) he states: "Science tells us how to heal and how to kill .. but only wisdom — desire co-ordinated in the light of all experience — can tell us when to heal and when to kill. To observe processes and to construct means is science; to criticize and co-ordinate ends is philosophy .. a fact is nothing except in relation to desire; it is not complete except in relation to a purpose and a whole. Science without philosophy, facts without perspective and valuation, cannot save us from havoc and despair. Science gives us knowledge, but only philosophy can give us wisdom."

### The scientific method

Also included is an article on the scientific method by John W Campbell, Jr. (who was then the editor of *Astounding Science Fiction*). He outlines the required cycle, which is repeated:

1. Make a series of careful observations.

2. Combining all relevant data .. formulate a hypothesis.
3. Using the hypothesis, predict new facts.
4. Perform an experiment and make observations on these predictions.
5. As a result of the experiment, discard the hypothesis, or advance it now to the status of "Theory."

Charles Peirce<sup>3</sup> used a different framework which is more compact. He says "The surprising fact C, is observed. But if A were true, C would be a matter of course. Hence, there is reason to suspect that A is true." That is we observe the event C, and find the reason why, A, as the explanation for it.

This simple sequence is one we use frequently: a scrawny cat meows at my door in mid-winter, C. I hypothesize, A, that it is hungry and feed it. Two elderly women with a Bible knock at my door, C. I hypothesize, A, that they have a system of belief they wish me to share.

Hubbard used this sequence in his formulation of *Dianetics*:

An odd, aberrated, and non-survival act, C, is observed. But if A, an engram containing implanted and aberrated survival computations is present, C would be a matter of course. Hence, there is reason to suspect that A, an engram is present, is true.

<sup>1</sup> See "Hubbard's Contributions to Epistemology" in IVy 39, p3.

<sup>2</sup> Also in *Dianetics: MSMH*, published. 1981, Bridge Pubs. This still has the two articles which were then removed in the 1985 edition. This is unfortunate since they provided important roots to his epistemology.

<sup>3</sup> *Theories of Knowledge* by Robert Ackerman, 1965, McGraw Hill, p.265.

## Three major branches of philosophy

### 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. Hubbard sums this up as the "science of knowing how to know," and by "All I'm trying to do is get you to look."

A dictionary definition is: 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]. This may be summarized as the science of how to select and arrange stable data. *Web. Coll.*, 1961 and *Web 9th*, 1985.

### Ontology

Ontology, n. [Gr. *onta* the things which exist + *logy*.] The science of being or reality; the branch of knowledge that investigates the nature, essential properties, and relations of being. More simply, an answer to "What is?"

### Teleology

Teleology is the fact or the character of being directed toward an end or shaped by a purpose. The doctrine that design is apparent in nature and that the processes of life are not exclusively determined by mechanical causes.<sup>1</sup> More simply, the answer to "Why?" or "For what purpose?"

Teleology parallels the thought that "structure is governed (or monitored) by function (a special purpose)."<sup>2</sup> It is seen in the many instruments (all the way from spoons to bulldozers) devised by mankind, each with a structure suited to its purpose or function.

## Epistemology as philosophy's starting point

The necessary starting point of philosophy is discussed by J.F. Ferrier in *The Theory of Knowing and Being*.<sup>3</sup>

Ferrier states: "Things which are first in the order of nature are last in the order of knowledge .. First principles of every kind have their influence .. long before they .. are articulately expounded." — p.13.

He states that the primary question of philosophy is the last to be answered, and is: "What is truth?" But it is the first to appear, and so we must look beyond it to "Truth is — what is." This question instantly raises the question, "But what is?" (The question considered by Ontology).

This question can be answered by "What is, is what is known." This then brings up a new set of questions: "But what is known and what is knowing?"

"This .. is the epistemology — the doctrine or theory of knowing, just as ontology is the doctrine or theory of being... It answers the general question, 'What is knowing and the known?' — or more shortly, 'What is knowledge?'"

Thus the ontology: "What is?" cannot be approached, or even looked at, until the epistemology: "What is knowing and the known?" has been thoroughly explicated. Epistemology therefore becomes the necessary entering wedge into any philosophy.

### The known requires a knower

Ferrier then proceeds in a chain of careful reasoning, based upon his key proposition: "Proposition I: Along with whatever any intelligence knows it must, as the ground or condition of its knowledge, have some cognizance of itself.. This proposition supplies the one feature present in all our knowledge,.. " p.79.

1 *Web Coll Dict.* 1961.

2 *Tech Vol. VIII*, p.205. "did the mind monitor structure or structure, as medicine thought, monitor the mind? The former was .. found to be the true case .."

3 *The Theory of Knowing and Being*, by J.F. Ferrier, A.B., Oxon., William Blackwood and Sons, Edinburgh, 1875. Published as part of a series: *Institutes of Metaphysic*.



Thus, for anything known, there must be a knower, there is no object without a subject, or, in Hubbard's terms, no MEST without theta or no dynamic without a life static. Descarte's famous *Cogito, ergo sum* (I think, therefore I am the thinker of that thought) is another way of expressing this. There is no thought without a thinker.

### Hubbard's contribution

Hubbard's starting point, in common with that of J.F. Ferrier, is with epistemology, which he popularizes by the word Scientology.<sup>1</sup> And in his epistemology knowing results primarily from communicating. As he says, "All I'm trying to do is to get you to look." This is the substance of his first book. Look and — then look again. If you wish to know — communicate!

His next step, is again in accord with Ferrier; and we have "What is" or reality (Ontology) as a result of looking.

There is, however, a missing level with both of them. This is the final step which underlies all the rest, and is the realization of the first step. Theta postulates. What it postulates is what it has an affinity for, desires, purposes and intends. And this is the underlying teleology, which Hubbard calls Affinity but does not fully explore as a dynamic creative vector<sup>2</sup>.

### Hubbard's summary of understanding

Hubbard distinguishes three aspects of understanding: affinity, re-

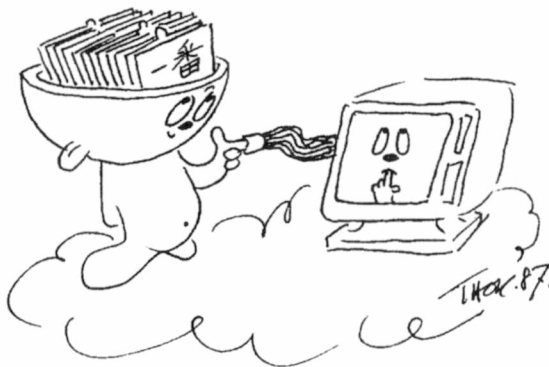
ality, and communication. If we set these out in a table, and align them with the natural sequence of both Ferrier and Hubbard, we have:

|                    |            |              |
|--------------------|------------|--------------|
| Communica-<br>tion | Doingness  | Epistemology |
| Reality            | Havingness | Ontology     |
| Affinity           | Beingness  | Teleology    |

### Summary

We wish to know about the world, and we find out about it by communicating with it (Epistemology). Then comes "Itsa," what the world is and what we have (Ontology). And finally, the realization that the world is the creation of spirit, our spiritual creation. And that it exists because we have desired and purposed it as an expression of our affinity (Teleology).<sup>3</sup>

These three major branches of philosophy have been included and ordered in Hubbard's concept of understanding. A rather remarkable achievement.



1 "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." *Tech Vol I*, p. 316.

2 See: Another Look at Basics — #21, IVy 40, p3.

3 Epistemology and Ontology have come back into prominence in Quantum Philosophy as physicists deal with sub-atomic phenomena. See for example, in *Appearance and Reality: The Philosophy of Physics* by Peter Kosso, 1998; his discussion of epistemology and ontology. But it may be that to fully explain some of the strange behaviour of quantum phenomena, we must take the next step beyond epistemology and ontology into teleology, and consider the following possibility. That at the boundary between theta and MEST (sub-atomic particles), these particles may still retain some purposive (teleological) theta qualities from their creative source and thus exhibit a teleology of their own which can only be observed under very special conditions.

# Original OT8<sup>1</sup>

by Neville Chamberlin, GB

THERE HAVE BEEN numerous theories about the "Original OT8". I have kept silent about it for 30 years and, as I am the *only* one alive who knows what was the content of this level, I have decided to correct the misconceptions that have surrounded it.

In 1968 I was the highest trained auditor around; Full Class VII with Honours. My internship was on behalf of the Sea Org, the only one to do so. In January of that year I arrived at the ship. My post was Qual Review "Case Cracker". In this function I used to carry out the research process for OT3 review and report directly to LRH.

Otto Roos was Org Exec Sec and Bill Robertson was Tech Sec. I moved from Review to become Chief of Advanced Courses. I administered the OT levels as we had them at the time, OT 1-6.

In the safe, in the hold, were three secret documents. Firstly there were the original OT3 materials, copied in reverse, so the only way to read them was to hold them to a mirror. This was deemed a safety device.

Secondly was the confidential "Ethics Order" issued on the alleged perpetrator of the OT3 "incident". This document gave details of LRH's identity at that time, his role, the identification of the "R-6'er" outfit which was supposed to have carried out the "incident" and lastly the apparent location of the "electronic mountain trap" where this "baddie" was being held.

## The Final Step

Thirdly, there were seven pages of LRH handwriting entitled "The Final Step". This contained the precise procedures that would enable a being to achieve their ultimate dreams and goals.

There was *never* any "Original" OT8. OT6 was as far as was released, the "Final Step" was to follow.

The envelope they were in was sealed, Hubbard had signed across the flap and this was sello-taped across. No one had seen these materials before. I was given permission to open the envelope and in the presence of Otto Roos and Bill Robertson it was opened.

Of these materials Otto quickly scanned them, Bill read them and studied them fully. I later on reread them over and over. I was entrusted with the safe combination, so no one else had access.

The problem we had at that time was that there had only been three people who had genuinely completed OT6. We had suffered a degrade of having people attest to completion of OT levels. For those of us who were early OT2 completions, we were aghast at the way people were allowed to skim through.

## Clear test — attest

I had spent months on OT2, Hubbard had seen me auditing it and told me that I had finished. In those days we used to check out Clear (and OT2 for those who had completed) by the Qual Clear Checker. My examination for OT2 took two hours of solid work with the appointed Clear Checker.

The plan had been that people would come to the ship and spend months, in isolation, doing these levels. Thus, when Chris Wiederman from South Africa "attested" OT3 after two days, then the scramble was on. People poured through, barely touching the materials and gleefully "attesting" to having "completed" the action.

OT5 & 6 were a series of drills designed to rehab the being in operating exterior. In fact, prior to starting OT6, the candidate had to

1 Reference article in IVy 36, page 9. *Ed.*

nominate a person away from the ship to send them a postcard at a particular point in the procedure. As they were out of contact with the rest of the world, only those who had successfully and honestly completed the full steps actually received the postcard. We, on staff, were not allowed to attest until that step had been achieved.

About six weeks later the ship was mishandled back into the harbour wall, bending a propeller blade. Hubbard, as was his way, went incandescent with fury at this event.

He ordered the destruction of the "Final Step" as "the world did not deserve it yet". This also conveniently overcame the fact that there were not enough candidates ready for it to be delivered to.

At this time Otto Roos had been given the job of preparing the Class 8 Course. On my arrival, as the senior tech terminal, the job was passed to me.

I was part of the team that brought the Advanced Org to Edinburgh in 1968 and while there I pondered on exactly how to finalise the course. Finally I wrote to Ron and pointed out that this was something that should come from him. As he had been doing some technical developments on the ship, he concurred and based the course around the new discoveries.

### OT7 — NOTs

In 1970 Hubbard issued OT7. This was an audited action based on processes from *Scientology 8-8008*. The purpose was to improve intention. This action was finally incorporated after OT 3, before OT3X. I always regarded this sequence as stupid. It should have been put before OT3, thus the person would have stood a better chance of making progress.

Later on, in a classic piece of marketing, Hubbard brought out NOTs etc. and reclassified the OT levels. Heaven only knows what mish-mash is now being offered as "OT8". None of those currently running the cult would have the re-

motest ideas about what Hubbard was really planning.

As a final comment on the OT levels, the ultimate degrade came when the organisations began selling OT levels as "case gain". They were never intended to produce case gain, that was supposed to have been handled on the grades, etc. The OT levels were thetan rehabilitation exercises, once the groundwork had supposedly been done.

### Phoney status

Lastly I will touch on the phoney status which is prevalent in the cult. The tendency is to be "in awe" of someone who is class 12 or whatever. The difference between a class 12 and a class 8 is that the class 12 has been trained on certain specific techniques. It does not mean that they are a "better" auditor. Most Class 12s I have come across couldn't audit for toffee. I have come across some class 2 or 4 auditors who, with superior metering skills and comm cycle, would run rings around these supposedly "illustrious" people.

So when someone comes up and says "I am a class...." etc., simply look at them and say "Great, but can you audit?"

In case you are wondering, I have never used any of those techniques Hubbard wrote about in the Final Step. I have only told a handful of people the content of the "secret" Ethics Order.

In 1969, Hubbard wrote a bulletin, entitled "Universes". This was directly relevant to the content of his Final Step.

However, as Scientology has become superceded by other procedures which achieve far better results in a fraction of the time, there is no need to elaborate on the Final Steps.

Alan Walter has more than adequately covered the ground much better in his book *Gods in Disguise*<sup>1</sup>.

I trust that this will answer the many questions and comments on the "Original" OT8. □

1 See IVy 35 page 8 for details of Alan's work with Knowledgism. The Advanced Leadership Center, 3330 Earhart Drive, Suite 213, Dallas, TX 75006. e-mail leader@knowledgism.com. Web Page: www.knowledgism.com. *Gods in Disguise* is \$24.97 plus postage. In the US it is \$3 by Priority Mail, and to England it is \$6 by Global Priority. All major credit cards received.

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# Telepathy and Healing

By Lyn Keller<sup>1</sup>, USA

ILMAR WANTED TO know what I do to increase my healing abilities and telepathy.

So, basically, the concept here is very simple. But if one isn't used to doing this then one has to practise.

The first thing I do is something similar to what I learned in Scn which was OT Tr 0. I sit and simply be. I eventually learned to be without thought or words or images. This took the longest to do. I still can't do that for very long but it's a good start for other areas.

## No self invalidation

The next thing I do is to simply allow for thoughts to occur. Now right here is something very important. I do not allow myself to invalidate the fact that I can pick up thoughts, intentions, emotions, etc. from other beings. This was one of the hardest things for me to achieve. I still invalidate it at times because there are times when it can be very subtle and can mix within my own games, etc. so, I think it might be mine.

When I'm out and about I practise picking up on thoughts and then practise creating my own. I begin to feel the difference. One is an inflow and usually just pops in, those are usually other's including teammates, etc. Mine are usually much slower and have a feeling of comfortableness to it. I have my own way and vibrations of creating things. Someone else's wavelength can be felt when one practises this after a while. That took me years to do and I'm still working on it.

The next thing is once you get the idea of this type of telepathic communication you can then pick up on the energies around people's bodies as well. The healing part comes in when you start to learn how to channel the energy which

is simply mocking it up from one point to another point, creating that type of space and envisioning the energy motion either through your own body to the person in front of you or directly to that person depending on the situation.

## Healing

The idea of healing a person is to take the program they have created in the area which sits on top of the original program and remove it so that the original program can go back into place. To remove it one must be willing to permeate it or to simply surround it and remove it with the agreement of the person you are doing it to. If you do not have their agreement it still might work but then it wouldn't be their determinism and they could get a bit ticked about this.

In the case of removed cells from the body it would take quite a bit of power of envisioned energy to help grow back say a limb or something, however, in simpler cases such as pneumonia or a back that isn't aligned, etc. one can remove the images and considerations that are in place and help the program that was there before, come back to life.

There are many ways and styles to help do this sort of thing in terms of healing.

## Work with others

Also, a great way to become more telepathic is to find those people who are telepathic as well and simply practise with them. The two most important factors I find in practising telepathy is to number one not to invalidate yourself when you feel you are picking something up or you could say not to invalidate your intuition (to me intuition and telepathy walk hand in hand). If you find you did not quite pick it up and it

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<sup>1</sup> This article first appeared on September 25th 1998 as a contribution to the Internet list Family-I. Lyn's email address is <lynmore@pacbell.net>

turned out to be an incorrect reading simply acknowledge it and keep going. Eventually, you become more accurate as you do it.

The next best thing when starting out is to find someone you really like and who also has this ability. You'll find it that much easier to do then. After that it's a matter of continuously being aware of the energies and beings around you.

One of the most helpful ways I can think of to also increase one's healing abilities is to simply mock up a higher tone level. If you are in a fairly good mood and have a moment of time, just simply sit and create higher levels of harmonics or emotions. What this does is help to lighten the wave lengths in your own universe. From there one can pick up all sorts of things and not be as bothered by it as well at the time.

Well, these are some suggestions and ideas that I've come up with. I've never taught anyone else how to do this. I've always been taught and simply practised it.

Hope this is of interest to you Ilmar and everyone else. ☐

*Asked for a short biography of herself, Lyn sent the following:*

Currently, I'm in the process of studying processing that Alan Walter has created called Knowledgeism and working on getting clientele where I can make a living at what I love to do.

I was in Scientology from 1972 to 1979. I did not complete the upper levels. I made it to Dianetic Clear. After I left I found people who also left and kept studying from there and getting processing and learning all kinds of things (I did read the upper levels). To make a long story short I cannot talk extensively on the techniques of auditing as to how the Church did it as I never learned how to use a meter and never studied things like listing and nulling and prep checks and all kinds of needle reads and such.

To make up for this I did something else. I learned to perceive (fancy that). I learned how to pick up on the energies of the person sitting in front of me and now I'm getting "real" good at it. I've had some excellent results and also some nice verifications of this. What's neat is recently, a friend of mine was teaching me how to

use the e-meter (after all these years) and I found that I was picking up reads before the meter was. I actually found the meter to be a distraction. But it was fun watching the needle reads.

Most of my intensive learning in connection to perceiving another person's telepathic energies came from learning how to do healings. I found I could perceive all kinds of energies around the body and some actual thoughts as well, not to mention other beings that may be attached. I've picked up on past lives as well.

Healings also gives me an opportunity to sometimes send out energies to help someone at a distance. However, I'm still practising on this. It's not as strong as I would like it to be.

I enjoy practising having no thoughts at all and simply perceiving and then expanding my space out to encompass beings who enjoy the game of motion, love, life and simplicity.

I really love processing someone whether through healing or processes and sometimes both and watching their lives change before my eyes.

I thank all of you who play the game of winning and awareness of the love we all can be.

Warmth to you all, Lyn ☐

## IVy's Home Page

The use of Internet is increasing slightly and IVy plays its part in two ways.

We have our own Home page, which is very ably mastered by Angel (Pam) Percy. Go and have a look (perhaps you can get free access in a Public Library). Ours is possibly more aesthetic than many Home Pages. And we have worked hard on getting links to other Home Pages in the Alternate (Independent) Scientology world.

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

See also bottom of page 38 about IVy Internet lists.

# Engrams, Bodygrams, and the Power of Time, Part 2

By Jack Horner<sup>1</sup>

*This article has been adapted from a copyrighted lecture given by Jack Horner to students of Eductivism on April 5, 1975, in Los Angeles, California. Second of three parts. Used by permission.*

## Running Incidents

RUNNING INCIDENTS requires you to have a person sit down and handle some experience, and oddly enough, when doing this you're dealing with at least two different points in time. You're dealing with the person sitting in front of you from moment to moment to moment, and meanwhile he is recreating another moment in time, which he's viewing. You're actually triggering an incident, you're actually reminding him, restimulating him in order to deal with it. This requires a certain degree of perception, understanding, handling and intelligent viewing of what you're doing. So, let's talk about some particular points about running incidents.

## Confrontability

The incident you are going to run on someone must have confrontability. A being sets up his mind as a self-protective thing, and he will tend not to be able to handle something that he can't confront. You've got a level of confront that exists in any eductee from session to session and moment to moment in life, of what he is willing and able, actually able, to functionally confront.

How do you know whether an incident is confrontable? Does the guy hand you the incident? Usually if he hands it to you it's got some degree of confrontability. If he's interested in handling it, it's got some degree of confrontability. If it falls on an e-meter it's got some degree of confrontability. But if he mentions it and the e-me-

ter goes rise rise rise rise rise, it's insufficiently confrontable to be run.

Quite often, an incident is unconfrontable because he's not confronting just that incident, because remembering it forces him to confront all the other stuff that was triggered at the time. Sometimes you can check into that and find out what's been triggered on that experience. So by identifying what other things were triggered at the time of that incident you can sometimes free up and disconnect enough of the earlier experiences and earlier chains so that the incident itself becomes confrontable.

Take some individual, for instance, who had a terribly, terribly painful birth (as a matter of fact you could probably take the majority of human beings) and say, "Tell me all about your getting born". And he'll say, "I don't remember that. All I remember is what my mother told me." That's as close as he can get to it.

And probably at the time mother was telling him about it he regenerated the facsimile of it, and that was too painful to experience, plus there are all the other births that are on the chain from prior lifetimes, but mother gave him a distorted version and he's not supposed to be able to remember it anyway, and so she tells him her version of what happened, and maybe she even got so far out that she's got his birth mixed up with his big sister's, and gives him a phony set of pictures that he's now put in his file as what happened.

So sometimes you may have to handle the incident of mother talking about it so he can start differentiating which pictures are which,

<sup>1</sup> See also his lecture transcripts in IVy 37, 38, 39 and the beginning of this lecture in IVy 40. Jack called his developments Eductivism, thus the use of the words eductee, educting room, etc. in this article. *Ed.*



i.e., the mockups he made to match mother's version, as differentiated from what actually happened.

### Interest

The eductee should be interested in the incident. He might say, "I'd like to look at the time that I fell off the bridge", and if you've got him on a meter and you see the needle fall when he says it, you can know, essentially, you've got a runnable incident. Provided you know enough to disconnect the earlier incidents, and possibly later incidents connected with falling off a bridge.

If a guy says, "I don't want to run that incident," you may be able to get him to change his mind and get it to be confrontable, but probably that's not as good an incident to run as one he's really interested in running.

### Locating the Incident in Time and Space

Now, say you start to run him on the incident of falling off the bridge. "Okay, where were you when you fell off the bridge?" And he says, "I was off the bridge, that's where I was". You say, "Yeah, but what part of the planet, was it on this planet?" You don't want to assume anything. "Yeah, don't be ridiculous, of course." Okay, that's fine. "Where was it?" "Well, it was in Ohio, in Grassville, Ohio, when I was 12." Now we've got space, and we've got time. Good, let's get a year, if possible.

But let's make a point: If a guy says, "Yeah, there I am, and I'm standing on the bridge, and Joe challenges me to get up on that rail. And we're gonna go across the rail, we're playing follow the leader," and he's busy telling you this, don't say, "Wait a minute, nope, we can't go further, we've got to get a time, we've got to get the date". In other words if the guy's running the incident don't interrupt him. You don't have to immediately get how long is the incident, what is its duration, when exactly did it happen in 1942, or 1971, or when the hell did it happen. He's busy running it. Let him run it.

Now an incident must be identified in time sooner or later. If you have a chance at the beginning, ask when and where the incident occurred. I usually first ask where did it happen because the space is easier to find than the time for some people. And I say, "When was it?" And if he says, "In 1941, somewhere around in 1941-42," okay, let's find out when in 1941. If he isn't

heavily into it and already running it, then we get it time tagged. And I'll get it down to an actual year, month, day, hour, minute, second.

When does an incident begin? It is when the guy considers it began. And it goes until he considers it's completed. And sometimes if it lasts 17 years then you say, "Well let's take one chunk of it, please".

It does help to identify the duration of the incident, too. How long did it last? This isn't a total fixation. This is an identification. So what's the duration of the incident? How long did it extend through time? That can be very helpful, because identifying the duration of an incident makes it again more identified in time, and it becomes more confrontable, and the total facsimile is more perceivable by the eductee.

Sometimes he's got 4 or 5 incidents and you've got to sort them out. But doing this puts the incident in time. He has a way of identifying it, and if he can identify it he can differentiate it from other times.

But I want to state this: Do not let dating and dating an incident get in the way if the incident is running. We've got enough aberration to clear up without getting in the eductee's way and stopping him from running something that's running. Don't let the mechanics of technology be an obstacle to what you're trying to accomplish.

### Identifying the Trigger Points

Similarly, if a guy's running an incident and he's really in it, you know, "I'm walking across the bridge and oh, my god, I feel my feet going out from under me, and I'm falling!" don't say, "How many prior times does this remind you of?" You got that? Don't interrupt a guy who's running an incident, who's *running* it. When he gets all done go through it again and go through it again. When you go through it maybe once or twice or three or four times like that, you know, he's so interested in it you don't have to do a goddam thing.

Now, when that initial look has come off, quite often that tone arm will start rising, and the incident will get kind of a little bit sticky. Now that's when you've got to identify those points of stress where prior incidents were triggered. Because if you don't, he won't complete running the falling-off-the-bridge-and-breaking-his-arm

incident. Rather, he will be so reminded of those incidents that he dragged in to solve the problem that he'll go into the earlier incidents and try to run those, until you get to "basic" on the chain. Which is a way to do it, and it's worthwhile running out those incidents too, but you left the one, the falling-off-the-bridge-and-breaking-his-arm incident, unclear and unclear. He's been walking around with a bent arm ever since.

So, you say to the guy, "Go to the beginning of the incident and move through it". And he says, "Well, there I am, and Joe says, 'I bet you can't walk on the rail of the bridge'", and he's telling all about it. Let it run. And all of a sudden he stops. You say, "What happened?" He says, "Everything went blank". "I see, okay."

Now he needs help. You say, "Is that the end of the incident?" "No, no, just everything went blank all of a sudden". "Okay, well, just before everything went blank, what happened, what were you telling me about?" Big fall on the meter. "Right in there, were you somehow reminded of earlier incidents?" Big fall on the meter. "Well, come to think of it!" He's now reminded himself. "Good, how many?" He answers, and his good indicators come in. You then take his answer and indicate it: "I want to indicate to you that you were reminded of 1,746 earlier incidents." Get it correctly identified and the blankness resolves.

If the eductee gets hung up, check for unidentified keyed-in masses, check for unidentified keyed-in chains, masses, prior incidents, similar incidents, that have been impacted into that moment and unidentified, which is why they're impacted, so to speak, into that moment. By identifying and indicating them, it disconnects them, gets rid of the association, by identification and differentiation.

### **Meter Reads**

Lack of reads on the meter in an incident means unreality to the eductee. It's unreal. It means a wrong identification in time. Maybe he's trying to run it as though it happened in 1972 and it happened in 1941. Or maybe too much charge, jammed up in triggered chains, is making it un-confrontable because he's not confronting *the* incident, he's confronting 47,221 earlier experiences and he can't confront that, that's too much to handle.

One thing about engrams that are runnable is that when you or the eductee talk about them, the needle reads. Ordinarily that means it's got reality without volition to the eductee. He's remembering it, and it's got charge he doesn't like feeling but he's feeling it anyway. When he's fully in charge of that engram, he can make it read whenever he wants to, to the degree he wants to, basically. If it doesn't read, maybe he's suppressing it, or maybe it's just unreal. If it's unreal, it won't run. What's keeping it unreal? Usually other chains that he hasn't identified.

### **Running the Incident to Erasure**

So if, while the eductee is going through an incident, the range arm on the meter rises, prior incidents or chains have been triggered and are unidentified. And the incident will not erase. The guy will not become causative over the content or charge of that recording until you either handle or identify and disconnect and indicate those chains that have been triggered. This will allow you to continue running the incident that you were running, and flatten it and erase the content and charge in it.

An incident is erased when the eductee is free to and free not to remember it without liability. Both free to remember it without liability and free not to remember it without liability.

### **Full Duplication of Perceptics**

An incident must be fully duplicated, not just one perceptic of the incident, but the totality of the perceptics in the incident, like the impact itself. You can't just get the impact, but there's the chair, there's the sensation of the body sitting in the chair, there are the sounds, there's the temperature of the room, there's the whole picture. When a person is able to create, continue creating or cease creating any aspect of that experience, he's at cause over it. He's no longer resisting being overwhelmed.

Do understand this, that a human being can be overwhelmed. If you don't think so, let me come and kick you in the genitals. Or even preferably I'll kick you in the genitals without your expecting it. Hard. And there will probably be a moment when you will feel that that's an other-determined thing. And I really don't care whether you're male or female on that one, if it's hard enough.



The guy gets confused because he thinks that to recall a picture is to be as other-determined as it is to have it happen in the first place, and that's the lie. The recall is a self-determined action. Because, the picture is his recording; it's not the recording of the guy who kicked him or hit him or whatever.

When you're in the process of recording something you may not be the originator of a given stimulus, but you duplicate it sufficiently to record it. And then you try to say, "I'm the cause of getting kicked." No, you're the cause of the recording of getting kicked. But you weren't the originator of the kick. So the correct identification, again, has to do with the ownership of who did it. And when the origination of a given creation, a given action, is misowned, it tends to put a lie in, not only in time, but a lie in significance. And so the thing doesn't really duplicate.

### Two Levels of Recording

To re-emphasize a point, two levels of recording must be duplicated to clear the physical effect of traumatic incidents. First dimension being recordings, and second dimension body recordings. Now sometimes you're lucky. The guy runs the incident, or the engram of walking across a bridge and then falling off the rail, and he runs both sets of pictures, because while he's telling about it, he's saying, "And there I am, and oh, I'm falling." And his body starts going through the motions, so he's making the body duplicate the picture, and re-experience it. So you're lucky and you get both sets of pictures without any effort.

It's not only his picture, you have to understand. Because, you can make a being very happy by running that incident just enough so that he duplicates his picture of the thing and he's happy about it, and it doesn't bother him to remember it at all. He doesn't mind, but the body's still got a bent arm.

And you can tell this very easily, you say, "As you're lying there in the bottom of the gully, on your side, noticing that your arm hurts like hell, how far away does that bridge seem to you now?" I wouldn't suggest this, but if you wanted to, you'd find out that this guy says, "It's right here, right now, that's where it is, right here, yeah." It's right there in the educting room, that gully. So what's happened is, as a recording, the space, the time, the energy, the mass, the impact, the emotion, the thought, everything con-

tained at the moment of perception of lying there in the gully, has been dragged along in time as present time through every subsequent moment of time. And lying at the bottom of the gully with a broken arm is part of the eductee's present time. And here he is, he's not only in your educting room, but your educting room contains a gully.

So you have to not only run his first dimension pictures, but make sure the second dimension pictures of the body are thoroughly resolved. That's "body"gramming. Bodygrams refer to the handling and duplication of both first and second dimension experiences so that time is fully identified and differentiated.

### The Advantages of Bodygram Technology

Bodygram technology clears misidentified times and (hopefully) misidentified ownerships, so that a single given incident can be cleared. Before this, in Freudian technology, in Hubbardian technology, when you started to run an incident, if you ran it through several times, you'd find the guy going into an earlier, or a different, sometimes even a later, incident. And you'd try to get him back to the first incident and he'd bounce back into the earlier or later incident. And pretty soon you'd find yourself running, or trying to run, seven incidents.

You can develop a technology which takes you earlier and earlier and earlier and earlier and earlier till you get the apparent first one, and finally get one that doesn't have any prior connections, so you can run it without disturbance, which is called running the basic.

But it doesn't handle the guy's understanding of the mechanics of why he triggered that stuff in the first place and why he's carrying it around and how he uses it. It doesn't leave the guy as causative over his engrams and his experience as it could. What's important isn't the fact that there's an earlier incident, but getting him to notice that he dragged the earlier incident in, or keyed it in, or it was triggered in, or it was identified into this time, without volition.

With bodygram technology we start getting the guy to have volition as to what he allows to be re-triggered. And gives him the power over what he does remember, rather than its happening without volition. Bodygram technology quickly does this with an individual. □

*Life Repair 0:*

## Life Repair Series Introduction

By Antony A Phillips, Denmark

IN NOVEMBER 98 I sent out a message to some 50 people who have written for IVy over the years, suggesting that after the Objectives series, perhaps it would be a good idea to run a Life Repair series. No one answered so I wrote again in November.

One of the answers I got this time included the message: "If you got no answers it may be that the respondents are too high-scale to imagine the Life Repair viewpoint." (Written no doubt with tongue in cheek).

This could be true, but my reality is that there is a world full of people who (perhaps without realizing it) are, as we say "crying out" for life repair. So help is needed, and in Scientology (the more open kind) we have a means of help-

ing people out of suffering, and into a higher quality of living, effectiveness and ARC with the world.

I did get three articles within a few days, and they follow here. And the field is open for more articles, if you would like to add something. I guess much could be covered, from a general treatise, through specific remedies for specific condition, to success stories. As you will see, the last article of the three is a success story of application of tech in the church, so you could say that despite this "official body" of Scientology being apparently more keen on destructive actions (typical of individuals or groups at the end of the cycle of action), there are valiant souls in there diligently applying the best they know of the tech to good results. □



*Life Repair 1:*

## Overview of Life Repair

by Red Irons, USA

LIFE REPAIR IS A POINT of view and a way of approach intending to enable the being to make a certain sort of postulate.

The whole trick is understanding what the mind in need of life repair is *doing*. Paralleling it produces the repair. An overcharged person is diffuse, often dispersed, and often thinks in generalizations to avoid confronting the things in the world (terminals). Fishing out from this sheet of charge the ability to itsa<sup>1</sup> is the big

challenge, because itsa requires an awareness of "it", which is mostly terminals or at least particular conditions. Considerations become large and sometimes menacing.

The most under-used tool is a good creative two-way communication which parallels the being. These can then reveal terminals and incidents and periods of time where an assessment can be used. If the being is below communication and

<sup>1</sup> Itsa, from "it is a" the opposite to whatsit "what is it". The preclear progresses when s/he is telling the auditor "it is...." rather than rhetorically asking the auditor or himself, "What is wrong with me". In itsa the preclear is telling the auditor things about himself, often discovering. This is the editor's off the cuff definition for those who have not been through the cult. See Tech Dictionary for official definition. *Ed.*

below recalling, you have to resort to objectives and havingness processes.

A lot can be said about how two-way comms are designed and green CSES often resort only to standard ones, like "2WC rough times". The great 2wc is elegant in its simplicity. "Describe an ordinary day". "Things you like at home". "Tell me about bad words". "What is it like to be naughty?". It depends entirely on who you are talking to. The secret is to find a line of itsa that will match realities and unstick the jam of unvoiced considerations which is the overcharged person. They bleed charge off. The innocuous and feather-light simple two-way comm question can be the thing that changes the world.

If you have a case that *can* answer a question regularly you are half-way there. Prepchecks and rudiments will exorcise huge amounts of confusion. Two way comms can find things to prepcheck, assuming the case is up to answering up. Quad rudiments are a repair all in themselves to someone who has not thought about them before. "Me, cause a problem? To Mom? Geeee.....".

Above all a friendly and completely safe attitude will create a space in which a life repair can be postulated by the owner, and that is the sine-qua-non. □



*Life Repair 2:*

## Life Repair the Acceptance Way

By Allen Hacker, USA

I THOUGHT I HAD sent you a note on this, but I guess not — I don't see it in my out-archive.

As you probably know, I don't use any of the Grade Chart. So I don't deliver Life Repair as you know it.

But I do deliver the Conditions Assessment, and teach the Standings Procedures. And they seem to be about all the public wants.

The Conditions Assessment handles identified unwanted conditions. That's easy for the public to want. They have a problem, they want it gone.

But the next step, the Domains Assessment, which finds and handles counter-conditions across life, is not real to the public. They can't "see" unseen conditions. Makes sense to me! So if they are to be offered anything beyond Life

Repair / Conditions Assessments, it must be in a different context, perhaps self-improvement or ability enhancement.

The Standings Procedures are popular with those who want to stay out of future troubles. (Standings are the replacement for the 'old' Conditions Formulae.) Standings by Domain continues to be a powerful life-changer. It is well-done in tandem with Conditions or Domains Assessments.

These two, along with ruds handlings, are my "Life Repair Program".

I guess there could be an article in there somewhere. I didn't feel motivated because sometimes I expect that my rejection-of-Scn-tech generally is a damper to your public, and I don't want to become alienated.<sup>1</sup> □



<sup>1</sup> Allen's Home Page, where his book *Mind Matters* is available for free download is <http://www.asc.org>

*Life Repair 3:*

## Life Repair Success Story

By Sam Bo, UK

LIFE REPAIR WAS THE first major processing action I had on lines in a Scientology Org and for me it was phenomenally successful.

To evaluate it I suppose I have to give some biographical data:

I was 25 years old when I went for the service in the UK, in the 1970s.

I was pregnant and unmarried without a partner, having only recently disconnected from my violent boyfriend. I had no job. My mother had been deeply upset about my pregnancy, by my recent trip on an overland bus to India where I had become very ill, by some dubious connections with the criminal/druggie community and last, but by no means least, with my connection to Scientology. Mum at that time was a member of a national organisation that was one of Scientology's main enemies in the UK. The combination of the above had caused (keyed in) some awful stuff for Mum and I'd say she had had a sort of breakdown.

For my part I was not pleased with my mother as I had been routed off Scientology staff by the GO because of her anti-Scn stance. I thought that because of her my spiritual future was in doubt etc. etc. I couldn't understand why she couldn't see what was so obvious to me i.e. that Scientology would change the world etc., etc. Why wouldn't she listen?

The relationship with my family had broken down because of the opposing viewpoints.

I recall little of the processes that were used at the time of the processing but I do know that by the end I had no charge on the upset with my ex partner and also negligible charge on upset with Mum.

Two simple sentences but a major difference.

To end the story:

When I gave birth to my daughter, now doing very well at a top UK university, by the way (yes! I am being a proud Mum here), my mother just looked at her and flung her arms round me and apologised for rejecting me.

However it was not until I gazed into the eyes of my first born that I suddenly understood why my Mum had been so upset. You see, until I was a mother myself I didn't understand one of the secrets of the universe: when they hurt, you hurt; when they do well, you feel good; when they do badly, it's your own fault.

I had no further attention on my ex.

Things were all right after that....

Not bad I'd say!

I seem to recall that the processing cost me around £9 per hour. As the price had recently gone up from £6 per hour I thought that was rather a lot of money.....

PS If ever you get to read this, thank you to the staff of the mission at that time and also, again, sorry to my Mum. ☐

## Back Numbers

Back numbers of *International Viewpoints* are available at reduced price. If you are missing the early numbers, why not contact your distributor and ask for the price. They are sold by the year, and the more you get the cheaper (per year).

We also have available a computer program (DOS) which allows you to find any IVy article, either by title or author. Ask your distributor.



*Life Repair 4:*

# Part I: Life Repair in the Early Days<sup>1</sup>

by Phil J. Spickler, USA

GREETINGS TO MY FELLOW IVy-listers! It has recently come to my somewhat strangled attention that Ant (also known as List-Master) had requested, 100 million years ago, that some articles on the subject of Life Repair would be most welcome to the IVy list and/or IVy the Magazine.

Since Ant is held in very high regard, with a touch of awe and reverence, it doth behoove me in this millennium to respond to his request with the following awkwardly constructed few words.

## Repairing life on 8 dynamics

For purposes of this drop in the bucket, and since IVy is concerned with all that is Scientology in its best form, Life will be defined as the 8 dynamics. There are a multitude of sources from which anyone can obtain the definitions of the individual dynamics — this is to be encouraged; and with the help of any number of dictionaries, defining “repair” should pose no great problem.

## Life repair in the 1950’s

Back in the dim recesses of non-existent time, say the early 1950’s, when all we had to go on was good old Dianetics, Life Repair might have looked something like the following: taking a pretty good look at the fellow human being lying down before you,<sup>2</sup> you’d probably want to familiarize this chap with the type of auditing you were going to be doing by getting the pc to locate a pleasure moment and just tell you about it.

## Repairing pleasure

And you’d want to keep doing that until said pc could locate and recall pleasure moments all over this lifetime. If you could get this going pretty well, you could familiarize him with the idea of re-experiencing, to a greater or lesser degree, a pleasure moment. And if the pc could do this, you’d keep running pleasure moments in the session, and perhaps for the next two or three sessions, until he was recovering all the life and livingness and happiness and survival contained in such moments.

This procedure alone could go a long way with anybody then or now, at any case level, toward repairing a life. Yes, all the way from a super-OT to the man on the street (assuming there is a difference), you can’t go wrong running pleasure moments. It’s not only a lot of fun, you really can’t miss.

## Lock scanning unpleasant moments

When the guy had recovered quite a bit of that which we will call free theta, and was having a hard time keeping a big grin off his face; you might, at some later date, if the chap expressed an interest in more of this stuff, introduce a procedure called lock scanning.

This was also a great diagnostic tool, since it would give you a good opportunity to see just how much free theta this particular pc could hang onto. Here we are going now from pleasure moments to the lightest form (hopefully) of unpleasant moments. Having determined that the pc had a chain or a history of a particular type of unpleasant moment, you could proceed to locate the earliest available of such moments and

1 Lightly sub-edited by Frank Gordon from Phil’s contribution to IVy’s Internet list of 24 Nov 1998, “Repairing Life”.

2 That’s right! in those days, the pc lay his or her body on some sort of bed or couch or sofa or whatever sort of horizontal surface was fairly comfortable in order to receive the *Book I*, SOP 1, brand of auditing.

have him scan through all similar such moments right up to present time. If you and the pc knew what you were doing, you could get a lot of charge off the case, get the "non-existent" time track operating in a workable fashion, open up a lot of memory, and raise his confront of experiencing key-ins (locks, if you will) of unpleasant moments. As you probably already know, you can lock scan anything, literally, including pleasure moments.

### Determining the gradient of auditing

The way this pc lock scanned would give you some idea of how heavy a gradient of auditing you should present. So if the time the teacher called on him for an answer when he wasn't prepared, runs like a very heavy engram or with great grief and shock (as in a secondary engram), you probably don't even want to run this guy on lock scanning.

So then it's back to lots of pleasure moments and straight memory stuff, "recall" rather than "returning." If in 1950 the book called *Self Analysis* had existed, one could have used the recall lists in their lightest form, thus gradually getting off enough charge and building a

strong base of unenturbulated free theta, you could then fairly and truly repair this person's life to the point where you'd have a pretty pleasant grade of release on your hands.

Also, quite a few engrams would be keyed out, so that at some future time this guy would be in a great position to run the heavyweights called secondary engrams and real gosh-awful engrams, the kind with pain and unconsciousness in them.

### Summary

Since brevity is the soul of wit, let us consider this as an early remembrance of the notion of Life Repair, even though it certainly wasn't called that in 1952, and in Part 2 we shall move on to the larger vehicle (in this case called Scientology) and the marvels that became possible using the techniques available to produce a cheerful, keyed-out person who would be happy to tell you that they felt wonderfully and amazingly different and better about their life; and as Ant has suggested, what a nifty and wonderful thing this would be to bring to our fellow human beings. With highest regards to my fellow listeners — Phil ☐

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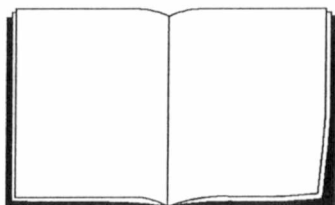
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Book News:

## ***Molecules of Emotion***

By Candace Pert

Reviewed by Ron Blouch, USA

*"Let us now look at the concept of Body, Mind and Spirit. The spirit monitors the mind and the mind monitors the body. The spirit creates the mind, which is the tool that the Spiritual Being creates in order to play a game in the physical universe. The Mind is like a go-between between the Spirit and the physical universe." John<sup>1</sup>.*

I'M GOING TO USE John's comments above as a springboard to introduce you to a book I have just completed reading. This book is a paradigm shifter. Paradigm exploder, perhaps. It validates and clarifies much of what I have learned in the past two years since becoming involved with Clear-L and then Knowledgism.

Candace Pert is a biological researcher who has done some incredibly original work in the field of neurochemistry. While a graduate student at Johns Hopkins during the late 1970's she discovered the location of the opiate receptor in the brain. This led directly to the discovery of the endorphin class of molecules<sup>2</sup>.

I had encountered her name in many articles and books that I had read over a several year period and finally found that she had recently released her own book. *Molecules of Emotion* is a story told in three parts. The first half of the book is her biography (which is fascinating) separated and concurrent with an imaginary lecture in lay language on how neuropeptides and their receptors work. The second half is a recounting of how her discoveries led her to seek out alternative therapies and practitioners and how she became something of a spokesperson for the integration of hard science with these techniques.

The book is essentially a description of what she calls the MindBody and how the two are tied together. The paradigm shifter lies in the new understanding that she has helped develop about how the brain and the body communicate with each other.

This book is so vital to those in our field because it describes many of the mental aspects of what occurs when processing, and because her science is pure. This is not a book of conjectures and opinions in the biological realm. All of her findings have been proven daily in biotech labs all over the world. What she brings to it is a large perspective and a lack of fear in discussing spiritual issues and how all of these things integrate. Her conclusions may differ from yours, but the science underlying all of this is very well documented (in the science literature, not the book) and will change your understanding of how your body works forever. Those of you concerned with illness will be especially interested because much of her research has revolved around the immune system.

Based on John's description at the beginning of this post I would say that the *Molecules of Emotion* describes the mind and the body portion of our being in a new and more complete way. Pert begins a discussion on how spirit plays a part in all of this at the end of the book, but you can tell that the spirit issue is one she is only beginning to understand herself. Regardless, the power of this book is beyond that which I can describe in an e-mail and it should be a high priority read for anyone interested enough in spiritual enhancement to belong to Family-L. □

1 This item first appeared on the Internet private list Family-l (sponsored by Heidrun Beer, technical assistance from Homer Smith). Clear-l is another Internet list, which is linked to the public newsgroup alt.clearing.technology. Knowledgism is described in IVy 35. John is a member of Family-l

2 Endorphin n. any one of a group of protein substances in the brain that suppress pain and control various physiological responses (Webster).

# Make a Difference!

by Britta Burtles, England

IN ALL WALKS OF LIFE that are trodden by human beings, we find people with evil intentions and their hangers on, whose deranged pictures compel them to try and spoil things for the rest of us. Politics is no different. Furthermore, in politics too, we find those who are incompetent and selfish, and some who are driven by naked ambition and greed. Although we would prefer to look up to all our decision-makers, depend on their judgement and ask for their guidance, often we are disappointed by what we hear, see and experience. Most of us have one or more tales of woe to tell about being let down, disappointed or misled by politicians. I am aware of their shortcomings and do not make excuses for their failings. However, for a few minutes now, I hope you will lay aside any disagreements and upsets, and let me show you another side of this particular coin, so we may all benefit from it.

In the first 30 years of my involvement with Scientology I have been busy improving my life on the 1st and 2nd Dynamic. Only now and then I tentatively "nibbled" at matters in the community where I lived. — I was so embroiled in my own personal affairs, that it did not occur to me to look "beyond the rim of my dinner plate" and see the world around me, let alone get involved in it.

I suppose this is how most of us live. And yet we readily jump up and down in agitation, when we disagree with what is happening "out there", and at parties, armed with a glass in one hand and a snack in the other, we argue what ought to be done to put the world to rights, and excitedly proclaim what politicians should do or not do.

I was one of those, and then, one day, I asked myself: "And what are you doing, Britta, to improve things, besides preaching at parties and glibly sermonising? — The plain answer was "Nothing".

I talked it over with my husband Jim, and he agreed. We began to think: Here we are with all our beautiful, basic knowledge of life and livingness, and — here we are, living in the middle of a community full of people who want to make the best of life, although they don't know about The Axioms, The Tone Scale, The ARC Triangle and the other Basics which make our lives so much easier.

Ron Hubbard left us many 3rd Dynamic tools which can boost the well-being of community members: The Data Series, The Conditions & Their Formulae, The Third Party Law and The Admin Scale are just a few which readily come to mind.

Jim and I thought: LRH helped us as individuals, but that in itself is not yet much help to our neighbours. And we thought: Hands-on assistance is needed, and also, when opportunities present themselves, voicing and thus "sowing" some useful data "seeds" where and when they are accepted.

I looked politics up in the dictionary and found "politikos" means "of a citizen". So politics could be said to mean: Thoughts and actions employed to improve the lives of citizens, in other words of you and me. Then, one day, not so long ago, Jim and I decided to roll up our sleeves and get involved. We resolved to follow the KRC Triangle and to take more responsibility by helping, and by contributing with what we know. We joined the ranks of those local politicians whose business it is to improve community matters.

## Ghosts

But before I now continue with my story, I would like to lay a generally treasured ghost to rest: Some people think politicians are dishonest and power-hungry. And yet, ever since my school days, when I learnt about the history and progress, especially of the Western World, I have had great respect and admiration for politicians. Thanks to their efforts, hard work and



positive thinking, most of us can now enjoy a higher standard of living and greater freedom in every aspect of our daily lives.

Politicians have the virtually impossible task to please the man in the street — no: all men and women in all streets. People who do not share a politician's opinion, often due to lack of information or understanding, denounce or ridicule him, in the belief that he is there to satisfy their personal whims and wishes. Having elected them, they sit back and wait to judge results. If these differ from what they expect and want, they pour scorn and condemnation on the politician.

Politicians are the minority who bear the brunt of the responsibility, while standing in the forefront of the constant struggle for progress towards a better and more civilized world. They willingly and unflinchingly accept this responsibility, and work with great determination and zeal towards improvement. And when they achieve it, we quickly take it for granted, depend on it and demand more; which is quite right and proper, as life goes on, and there is still a hell of a lot more to be done, so — no point in resting on one's laurels, because there is always the "Opposition" who claim that they can do it much better. Thus, vigilance is the politicians' watchword, and when they disregard it, they are doomed.

When politicians only achieve the impossible, they are accused of not producing miracles. They take all the flak and are blamed when things are not yet perfect. At home, and abroad too, they face up to the destructive and the insane, and with great patience and a lot of wisdom they often find ways out of hopeless situations, with very little acknowledgement for their achievements.

Which begs the question: Why then do they go into this quagmire of a "business" and expose themselves to the vagaries of public opinion, risking anger, blame and ridicule, when they could choose an easy life instead?

### Power

Some say, politicians are power-hungry. From what Jim and I observe, they work longer hours and weeks than many non-politicians. Most of them work in the background, unseen and unheard of; far away from the Corridors of Power.

Only a very few, who have special skills, knowledge and experience, rise through the ranks to positions of Power. In other words, not only have they been gaining *Knowledge*, but they have also been able and willing to accept *Responsibility* and were eventually granted *Control*.

So I wonder: When people talk of power-hungry politicians, is that maybe envy raising its greedy head? Because we know full well, there is nothing wrong with striving towards Power. We all do it in our different activities, unless, of course, we are in Apathy. At any moment in time, we are all either moving towards Power or towards Failure.

Results prove that the primary aim of most of those who get into Power, is to serve their community and country, in order to improve matters. That is why and how our lives have been changed for the better, e.g. from feudalism and slavery to democracy, where we now vote for politicians of our choice, to further improve our lives.

Jim and I find it rewarding to help in that process not only with hands-on assistance, not only with the data we have inherited from LRH, but also with Ron's advice to use our innate ability to postulate. The more of us who decide to help in our respective communities, and to use our ability to postulate, the faster we will reach our goal of living together in ARC and Harmony.

Working with politicians, watching and listening to them, we have now found out for ourselves, what a dedicated and hard-working lot they are. Often, while we get settled into our easy-chairs to be couch-potatoes in front of our television sets, they are attending meetings, gatherings, assemblies and congresses, to thrash out the best way forward for all of us, in endless, tiring hours of deliberations and discussions, without most of the data you and I have at our fingertips.

### Two aspects

It was mainly two aspects that decided Jim and me to enter the political arena:

1. our desire to help; and
2. our willingness to take responsibility for and be actively involved in the shaping of our daily lives on the 3rd Dynamic. One could

say: We moved up from ARC to ARC plus KRC.

Besides, I consider *help* is the area where politics and religion — the 8th Dynamic — overlap and merge. Let me explain what I mean: “religare” is the root of the word religion. One of the definitions of *religare* is “to bind together”, and helping is one of the ways to demonstrate togetherness. As members of the human race, and sitting in the same boat, the physical universe, we are all more or less closely related to and dependent on each other, on each other’s support, protection, encouragement and help. I think there is no point in pointing a wagging finger at a politician to tell him how badly he has done, if I am not prepared to go in and help him make a better job of it.

So Jim and I thought: maybe, by working among and with politicians, we can possibly pass on some of the vital Basics, where they are most needed. To quote from Hubbard’s *Scientology Ethics*: “...If a government knew these (he meant The Conditions and their Formulae), it would never get into a great deal of trouble, and as governments don’t know them, they get into a great deal of trouble...”

C (Communication) is the most basic and most important part of the ARC Triangle. The 20th century has evolved into the Age of Communication, in which the Information Technology, I.T. for short, was developed, with the mighty Computer as its pivotal axis. Also, some of us, including Jim and myself, are among the lucky ones to have been informed by Ron Hubbard. Parallel to the development of I.T., the decision-makers in our communities are starting to listen more openly and are thus getting better informed. People in general are getting better informed and more knowledgeable these days, and form views and opinions on many subjects. Also, with the step-by-step breakdown of the class-system and our gradual deliverance from all sorts of discriminations and prejudices, nowadays everybody, regardless of race, creed or sex can become politically involved; and I am glad to observe many do. So we can say, the top and the bottom of society are gradually merging, and decision-makers are being influenced by what we at grass-roots are thinking and saying. Meaning: We should all stand up and be

counted! With our knowledge, we can take responsibility, and if we want something to be different, we can contribute to its change.

If Hubbard himself had had the skills of a politician, in addition to those he did have, I suppose the Scientology organisation would have developed with more ARC and understanding towards other groups around it. — Recently I was told that Ron intends to come back as a political leader. I am not surprised. In fact, I am pleased, and I assume, last time round will have served him, in a way, as a useful lesson and preparation for his future job.

### Brighter future

Looking ahead, I can see a time approaching when more and more people will be somehow involved in local, national, or even European politics. In other words, ‘the man in the street’, no — all men and women in all streets, will gradually take more and more responsibility for what is happening around them, and will contribute to change and improvement.

I observe a definite trend, even among our neighbours, for people to want to contribute to life in their community. And as a by-product there is better understanding and more affinity between us neighbours. Thus, when we take responsibility, ARC is spreading. — You see: Each of us can make a difference to the whole, if we postulate, communicate and act. Finally, who knows, with enough contribution and help from all citizens, eventually we might even end up in a World at Peace. □

## History

*IVy* has been running since 1991, and contains many interesting articles and viewpoints on different aspects of monopoly free Scientology. Additionally it gives some idea of the history of the independent movement. Quite valuable to have as a reference library. And you can have all the back numbers you are missing. For a quotation just contact your distributor, saying which years you are missing.

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## Regular Columns

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### A World of IVy

By a Pelican, Antarctica

ARROGANCE IS A fairly wide subject. Generally speaking it is undesired by those on the receiving end. It has a strong tendency to lower ARC and make survival actions more difficult. It is the opposite to pouring oil on troubled waters.

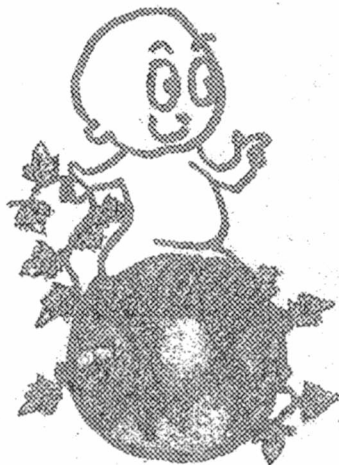
We meet it all too often. It has been seen on the Internet, even on IVy's own list, IVy-subscribers. Many have met it at their work and in free time activities. It is no doubt a reason behind some broken marriages (2Ds), sometimes with undesired consequences to children.

It might be useful to compare an example of arrogance you have had with service facsimile data (attitude of making others wrong and self right, etc.).

#### What to do?

Those on internet have seen attempts to handle it by what might be called the mirror method, otherwise portrayed in the motto "give as good as you get". Met with arrogance, one sends an equally arrogant message back. On the IVy-subscribers Internet list there are some 80 "observers" to such a conflict — I suspect the only ones who found pleasure receiving such a ding-dong battle in their letterbox, were those who enjoy bull-fighting. The result has been that of the antagonists going out of communication — lowered ARC. Which suggests it is not a very good method.

Another method of handling is to ignore. This possibly results in less broken mental bones (remember the saying "sticks and stones may break my bones, words will never hurt me"?). The result however is again lower ARC, out of comm-ness.



#### Tolerance

Might I suggest, to any who is or has been a little baffled by how to handle arrogance, that a solution lies in the direction of tolerance. I won't suggest it is easy. Met with arrogance, one's judgement can be a little clouded by the *strong* desire to hit back.

In the more watered down renditions of new age philosophy we are sometimes met with the blanket procedure of love all, accept all, turn the other cheek, suffer with a smile, etc., sometimes leading to a sort of mechanical lush automatic outflow, somewhat short on reality.

To those interested in handling arrogance, I would suggest a relook at the Scientology idea of granting beingness, letting a person be as they are (and yet acting positively). □

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A World of IVy, is a half page article, written by different anonymous authors. Intention is an inspiring, or uplifting article, or a short article to give food for thought. *Will you contribute?*

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## Regular Column

# Kemp's Column

By Pam Kemp, USA

## Four Basics to Live By

IN MY LAST ARTICLE I referred to myself as an alternative therapist who teaches Integrity, Responsibility, Communication and Control.

Over the last 40 years I have realised that these are the four major components of a whole being. You could also say this of "a clear" or "an OT". Are you "whole" and therefore responsible or are you responsible and therefore whole?

I believe the answer to these four abilities comes directly from the Axioms and the Logics. Before the beginning was a Cause. In the beginning and forever was the decision To Be.

I studied the Axioms and Logics in great detail and I aligned them to different processes within Hubbard techniques. I also decided to handle the subject/pc in front of me at all times, whether that be now, after the break, or the next day. People change so rapidly because of that decision "To Be".

Then on top of that, if we add the decision to do, to have, to own, to act, or to not (be, do, have, etc.) the power of the individual is incredible. One literally does "live as you think".

Now if one has no understanding and education about these four subjects (and let's face it, parents do not teach them today because they were not taught them) then the reactive mind has total control and one is effect, not cause.

I know that Raymond Kemp, PH.D., wrote about these four subjects all at separate times, and we have had incredible talks about each one and the effect of not knowing them.

Counselling, processing or auditing is the bringing about in the client or pc, their ability to be and be responsible for communicating honestly and to be able to start, change, and stop anyone or anything at will.

### How I do it

I spend three to six hours educating clients on these subjects and then running them on proc-



esses such as O/W to get off overts, on certainty processes to bring about beingness and confidence, and on Communication processes to bring about their ability to feel the freedom of communicating or not as they please.

I teach them that shame, blame, regret and guilt are only the result of not being responsible or taking responsibility. I teach them that sincerity, forthrightness, honesty and being real makes them predictable and a safe terminal to everyone.

### Two faces of a being

After all these years of working with people, I have observed that they usually have two ways of being. One is how they act and behave at work and the other how they act and behave at home around loved ones.

Part of the reason for this is that there's more to lose at home, i.e. love, so they care more and are usually far too reasonable, much less organised and let the children or spouses get away with behaviour they'd never tolerate elsewhere. Hence they lose their integrity.

If you are who you are, at all times, at work, at play and at home, you are then the predictable safe person I've been talking about.

I show them the ARC triangle and get them to see why these three simple points in sync equal understanding and how true understanding

## Regular Column — Kemp's Column

brings about the KRC triangle which, of course, brings about beingness or/and integrity.

### Internship

To the general public, who know nothing about Scientology, Hubbard, and the technology, these four elements are true gems. Having taught them the data, in a personal session, and run the processes, needed for the client to cognite, I then give them a week off and give them a project to do in the real world.

My clients get education, processing and internship in the real world. Let me give you a few examples.

Many of my clients "avoid conflict", so with the data and the cognitions received in session, I have them deliberately look at others in conflict, observe the incident and observe how they now feel.

Or they may have had difficulty with communicating so I have them choose people they would normally not communicate to and strike up a conversation. One client who recently had such a breakthrough on this (and who is a manager of a large store) called into his office all his employees he felt he had mistreated due to his inability to communicate. As each one was called in he apologised and handled their upset about it. Incidentally, he called me on Dec. 23rd. and said "You won't believe it! We've had the biggest week ever financially and we did \$15,000 in one hour today." He was ecstatic!

Here is a great one for you: a twelve year old girl who was skipping classes, failing school, refusing to do her chores at home and was causing her parents huge problems. I happened to be staying at their home, soon after Raymond died, for a short break. A big upset was going on and I asked if I could talk to her alone. After a couple of hours with her I had got her to breakdown exactly what goes on when she won't do the chores, or leaves school, etc.

She finally cognited — her "willingness" was not there. She was dramatising being "unwilling". I had her do an exercise: "Be unwilling to touch the chair, now be willing to touch the chair", etc., until she saw the difference. Then, in life, for as long as she needed to, she wore a ring, a very pretty one, that she chose to be her "willingness" ring so that if ever she started feeling

unwilling she could look at it and remember to change her mind. It worked and she is much better, much happier. Lots more work needed but one aspect of a problem dealt with.

### Simplicity is the key

There are so few people (it seems to me) that have the passion for teaching these basics and yet if all of us were to look at where we got our first insight into ourselves and changed our lives for the better it was on these basics and that is why we kept coming back session after session or course after course.

Ron's dream and many of our dreams was to "clear the planet". Well if people understood what the reactive mind is (as I stated in my last column) and then work on these basics, they have a chance of erasing or destimulating the reactive mind. You only have to educate one of a family in order to change a family.

I look at it as the K.I.S.S. method — "Keep it Simple Stupid".

After all, truth just is. If you add to it or take away from it, it is a lie.

So, too, with looking at present time. Look at it as it is.

So, too, with adding significance to things.

So, too, with adding or forgetting to take away mass.

One has the ability to control (start, change, and stop) anything, including thoughts, deeds and postulates.

Let's pass this simple data on to mankind. It is too valuable to keep in your pocket or worry about the church.

The trouble with the basics is that they are so close to truth that they get as-issued.

You know axiom 11 (in *Advanced Procedures and Axioms*) gives one a total viewpoint of how to create or uncreate, or keep uncreated, anything.

It reminds me of a statement LRH made on a taped lecture when lecturing on the Axioms. He said "If you all decide to as-is the physical universe, let me know, 'cos I want to quickly alter-is my Harley motor-bike — I want it around". Not his exact words but if you know Axiom 11 you will see what fun he was having with us.



## Regular Column

## IVy on the Wall

By Kenneth G. Urquhart, USA

### Practitioner, Client, and Godliness: Spiritual Clearing (Part Three)

*Part One of this series considered the relationship between clearing, integrity, and the restoration of personal magnificence. Part Two dealt with the client's restoration of trust in self through the trust the practitioner inspired in the client by the manifestation of his (the practitioner's) integrity; through trust and integrity the client reapproaches her own unique godliness, and in so doing, helps recreate the reality of God-ness. Part Three will explore God-ness in a broader context but still related to clearing.*

BREATHING THROUGH ALL Existence is the Intention that Existence exist. The Intention is indifferent as to how Existence should exist beyond laying down a few inflexible ground rules (perhaps only one: that no-one else may exist beyond Existence). I do not know if the emanator of the Intention (if SHe<sup>1</sup> be an individual) remains in contact with us; I believe that SHe is a level of awareness that is capable of embracing all our affairs but has no reason to or has other plans. I believe also that part of the grand purpose is to demonstrate how much distance the emanator can tolerate, how much we can fool ourselves, and how much we can learn from the experience. The emanator is learning from the experience, too. Experience is Godliest gold.

The Intention holds universe in place. We feel it in universe as a wavelength, a pulsing. Without it, universe would disperse and disintegrate and we would exist in a chaos. Regardless of other possible purpose, Intention is unwavering in its trustworthiness in putting here the home we live in. We can and do absolutely depend on it.



In fact, we trust it just as a baby trusts its parents to provide for it — without question, often without awareness that we assume that our benefits will continue. Now, babies grow up. Children, as they mature, sometimes rebel against the bonds of the home. We are free to rebel against the Intention as much as we want. Many do. So here we are.

#### Home Again

And just as parents rule the home with benevolent despotism (well, we hope so) the Intention has absolute authority. We cannot alter it or affect it. We can no more make it go away than the baby can move its house. But along with its authority is a promise, faithfully kept, that Existence will treat everyone equally. Everyone is equally free to live as he or she wishes and to relate to the Intention as he or she desires. We are all equally free to make fools of ourselves, to suffer, to be bad, or to have a good time. The emanator has no favourites. SHe has blessings to give but gives them only to those who reach out and touch them with their own hands. But all are equally free to reach out for them or to turn away from them, at all times.

1 SHe (or S/He). On this the author writes: "If you would prefer to change it by all means make it S/He, keeping he capitals because we are referring to a Deity of some kind." Ed.



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 Regular Column — IVy on the Wall
 

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Only in truth and integrity can one reach out and touch those blessings. The practitioner specializes in providing a catalyst (the session) by which the client transforms her urges to turn away — her untruth to herself, her lessening of herself in response to past negative experiences. Had she dealt with her negative experiences in accordance with her truth and integrity she would not have been negatively influenced by them. Having accepted the negative influence, and having neglected to deal with her acceptance of them, she forces herself to turn away. Having forced herself to turn away, she cannot on her own face the pain, or perceived pain, of turning back to her truth and integrity. The practitioner encourages her to take her first step, then her next, and her next, and so on, until she knows she can step wherever she will and in her stepping never depart again from her truth and integrity. The practitioner facilitates the greatest blessings of all — wisdom, understanding, ability, her own self, her own power, her own joy. Now she once more duplicates the Intention and lives her own relationship with it.

### Living It

The individual looks out on the world. She observes conditions. Out of her truth and her integrity she responds to a certain set of circumstances. She sees something that needs to be done that nobody else is taking care of in the way that she wants to take care of it. Who and what she is, and the sum of her experiencing, all determine what it is she responds to in the conditions of life around her. Her integrity to herself directs her. Her own innate horse-power monitors the scope of the challenge she will take on. She envisions the changes that she dedicates herself to bringing about (whether tiny or immense). She may figure out how she will cause the changes to come about or she may plunge into action. How she goes about her work depends largely on training and on personal choice of approach, not to mention IQ. Her work is in harmony with her truth and integrity; because of this harmony her work parallels Intention and its result is beneficent. She does not look upon it as “work”. It is her joy. On the other hand, one who chooses to work out of un-

truth and perversity works very hard and produces a result that is maleficent.

I would like to argue that what we consider evil conduct by others may be a necessary scourge to teach lessons obstinately refused in kindlier flows, or may be the inevitable blowing-off of pent-up confusions released by infusions of truth and integrity. Out of these situations good will come; both re-establish the sovereignty of truth and integrity. Even idleness and waste of life-energy may have their place in our cycles of living and our reaching and withdrawing. We should all remember too that we all have lessons to learn, and that almost always our deeper learning comes to us through our mistakes — and therefore at somebody else’s cost. That somebody else can consider our mistake to be an “evil”. However, the subject takes us off our path. We will remain with the practitioner, the client, and all those who base their living on truth and integrity.

Our client is reaching out into her environment to change conditions that violate or inspire her sense of how she relates both to Intention and to her community. She may work largely on her own — say as a mother at home raising her children — or her work may call for others to help her and she may build an extensive organization. Regardless, she will attract to her people of appropriate truth and integrity. As they do their work, she will teach them, and they will teach her. Together they bring truth and integrity into the conditions that they work on and to the people involved in those conditions. In being true to their vision and purpose in all they do, they reflect the trustworthiness of Intention. They flow their trustworthiness into the environment they are working with; people in it connect with the trustworthiness and the people’s own truth and integrity come more to life. No matter the scope of the client’s work, whoever she contacts experiences the trustworthiness. Of course some rebel at the trustworthiness; some, perhaps many, benefit from it, feeling its warmth and sanity. They come closer to truth and integrity — to Intention.

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 Regular Column — IVy on the Wall
 

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The warmth and sanity which the practitioner puts into sessions with his client she now extends in her living into the space of her activity.

### Equilibrium

How does this warm and sane person remain that way? It is easy to say “by being true to herself, of course”, but how does she do that while acting in the world? She must maintain her connection to Intention. She carries with her awareness of her connection in all she does. It is the standard by which she evaluates all her actions and all her options. She can’t do this all the time. Some experience will throw her off her certainty. She turns to the practitioner. In session, she clarifies her confusion and reconnects. The practitioner does the age-old duty of the wise priest. He has looked about him and observed conditions. Out of who and what he is he sees a need and he commits himself to supplying it. He does not serve Intention — nobody does that. He aligns himself with the simplicity of Intention and with the clarity of that simplicity helps others simplify and clarify their lives and their doings. When life knocks the practitioner off his viewpoint, he puts himself back into it or gets help from a fellow practitioner.

There is no limit to the complexity, or the intensity, of the activity one can successfully involve self in. One can take on immense challenges and fight furious opposition. None of this need knock one off simplicity and clarity, the connection with Intention. Departure from that connection puts one immediately into the creation of mass that one feels he has to take very seriously. And has to enforce. No longer do one’s actions flow relaxedly and beautifully. Soon one is into significance and importance about self and self’s doings. Such *serious* things...here comes the GPM! There goes clarity and simplicity, sanity and warmth!

### Strength

“Water always finds its own level.” “Birds of a feather flock together.” So do people seeking to serve in similar ways. They come together and work together. Here they are in close contact, looking for warmth and sanity amongst themselves, seeking to bring sanity and warmth where they feel it is needed in the world. Let’s

say I am part of this band of people. You are another. One day, you do something that I don’t think is warm or sane, and my nose goes out of joint. Or I do it to your nose. We can get into a big fight. The fight can pull in the whole group — oops, here come the engrams and the Service Facs and the GPMs again.

Now, birds of other feathers also flock together. They work against Intention (they think); they tend away from or oppose warmth and sanity. They have material power and legal authority. Anyone working to improve conditions is bound to have to deal with them and their influence. Dealing with them can be enough to restimulate the sane group.

Internal and external distractions and barriers such as these can unsettle the sanely-intentioned group. They drive it from its connection with Intention, from warmth and sanity. No group can hope to navigate these shoals without a practitioner to help each individual reconnect with Intention, and to help the individuals in their working together maintain their warmth and sanity. Their ability to be warm and sane is their strength. “Warmth” and “sanity” can include all kinds of interaction — not limited to pleasantries or politeness but always including respect.

### Power

Power is a sensitive and restimulative subject. We live in a culture that not only misunderstands it but crazily worships its own misconceptions about power. One can only be at cause over power (let’s define it as “the ability to have an event or events happen”) by exercising it without force or effort. Trying to force power or using effort to get or keep it makes one its slave and its victim and shows one to have a marked absence of spiritual intelligence. And to have a selfish intention divorced from Intention.

Neither the sane individual nor the sane group has force or effort as the preferred *modus operandi*. Intelligence, imagination, and creativity are their tools, simplicity and clarity their vehicle, integrity and warmth their standard. If insanity beyond their control drags them into the use of force and effort temporarily, they disengage and restore themselves as soon as the dan-



## Regular Column — IVy on the Wall

ger is removed. They use intelligence, imagination, creativity, simplicity, clarity, integrity, and warmth to maintain their usual basis of operation — which includes remaining exterior to force and effort while directing forces and efforts.

Every team seeking to use power wisely must have a means of developing and keeping the ability to direct force and effort without interiorizing into them. The organization of the team must include a procedure which maintains the group's integrity to its founding vision and purpose, and to Intention. The clearing practitioner's work now extends beyond the person as individual to the person as a team member, and to the whole team operating in its environment. The practitioner must understand the mechanisms of the successful and ethical group. We don't have clear guidelines as to what all of these mechanisms are and how they fit together. An effort to begin to fill some of this gap will appear in a forthcoming article for this column.

**Extended Power**

Powerful and ethical groups will continue to hold their own and to make headway in putting

sanity and warmth, simplicity and clarity, into the the world, as individuals continue to respond to the conditions they observe, and base their responses on who and what they are in relation to Intention. As they succeed, they will find themselves working more and more together. Now people will come forward capable of leading groups of groups, and groups of groupings. These people will need their advisers and counsellors, their practitioners, to help support them in their integrity, their sanity, and their warmth, as they work. Individual integrity, group integrity, groupings integrity, all celebrate Intention.

The practitioner, facilitator of personal integrity, becomes the facilitator of group integrity, then of planetary integrity. And one day he will facilitate universal integrity. Then the emanator of the Intention — who (despite His/Her apparent non-involvement) can't but emanate also a certain universal beneficence — will surely be rather pleased.

So will the practitioner then be out looking for a job?



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## When in Danger — By-pass!

By Britta Burtles, England

The USA and Britain talked themselves into a corner by giving Iraq an ultimatum; then of course they were forced to bomb.

Bombing is of less use in the short term, than it is damaging in the long term.

Violence breeds violence. It only *suppresses* the Scourge it is supposed to stamp out. This then reappears with increased force to create worse evil than before.

Sadam Hussein is spiritually impaired and mentally unbalanced — *no point trying to reason with him.*

The West has to apply the Formula: **When in danger, by-pass.**

Appeasing diplomacy ought to be maintained, but in effect S.H. has to be by-passed. Eventually the Iraqi people and the Arab world have to remove him and his entire regime.

The West *has* to help the Iraqi people and the Arab World in the process of changing *their* minds. The rest will follow of its own accord.

*Editor's note: I got a note from Barrie Weller, England (email: 100270.3226@compuserve.com) suggesting that the by-pass should be in the form of free and plentiful food, medical supplies, etc., sent direct to the people. These are some of the things Hussein is preventing his people from getting.*



Letters:



## Letter and reply to Ken Urquhart

By Christine Brovcenko (Chris), Australia and Ken Urquhart, USA

Dear Kenneth,

Your last article in IVy 39 "Practitioner, Client, and Godness: Spiritual Clearing (Part Two)" was a perfect opportunity for me to contact you to say thank you, something I've wanted to do since I first noticed your articles in IVy. Don't expect you'll remember me, but that's OK, I'm just one of the very fortunate people that have received a session from you. (Late 70's I think) at Fort Harrison, Florida.

I did thank you afterwards for the session, but that didn't convey to you in any way what I'd experienced during that session, which now I will try to do. Your 15/20 mins "spiritual cleaning" session was one I've never forgotten (and I've had many great sessions from various auditors), but yours was different and something I hadn't experienced before.

Yes, I did know beforehand that you had worked with Ron Hubbard, but I can assure you that during the session I had very little or no attention on that at all. It's hard to put into words, and it's not until now that I've tried to do so. It wasn't that the words or method was any different to any other "cleanup", it was something above all that, something that to my knowledge that wasn't taught on any course. That special something was emanating from you, yes I was aware of your presence and excellent creations in that room and session, but also intermingled with that, I truly felt I'd experienced and seen the best (and magic if you like) of Ron.

With Love and best wishes Chris.

### Ken answers

*The above letter was received by e-mail and forwarded to Ken. Ken replied as follows (with OK for publication):*

My dear Chris,

Thank you so much for the very kind open letter to me that you've written for IVy, and which Ant forwarded to me on Saturday. I am very touched by what you say about the session you had with me way back in those old days. A lot of magic happened then, even though LRH and we auditors were all so far from perfect. I am happy that you have your memories of that magic, that you and I shared some of it together, and that you have written your open letter to me about it.

Although I don't have a clear recollection of the session, I remember you well. I think you also wrote me one day to say that you had very kindly called my brother Harry who used to live in Adelaide. And of course your name was familiar to me from earlier days, when I would see reports from and about the Adelaide Org.

Alastair, my eldest brother told me just the other day that Harry and his English sweetheart (who came out to Australia to be with him) are engaged to be married. If you have any desire to renew a contact with him I'll be very happy to give you his number; of course if this is not appropriate for you then we need pay it no attention. He lives in Maslim Beach now — not far from the gay beach, he tells me....

☐

I loved your story about Anna and the TRs in the kitchen [see page 32]. Children are truly wonderful. They are present, they observe what they observe, and they communicate about it with ruthless integrity (and having parents like Anna's helps a lot). No wonder He of Nazareth said, "Suffer the little children to come unto me," and, "Except ye be as a little child...."

It is wonderful to receive your embrace just the day after I had been thinking of Ron in a way that was new for me. I had suddenly had an understanding of him as a person and about our relationship that I had not had before. As you say, I had worked with him rather closely over a considerable period of time. As a matter of fact (to interject something of a grouse of mine) anyone who was on the ship can say, "I worked with L. Ron Hubbard on the ship", whether he had had direct dealings with LRH or not, or whether it was for a few minutes or a few months or a few years. It is worth noting that nobody I know of who did work closely with LRH for enough time to demonstrate LRH's trust in them is currently or habitually stating the fact as part of his or her promotion. Nonetheless, he could be so wonderful to be near, that I do not grudge anyone who did do work that went directly to him, even for a short period, to have his or her precious recollections of that magic, and to joy in the memory of "working with LRH on the ship." Enough of grouching.

### Thinking of LRH

I was thinking of LRH on Friday, and something struck me for the first time, and very clearly. I had always appreciated that he had been *very* good to me, certainly up to 1972; although things were different afterwards, much of what went before was still there — just not so much the focus of action. He had related to me with a great deal of respect while I was in a position of great trust very close to him (while frequently being very rough indeed on others). And I knew he did a great deal of C/Sing on my folder. He had trained others who C/Sed for me — David Mayo, Robin Lindsell, Quentin, perhaps others whom I don't at this moment recall. When my folder was for a while C/Sed by someone not trained by him, I became very aware of the fact very soon.

LRH had me in his space and I observed and experienced him in action. There is much that I

learned from him that I hardly can count even today. He shared himself with me frequently in matters to do with the ship, the international scene, and with the technology of auditing. I spent many hours with him when he C/Sed the folders of everybody receiving sessions that day on the ship. He would tell me what he was looking for, what he found, what it meant, how he'd handle it for the pc, how he'd handle the auditor who made the error and the C/S that missed it. "More is said than is spoken," T.S. Eliot clearly said; I never knew how much I absorbed from him. Directly and indirectly he gave me of his magnificence.

Just on Friday I saw and was able to acknowledge that what he had given me and what I had absorbed were reflections of himself as a being that he had given to me as a being. "Well", anyone might say, "How else would you describe it? What makes *that* such a special realization?"

Well, it's special only to me because of the way I am — or have been. It's not easy to describe or to talk about. For me as a person, self-respect and self-confidence have always been a problem, mostly in their absence. People who knew me on the ship usually express surprise when they hear this, but it is true; I guess I disguised it well — I certainly wasn't going to broadcast it in that environment.....

### Ron saw it

It came to me on Friday that LRH saw it — but he never called me on it, he granted beingness to that part of me, he tolerated it, he worked around it when he had to (and probably cursed to himself about that). I'm sure he bore it in mind when handling my folder. And so on. I saw that there must have been something so definitely positive about having me on his lines that overshadowed the self-doubting negativity. He was not one to suffer fools or case-on-post, ever.

Those thoughts came to me on Friday and made me shift my viewpoint with regard to self-respect and self-confidence especially with regard to my performance on the ship.

Then I experienced something else. I experienced how I as a being had been given and had taken into myself what he as a being (quite separate from all considerations and importances connected with the identity of "L. Ron Hubbard") had chosen to give me. I felt the

warmth and humanity with which he had given it to me. I could feel it as a part of my own natural beingness that he had contributed to. He had been telling me that it was all right for me to be who I am, that any problem with self-respect or self-confidence was an irrelevance. He was inviting that part of me to be in present time. On Friday, I finally got the communication, could duplicate it, could have it, and acknowledged it.

Then, by dint of the magic of which he could be the complete master, you spontaneously flow into my awareness, by way of Ant, these simple, unheralded, unasked-for words: "That special something was emanating from you — yes, I

was aware of your presence and excellent creations in that room and session, but also intermingled with that, I truly felt I'd experienced and seen the best (and magic if you like) of Ron."

Thank you, Chris, darlin'. You are a real doll.

Love to you,

Ken

P.S. No, I'm not for a moment stating that this only happened between LRH and me. It was something very special between me and him, but others experienced their own version of that magic flow. I hope they let us know about it. We should celebrate it. □

## Jest for Fun.

By Christine Brovcenko (Chris), Australia

YEARS AGO (probably 1960's) my husband Nick and I were doing some Scientology Confronting Training Drills in our kitchen. Our young daughter Anna, then about 4 years was silently watching us. Nick was being the student and I was coaching him. His part in this game was to sit there opposite me without moving his body, or reacting to anything I said or did. If I noticed any reactions from him I'd say "Flunk<sup>1</sup>, you moved", or "flunk, you laughed or whatever". Anna was standing close besides me observing all this, apparently she was watching his chest moving as he breathed, after a while she whispered in my ear, (loud enough for us all to hear) "Is he allowed to breath?" Well I can tell you that really broke us up and we had a jolly good laugh. □

1 Flunk = To make a mistake. Failure to apply the materials learned. Opposite of pass.

We will forward your letter to any now living IVy author.

### *International Viewpoints*

Part of the international independent Scientology communication network. Use it and make sure your friends and former Scientology interested acquaintances know of its existence. Your nearest distributor is willing to send a sample copy. If in doubt, write to Box 78, 2800 Lyngby, Denmark. Email [ivy@post8.tele.dk](mailto:ivy@post8.tele.dk) We also have Internet mailing lists, free to paid up subscribers to International Viewpoints — email us if you want details.

### *International Viewpoints*

Part of an effort to make a saner, happier environment.

# What I Think of Auditors

By Kathleen Grady, Germany.

GIVEN THAT WE HAVE past lives, and are not always that good at remembering them, there is the possibility that we have been *really* evil in some past existence. Perhaps there is a perfectly good explanation as to why we were, also now lost to us. An explanation like necessity, working on false information maliciously supplied to us, or thoughts of the greatest good of the greatest number of dynamics in very difficult situations. Be that as it may we passed on with something of a guilty conscience. Something that can hit back at us now, when we attempt to do good.

Perhaps this tendency is strong with people who want to audit others. People who want to help others. They learn something of the methods, get hold of a preclear, audit the person, and somehow feel bad about the results, which probably were not that bad. They might even think the tech does not work. Why? Perhaps partly because we have intentionally done bad things before in the distant past in the way of offering help and giving betrayal, and the memories are getting stirred up. We don't want to harm others again. And so the bad feeling.

Perhaps Ron was aware of this in 1956, when he wrote as part of PAB 79 a piece with the title "What do I think of Auditors?"

Perhaps, over 40 years later, it is worth looking at it (full version is on page 393 of *Tech Vol. II*, first edition 1979).

## Ron wrote

"I think of auditors in a rather intense way. As I know more auditors than anybody else and have a better basis for judgement, on this subject I can be for once an authority."

A little later:

"I think of an auditor as a person with enough guts to *do something about it*. This quality is rare and this quality is courageous in the extreme.

"It is my opinion and knowledge that auditors are amongst the upper tenth of the upper twentieth of intelligent human beings. Their will to do, their motives, their ability to grasp and use are superior to that of any other profession."

And further on:

"I think auditors came from beings lately arrived on Earth who, seeing where it was going, decided to band together and send it elsewhere."

"I consider all auditors my friends. I consider them that even when they squirrel. I believe they have a right to express themselves and their own opinions. I would not for a moment hamper their right to think. I think of auditors and Scientologists as the Free People."

## Always right

The next little excerpt is interesting:

"I don't expect auditors or Scientologists to instantly agree with or seize upon whatever I say. I would be offended if they did and would feel they weren't a Free People. Since they are intelligent I expect them to think over what's said, try it, and if it is good for them, use it. That old auditors sooner or later come back to and use what I have discovered isn't any testimony to our relationship at all, it's only a testimony to my being right because I meant to be right in the first place."

I overlooked something in that passage when I first read it. It seems as though there is a seed in that passage which would grow, and put Scientology in very high danger of being an authoritarian subject, incapable of growing. What I see now is a slight lack of humbleness. There is the assumption that he was right: "it's only a testimony to my being right" and that could (and probably did) grow to a feeling of infallibility — the death knell to growth, to improvement.

Ron continues:

"I sorrow when I see somebody accomplishing less than he should because he thinks I wouldn't approve of it. In organizations and out I count upon initiative and good judgement.

"The most decent people I have known have been auditors. The best hearted people I know are auditors. They are so decent and good hearted I have to work and argue with them to make enough to keep the mock-ups rolling well, a thing they are now beginning to do."

I would add a little opinion of my own about auditors: Some auditors are so keen to help people that they will stay within a suppressive organisation, doing their best to help, even against their own integrity, when they believe all outside is evil, squirrel destructiveness.

Their very kind urge to help people in the best way they know, auditing and training, plus

their very false belief that this can only effectively take place within the confines of a Church of Scientology, leads them to accept treatment and conditions which one would expect them to reject. For many of them believe there is no other way to preserve the tech. They believe the only workable tech is within the Church.

### Use what you know

The message here is that you are valuable. Do not let others or your own feelings of failure allow you to retreat. Win them over and help others in what ever gradient suits you and your abilities.

The world, your friends and neighbours, will basically appreciate the helping hand you can give them. Use what you have. □





# Uncontrol

By Hubert Spencer, England.

IN THE FIRST DECADE of modern Scientology something new was always under discussion. This was before the gradation chart put a semblance of order into the many Scientology processes, and after Dianetics. In 1964 the first gradation chart came out and the many processes researched (tried out) in the 50's were the major source of processes on the various levels of the gradation chart.

The 50's were exciting times, especially if you were in or around the "org" (as we called it in England), the Scientology organisation, not a church at the time, but the Hubbard Association of Scientologists International (the HASI). But even if you were out in the "field" it was still very interesting, because one received PABs (Professional Auditors Bulletins) and in the latter part, weekly Franchise mailings, containing writings of Ron on the latest things he had his attention on.

Thus we had a close look from many angles on the subjects of Help, Overt (= presumed "bad") Acts, CRA, the Rock (thought to be basic), Tone 40, rudiments, the auditing communication cycle and many other things.

## Control

In one period the focus was on control, and the basic material on this has been published in text books, amongst them *Problems of Work* and *Fundamentals of Thought*, both of which are Ron's products of the mid 50's. Control consists of Start, Change and Stop, one should be able to do all of these things, and usually the last thing that remained as one lost control, was the ability to Stop, which one could observe sometimes in elderly people. Also that some people specialised in one or other of the three parts — I can remember there was a deal of talk about policeman being on Stop (reminds me of the story of the rather desperate mother saying to her elder son, "Go and find out what Johnny is doing and tell him to stop")

## Leave uncontrolled

Over and above these components of Start, Change and Stop, there was a time when we were told that there were two other components to control, Continue, and Leave Uncontrolled. It is the latter which I would like to draw attention to, as I feel that an understanding and use of it can be quite important in the advance of the Independent Scientology movement.

At that time Ron held congresses twice a year. In the very beginning they were three or four day congresses, spread over a weekend plus the adjacent days. Ron was the speaker for hour long lectures with breaks between lectures, and sometimes a workshop/seminar, where the participants worked together. Later they were just Saturday and Sunday. Ron gave the congress live in either London or USA, tapes were speeded over the Atlantic, and a taped congress was given on the other side. You paid to come to a congress, found your own accommodation if you lived out of town, and ate at a nearby restaurant — and there were no "ethics" oriented individuals in or out of uniform, keeping an eye on you.

Sometimes Ron gave group processing, and I can remember one of these Group Processing sessions (I think at the Royal Festival Hall's smaller hall) where at one point we got the command to hold our hands up in the air and "make them go flip-flop", that is to say, flop them around in an uncontrolled manner.

I think the idea with the flip-flop process was that people got into a habit of trying to control "everything", and the exercise was to get people to look at the other flow (at one period there was much concentration on flows), practice it, and possibly run out any aberrations/engrams connected with that flow. Leaving uncontrolled would include letting people get on with their job, or life, without constantly badgering them.

## Today

Let us look at the official organisation today, called a "church" although you are *only* allowed to love your neighbour if he is *not* a squirrel, a wog, or a person with out ethics, the emphasis is on control and particularly on stop. There is a stop for the open distribution of L. Ron Hubbard's work (unless you have permission). Imagine a church which stopped with the arm of the law free distribution of the Bible. This organisation seeks to stop the practice of L. Ron Hubbard's techniques when it does not take place under their control, and when it does take place under their control, they practice strict control over how it is done (sometimes in contradiction to basic principles, for example concerning the privacy of what a preclear discloses). They also like to practice strict control on money flows, particularly changing a percentage of the flow in their direction<sup>1</sup>.

This is a very different picture to the Scientology organisations I knew in the 50s, where there was no great emphasis in controlling people (apart from where required in processing, especially objectives). My opinion is that official Scientology organisations are in a *very* sad state, compared to how they were in the 50s.

## Independents

Perhaps this gives an indication of how the Independent Scientologist best can get to work in the world around them. We have inherited a lot from Hubbard and the Church, and no doubt thrown a great deal of what we have inherited away. But I think it is likely that most of us have retained something of the goal mentioned in *Fundamentals of Thought*: "the making of the individual capable of living a better life in his own estimation and with his fellows, and the playing of a better game".

Let us forget any restrictive thoughts of controlling what other people do or think. Let us get on

with our own personal goals. Let us really have success in the things we really want to do and enjoy doing. Leaving other areas uncontrolled. Forgetting thoughts of getting others to do things "the right way".

## Cooperation

But, if we concentrate on the things we like doing, what about other things that are necessary for the wheels to go round in an orderly manner? That is a good question. Many things are required in this world for activities to succeed.

Here is where communication is important. We should be in good communication with our neighbours. Or put another way, with people of like mind. Communication was level 0 in the old gradation chart, and it is also a foundation for Independents to work well together, each doing what she or he likes best, but keeping in touch and supplementing each others' activities.

It seems as though there is an inbuilt tendency to go out of communication with those one disagrees with, and that is a tendency amongst independents that the "I don't like squirrels" Church has been very pleased with. We should keep in communication with those around us with an (ex-)Scientology background, exchange news and news of our activities, and find out how we can help ourselves. Formally arranged congresses and conferences are one way of going about this, but there is an enormous amount that can be done on an informal basis. "Hi, Jack. How are you doing, and can we help each other anyway?" perhaps on the telephone, perhaps a little informal get-to-gether, or on a "come round to my place and chat" basis.

## Third Empire

Earlier in IVy, Todde Salén has talked about the Third Empire<sup>2</sup>. Perhaps leaving uncontrolled gives a clue to achieving it. □

1 Incidentally, in 1957 I was privileged to be present at a small meeting where L. Ron Hubbard analysed the whole activity of any organisation in terms of changes, there being two major categories of changes: change of position and change of state. Thus the admin personal of a Scientology organisation were concerned with the change of position of particles and people from outside the org to inside and vice versa, while the technical personnel were concerned with changing the condition of the particles (people in the case of a Scientology org) who the admin personnel had changed from outside the org to inside.

2 See article in IVy 37, June 98, p. 32, and the earlier IVys mentioned in that article. *Ed.*



*After KSW 1:*<sup>1</sup>

# Money versus Spirit<sup>2</sup>

by Phil J. Spickler, USA



THIS BRIEF REPORT intends to examine the question of whether there is any incompatibility between a wisdom school and sound business practice.

## When big money is the bottom line

In the years from 1966 to 1978, I had a strong flirtation that resulted in a heavy romance with the mission network of the Church of Scientology. With the exception of a brief year or so at ASHO, almost all of that period went to being the Executive Director of a mission in Detroit, and then one in Palo Alto, California.

This was also a period of explosive growth of the Church and its various networks, and it was the time when Big Money really became the bottom line by which any activity within the Church was judged; which is to say, written or otherwise, real policy was that which supported the growth of the GI (not the gastrointestinal GI, but something much bigger: Gross Income).<sup>3</sup>

And as time-and-a-half went by, little by little, no matter how idealistically any of us had started out, that became the true measure of your worth. As the years went by, some of us romantic idealists were troubled by the question that started this report, since in truth the accomplishments of our public were far down the scale when it came to things that you could report in an effort to secure the approval of the group, and most important of all, its Founder.

## Make money, make more money

But in fact, the highest approval ratings you could secure had nothing to do with clears or OTs, or trained auditors, or just about anything else — it had to do with money in, tithes to the Church, and advance payments to upper level organizations along the Bridge. If that was all in order, you could bask in the glow that seemed to emanate from the central core of what was rapidly becoming a cluster.<sup>4</sup>

If you were to check this out with the staffs of missions and former organizational people all the way through Sea Org dropouts, you will find that, like other professions, it started to become pretty hard to see people who came your way seeking truth and freedom as other than “I wonder how much money he/she possesses and how much of it can we get our hands on.”

## Wisdom as a business?

I should like to report that in a profit-making business, this is pretty close to the simple truth of what keeps the stockholders and employees of the corporation happy, but I submit to you that it has a terrible effect as the overall importance of a wisdom school.

One has but to look at the elements of what is good business practice to see why something like Dianetics and Scientology, and for that matter a number of rather famous -ologies and -isms, start to die on the vine and create excep-

1 KSW, the Policy Letter “Keeping Scientology Working” was issued on 7th February 1965. Since this article concerns happenings after that date, we have started a new series, changing the title slightly, and hoping that Phil also has more to say on this area, as well as the area before KSW. We have retained the little logo, which now applies to both sporadic series (Before KSW and After KSW). *IVy Ed.*

2 Lightly edited and footnoted by Frank Gordon from Phil’s (PJSpickler@aol.com), “It’s just the biz” on the IVy Subscriber’s List, of Mon, 13 Jul 1998. This is another look at Ron’s Theta-MEST theory.

3 Here a quote from Ron might apply: “Doing can enhance either Being or Having: a balanced Doing slants in both directions, but if one does without Having, his Being increases, as is well known by anyone who insists on doing favors without recompense, and without gain.” — LRH, *Scientology 8-8008*, 1967, p.103.

4 I assume Phil is distinguishing a cluster (held together by pain and unconsciousness) from a true group (held together by common conscious goals).

tionally corrupt organizations as the ideal goes through an inversion (this should make all of you GPM-lovers happy) and ends up as its own opposing terminal.

### Parallels

Just take a look at what's happened to the doctors and medicine if you want an excellent example. In present time, with the exception of organized crime, the largest reported lobbying money of the United States Congress comes from the American Medical Association; just below it are other benevolent organizations like United Technologies, the Boeing Corporation, and I think General Motors.

Medicine, like Scientology, has led the way in eliminating, if possible, any competition or alternative form, although it's currently in a small way losing some of that battle, and in the meantime has come up with an extraordinary amount of extremely expensive technology and informational propaganda that keeps people in a country like ours from ever imagining for a moment that anybody has any responsibility for their own health.

### Professional friends for money

The perennial cry is, "If ———, see your doctor!" "If ———, go to Flag!"

The do-it-yourself movement (early Dianetics) is now "It can only be done by highly qualified practitioners, at great expense." So this is what happens when you turn a wisdom school into a business, and the effects on those who want to keep the wisdom school alive as well as those who become its customers are pretty awful, because the important part of a business is to do things that create repeat business.

So, in Scientology it was "Well, well, you couldn't possibly know what was going on unless you'd done Clear (OT 3, OT 6, OT 8, Class 12, and joined the Sea Org)."

Does this mean that you can never connect money and a wisdom school? No — it just means that it would be a good idea not to mistake the GI for an extremely high level of awareness, and to remember that although money is quite

interesting, and even sometimes useful, I think there's a lot of other things that are more interesting and more useful. There are other challenges, where you don't have to turn your fellow man into sacks of gold in order to feel that you're doing well.

Does all this mean that if you are in the business of selling truth, understanding, and the practice of how to deliver it to the possible benefit of others, that you really ought to be in the loony bin<sup>1</sup>? I would say that maybe you already are, and that to gain relief from this madness, a job tending sheep or growing alfalfa might serve you very well.

Who knows? As your confront of what is, rather than what ought to be, or should be, or must be, comes way up, you might someday look back on those days when you felt compelled for a price to fix up your fellows and a great happy joyous smile will wreath your handsome or beautiful features as the blessing of true enlightenment allows you to enjoy something you already possessed before you started becoming. Namely, your own Buddhahood. Love, Phil.

P.S. This is a fairly brutal communication, and it's my hope, for those of you out there that are offended by it, you will not allow it, or me, to pass unscathed. I look forward from the cave that I'm hiding in to hear your thoughts about these matters.

□

### IVy Internet lists

The use of Internet is increasing slightly and IVy plays its part in two ways.

For those who have an Internet address, IVy has a number of lists. For example one is often very busy, and any one on it can contribute while another only issues once a week a selection from the first list.

More details: [ivy@post8.tele.dk](mailto:ivy@post8.tele.dk)

See also page 9 on our Home Page.

1 loony bin = lunatic asylum

# Socrates

By Todde Salén, Sweden

I HAVE BEEN reading "Plato's Dialogues" and Xenofon "Remembrances of Socrates" lately. This has resulted in a growing affinity for Socrates and Plato and the philosophy taught in the Academy in Athens in a time period of more than 900 years.

There have been times when I have wondered why I am representing the DUGA<sup>1</sup> philosophy as a Buddhist philosophy. Now that I have read Plato and Xenofon I have learned more about the philosophy of ancient Greece. With this new knowledge I would say that the word Philosophy means even more than before to me. I can see how the DUGA "Philosophy of Life" stems from the philosophy of ancient Greece. It is Socrates and Plato who are our ancestors as much as Gautama Siddharta or L. Ron Hubbard.

When you learn to know Socrates through the works of Plato and Xenofon you are reading what people who walked along dusty roads in ancient Greece together with Socrates have to say about him. Both Xenofon and Plato were disciples of Socrates and they knew him well. If you read about Buddha or Christ you read what people who heard about these stellar personalities have to say about them. There is a lot of hearsay that went between the writer and the historical persons of Buddha and Jesus Christ.

## Close look

With Socrates it is very different. Reading the works of Plato and Xenofon you get a very close look at Socrates. You will also find that these two disciples of Socrates present very different viewpoints on him. In the writings of Xenofon Socrates is much more human than in the works of Plato. Yet you can recognize the system of asking questions, which has been called the Socratic method when you read both authors. You also recognize Socratic irony from the works of both authors.

Plato's "Apology of Socrates" is the classic dialogue, where Socrates argues against his accusers, who say that he is living a godless life and seducing the youth.

## Demon advice

Socrates was known to abide by the religious laws of the Gods of Greece, but he did so in a different way than others. Socrates also said that his way of taking advice directly from the gods through "the demon" that spoke directly to him was maybe not approved of by the authorities of Athens in those days. But he could not see that he erred, as his demon had always helped him live a virtuous life.

Socrates also said that he did well understand why he was being accused and why he would probably be sentenced to die. Because Socrates was teaching his pupils to doubt authorities and how to reveal their ignorance (by using the Socratic method). As

<sup>1</sup> DUGA (a Swedish word for ability) is the group Todde and his wife have run for the past 15 years. He has recently published a translation into Swedish of three of Plato's *Dialogues* ("Apology of Socrates", "Phaedo" and "Crito", available through Swedish bookstores. DUGA is a group of philosophers whose teachings are continually refined as new realization on the laws of life (Dharma) are revealed. We are continuing our progress on the Road to Truth (buddha). Since we have used data and methods from both Buddhism, Socrates/Plato as well as Scientology, we are different from each one of the religions founded on sacred books with words of Christ or Hubbard. Neither Buddha nor Socrates implied that their teachings were absolute truth. They both said "the truth is within you", (Christ also said so: "The kingdom of God is within you"). We follow their tradition. We preach that we cannot teach you the truth without you yourself discovering it for yourself. All DUGA can do (or Scn or Christianity or Buddhism) is help you find the truth within yourself. We do use electric galvanometers and auditing communication cycles to guide you, but we do it our own way (lower grades similar to Cof\$, but advanced courses very different — going for actual GPM charge instead of implant GPMs and using the Buddhist Book of the Dead instead of Scientology implant technology).

a result of his pupils doing so he was blamed by these false authorities. These false authorities turned their anger on Socrates and not his pupils. That is why Socrates believed that he would be sentenced to death by the council of 500.

They sentenced him to death with 280 votes for and 220 against. Socrates was surprised that so few had voted against him. But he pointed out that it would be the 280 that voted against him who would get punished the most. He (Socrates) would only be rewarded by going to a higher realm, where superior beings reigned (the world of the Gods), while those who sentenced him to death would have to answer up to all those, who felt it was wrong to sentence Socrates to death.

The next dialogue of Plato is *Criton*, where Socrates proves to his disciples that it would be against the wishes of his own higher self + the Gods behind the laws of their democratic society, if he tried to escape the justice system that had sentenced him to die. As he was already 70 years old it would be really silly to risk the wealth and reputation of his friends in an effort to escape death, that would come soon in any case.

### Last days

In the dialogue "*Phaedo*" Plato writes about the last day of Socrates, how he discusses eternal questions with his closest followers in the cell. He discusses why a philosopher doesn't commit suicide despite his longing for meeting the gods after death. His meeting with the gods is also why a philosopher does not fear death, but is looking forward to it. He proves that the indivisible soul of man never dies, that death is the natural consequence of birth just as birth is the natural consequence of death and that the soul never dies. He proves that the only guarantee for happiness of the soul is a life of virtue as a human being.

Reading "*Phaedo*" I remembered how I was moved to tears when I originally read this dialogue in 1963. It was when I read that Socrates protested against the women (one of whom was Xantippa, his wife) crying in his cell. He said they were ruining his last day in life, which he considered should be a day of joy, as he was destined to go to the higher realms where the Gods reigned, and where a much happier existence awaited him. So he sent the women out of his cell and again started to lecture on his favourite subject — philosophy.

### Other dialogues

There are other famous dialogues of Plato with Socrates as the main communicator. In *Gorgias*

there are discussions about how politicians and democracy function. If you read *Gorgias* you have a hard time realizing that it is a democracy that existed almost 2,500 years ago that is under discussion. It could just as well be our modern democratic system. Even though Socrates preferred the democratic system of ancient Greece to any dictatorship, he still has doubts about democracy and politicians. His viewpoints are probably more balanced than what you can find even among highly educated men and women today. Yet he was only a poor man without schooling (except in the art of sculpturing) of his day.

In the dialogue "*Symposium*" Socrates demonstrates an unusual respect for women through a speech on Love, where he lets a female seer talk through him to the audience and gives a fantastic speech on the subject of Love.

### Source of western philosophy

Reading about Socrates and receiving the thoughts of the ancient Greeks is joy to every philosopher of today. Here we have the source of western philosophy. If you follow the traces of philosophy from those days you will find that Plato founded the Academy of Athens almost 400 years before Christ. This academy kept teaching the Socratic method and the philosophy of Plato for over 900 years, until it was closed by Justinianus 529 AD. This is a remarkably long tradition of teaching and it has influenced our modern society in more than one way. The roots of the second empire (our modern western civilisation)<sup>1</sup> can easily be felt here. Socrates and Plato have maybe more than any other philosophers assisted in creating this 2nd Empire.

During the 15th century Academies were formed in Italy and then spread across Europe. These Academies were essential to the rebirth of Ancient Greek and Roman civilisation in Europe — the Renaissance. In the US Benjamin Franklin founded the first Academy in Philadelphia. It later became the University of Pennsylvania.

Democracy was a system of government that was tried and rejected over and over again in ancient Greece. Solon introduced it as a somewhat stable system around 593 BC. The system was then improved upon until it was removed when the Macedonians conquered Greece 322 BC.

PS. I also read Benjamin Franklin's biography and found it very interesting. I feel that it is highly probable that Socrates and Franklin are two separate incarnations of the same being. I have the idea that I knew both these two personalities well when they lived. I feel honoured to have known them both. □

1 For data on the three empire theory see Todde's articles in the following *IVys*: 8,9,10,27 33, 37 *Ed*.

# Honest Study

By Curt Daniel Ducker, USA

UNLIKE THE APPARENT progress of other human activities, the general quality of formal study has been steadily declining. People have lost sight of what real study is, and ineffectual substitutes have become thought of as the real thing. Another point of decadence in a culture obsessed with convenience.

Hubbard pointed out that the etymology of the word study indicated that people who were students many years ago were so enthusiastic on their subjects that they were thought of as zealots. With a little data and orientation true study can occur and the vast benefits can be realized.

Honest study involves recognizing that one may not have a complete understanding and mastery of a subject or datum (intellectual honesty), and using everything at one's disposal to achieve such understanding and mastery.

## Essentials

These include such things as getting all the words defined and understood to the extent one can think accurately with them, studying the development of the subject, going over the material many times, discerning exactly what is not understood, modeling, outlining, noticing when your mind shuts off, breaking things down, getting overviews, sorting out relative importances, looking for missing or mixed-up data, trying to codify it yourself, asking others, or applying the data. This is some of what real study is. By engaging in honest study one quickly learns the tricks of the study trade which makes it simpler, more direct, and effective.

It's a usable fact that a student can spend enormous time, effort, and money for naught if someone else is his final authority.

I have had the privilege of having a close friend study auditing as an honest student. He studied, practiced application, reflected, over and over. He wasn't into being some guy applauded and revered on portraits, or sending super happy people off with depleted finances. He wanted to understand and master the tech so people could get free. He is turning giants loose upon the Earth.

Honest study has rewards that don't come any other way. Being time-crunched through a course is not a substitute for student honesty and contribution.

As a physics student I ran across the accepted datum that the kinetic energy of a mass (the energy due to its motion) was proportional to the square of its speed.

This did not seem correct. A little library research revealed that for over fifty years a debate raged in mechanics on which was the real parameter of motion; momentum or kinetic energy. Further reading reveals how the confusion was perpetrated on Earth physics. Geoffrey Filbert points this out in his book, *Excalibur Revisited*. "This is crucial information in getting an as-is-ness or erasure of an engram." Point being, facilitated as-is-ness was a worthwhile benefit of being an honest student.

## Study scale

Here is a silly little scale I've discerned on study. People come up through it on parts of a subject as part of coming up scale on the subject. I've been getting miracles on students with it for some years now. No doubt you could study and apply the scale, and improve on it.

- **Source**
- **Mastery** (Comes with practice)
- **Application** (Deepens understanding)
- **Understanding**
- **Learning** (Being able to think with the data)
- **Definition** (Words, concepts, outline, delimiting)
- **Observation** (Requires looking, contact, open mind)
- **Confront** (Facing the material)
- **Curiosity** (can be arbitrarily created)
- **Know about** (Got an idea something is there)
- **Ignorance** (Is not bliss)
- **Ignorance<sup>2</sup>** (Ignorance squared — not knowing you do not know)

As an Air Force brat I lived on the island of Okinawa. There was a native boy in my school that could walk up to birds and pick them up. I asked him how he did it and he said, "Practice!" Being an impatient westerner I practiced some little bit and asked him again. He said, "You asked me before, I said 'Practice!' " Later I was soon going to leave the island and ventured to ask him again. He said "You asked me twice before, I said 'Practice!' do not ask me again." Years later I finally got the communication from the static, "Practice!"

□

The Webpage of Total Freedom

# Scientology Reformer's Home Page Part #3

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>). The first part of the Home Page is in the November IVy, the second in the last IVy and here is the final part. In accordance with his wishes, we have done a minimum of editing, confined to formatting and spelling/grammar. Ed.*

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

## What about the Freezone

Despite this horrid tale, there is something to be said for maintaining a standard and workable technology. Keeping Scientology Working fails in its inability to correct and evolve the technology but it is successful in holding ground that has been already captured as long as it is not used in such a way as to destroy one's allies.

But the tech is still on a research line. And beings develop more independence and free thought as they go up scale.

An army needs it's scouts to map the terrain. The scouts need the army to hold the territory. To make the scouts line up and salute is to destroy their effectiveness. To start a war between these two groups is a guarantee of failure.

Every time he tried to advance the tech, Ron unstabilized the organizations. When a standard line was held (the 1970s), the orgs expanded as long as Sea Org policy fanatics could be kept from driving everybody off.

But there is an entire world of research to be done (Ron mentions that there are at least 20 more OT levels beyond the top of the bridge, and

I suspect that that is seriously underestimated), and a place is needed for people who have expanded beyond the rigid molds.

There comes a time when parents have to let their children leave home, and it would be insane for them to declare those kids suppressive for blowing the family environment. Instead they remain connected, they drop by for dinner once in awhile, sometimes the parents shake their heads or chide them for breaking the old traditions and sometimes the children think that the parents are old fuddy duddies, but they remain family and work for each other's benefit even when they disagree. Anything else, as seen in tales of estranged offspring or excessively dominated elder children living at home, appears to be highly aberrative.

The Freezone is essential to the long range expansion and evolution of the subject to the point where it can deliver total freedom to all of mankind. So is the standard organization. They should be in good communication and mutually supportive rather than at war.

There are many freezone sites on the internet. A good link to start from if you're interested is: Homer's Clearing Tech Archive at <http://www.lightlink.com/clearing>.

Note that some freezone organizations adhere very close to standard and others are more exotic. The standard ones keep a low profile because they are too easy to attack on the basis of copyright violations. Therefore you will mainly see the more exotic ones here [on Internet], who are either exploring alternate methods or re-naming terms to avoid the continual legal harassment by the CofS.



### What about the antis

Yes there are a lot of real anti-Scientologists. Here I don't mean the freezone, who are simply unorthodox independents, but the real anti-crowd that doesn't believe that there is such a thing as tech and considers that Ron was a con-artist.

Again, I would point out that you bring about your own opposition.

Many of these people would not be in the fight if the org had not worked so hard to smash all criticism out of existence.

Many would not be fighting if they themselves or people close to them had not been hurt by abuses practised by the Sea Org.

Many would not be fighting if the CofS did not continually and abusively exploit it's people and violate the laws of the land.

Only a handful would be attacking if the org had behaved well instead of badly. And guess what, if you can take a bit of criticism and you have many enthusiasts on your side, it really doesn't matter if there are a few critics.

But if you start trying to destroy these few critics with legal harassment and dead agenting type lies and more extreme overts, then ten new critics will spring up for every one that you destroy. Its like fighting dragon's teeth.

You don't find anti-Zen hate groups or societies dedicated to destroying Christian Science. Even the weirdo cults are tolerated until the moment when some insanity such as Heaven's Gate is dramatized.

Right now they are making extreme fun of various OT materials, especially OT3. And yet most of them don't care except that it pushes the org's buttons. Except for the jokes, that is. The OT3 jokes are getting very good and those might persist long after any desire to attack has ceased. Do you see now what the org's dramatizations have wrought? We still have jokes of Polish stupidity despite the existence of genius level Polish mathematicians and chess players. We had better learn to laugh at ourselves because some of those jokes are never going to go away.

A Scientologist will need a strong stomach to look at the anti- sites. There will be a lot of harsh criticism and "entheta" (enturbulated

theta). There will be some lies and false information, but there will also, unfortunately, be a lot of true information about overts committed by the CofS. I say unfortunate not because I think that these things should be hidden but because I think that these things should never have happened in the first place.

The anti- sites also contain a great deal of real OT material along with an occasional bogus document, so be warned.

Here are a few links which will lead you on to others. They are all over the internet. Every time the org forces one to shut down, a dozen volunteers put up more copies than existed before.

Tilman Hausherr's home page at  
<http://berlin.snafu.de/~tilman>  
 Andrea's OPERATION CLAMBAKE at  
<http://home.sol.no/heldal/CoS/>

### Who is the Pilot

"We in Scientology could put together a group strong enough to run over everything it came to. But then someday, when I and others are gone, it would have to be overthrown and the cry will be 'Auditors of the World Unite, you have nothing to lose but your certs' ". — From LRH Tape lecture 15 of the "Anatomy of the Spirit of Man Congress" titled "What Scientology is doing" given on June 6, 1955.

I choose the pseudonym of "The Pilot" for various reasons. It is meant to convey a sense of the old riverboat pilots guiding the way through difficult channels or in the sense of the old barnstormers showing people about flying for the first time. It was partially inspired by the pilot in Richard Bach's "Illusions" and partially by some confidential things on OT 3 and even by some incidents I ran once.

I am a positive fanatic on the LRH tech. As I mentioned earlier, there are over 2900 taped lectures by Ron (over 3000 hours). Of these, I have thoroughly studied more than two thirds (everything I could get my hands on, over 2000 lectures). The entire training route up through Class 12 only has about 500 lectures. That is only about one sixth of the subject.

Really the bulk of what they learn is on the Briefing Course. Class 8 and higher courses only have a small amount of additional tech

plus a lot of hammering in of basic auditing skills. The old time estimates were one year for the Briefing Course and one month for the Class 8 course. With a few exceptions, the highest trained people in the subject know less than twenty percent of the tech.

I did the old OT 7 and then the new OT 7 as well. I have been keyed out OT but that was back in the early days and was very unstable. Neither the old nor the new OT levels were capable of restoring that temporary OT state (they are PreOT levels) and portions of my case remained unhandled despite doing everything available.

So I launched off into my own exploration, using the early almost forgotten tech. I stayed away from the freezone. I experimented on nobody. But I did what Ron used to say in the 1950s, which was that just about everything from 1952 onwards could be self audited by a trained auditor.

I came up with a lot of material. It is available (ftp) at:

<ftp://wpxx02.toxi.uni-wuerzburg.de/pub/ss/index.html>  
or they can be found in Homer's archives (mentioned in the freezone section above).

I would not introduce this material into the standard tech lineup within the orgs. As I said above, there are scouts and there is the fortified territory of standard tech. But the roadmap of what I found is there if you are ready for it. There are quite a few people who are above the current top of the bridge and they are floundering because it is far from the end of the road.

But the final document (number 32 of 32) is addressed to fixing things that are wrong with the orgs and you might want to pick it up  
[ftp://wpxx02.toxi.uni-wuerzburg.de/pub/ss/ss\\_s.upl.txt](ftp://wpxx02.toxi.uni-wuerzburg.de/pub/ss/ss_s.upl.txt)

I continue to discuss and post things to the internet newsgroups. You can search for these postings on dejanews at <http://www.dejanews.com/> either by searching for "SUPER SCIO" (which is in the message headers) or by searching for all pilot postings in the ARS newsgroup (discussed later) using: ~a (The Pilot) & ~g (alt.religion.scientology)

### Scientology points for reform

"Yet a condition of no-barriers can exist, and this is itself Freedom" — *Dianetics 55* chapter 6 "Trapped".

The general target is a restoration of truth, open communication, and care for one's fellow man.

1. Promotion of free and open communication. Cancellation of "Issue Authority" and "Jokers and Degraders". Use of "mixing practices" only to forbid actual practice while trying to do a Scientology level at the same time. An end to the persecution of "squirrels" and psychs except for situations of actual physical abuse. A recognition that we have shared goals with many other groups.
2. Cancellation of eligibility checks for students and PCs. Restoration of the sanctity of the confessional, even for those who subsequently are labeled as enemies. Use of the FPRD only as a major case action for the purpose of case gain and not to gather data.
3. Recognition that the subject is still on a research line. Redefinition of the State of Clear as being "no longer affected by the force in mental pictures and free from stimulus response reactive thought". Acknowledgment that this does not erase the grades of release or handle the basic problems, overts, and upsets which originally caused the being to decay. The OT levels are a gradient to allow the being to reach these on the early track.
4. Cancellation of confidentiality. Re-emphasis of Scientology as a religion and abandonment of the viewpoint that it is a business with trade secrets. Termination of all legal suits except those necessary to defend the church from direct attack. As a matter of religious freedom, all materials should be easily available to anyone regardless of their status within orthodox Scientology.
5. Cancellation of all policies on suppressive persons and an end to declaring people SPs. Use of "non-enturbulation orders" for the duration of training or processing as a last resort when a PTS condition cannot otherwise be handled. An absolute and total amnesty for all past actions (because we'll never sort out what was or wasn't justified).

Subsequently, people are only to be declared as enemies if they engage in flagrant and unreasonable attacks against the church. People who disagree or blow are not to be labeled as enemies. Elimination of the use of "lower conditions" except in circumstances of outright damage and danger.

6. Establishment of an International Chaplain, a chaplain's division within OSA, and an expanded office of the chaplain within the organizations, all with the power to right wrongs, override policy as needed, and keep the orgs operating in an ethical manner towards their staff and public.
7. An end to all physical abuse, including cancellation of the RPF and an end to all penalties for lower conditions. Decent food, living quarters, and more family time for Sea Org members. Far, far better treatment of Sea Org children.
8. Intensive tech training, co-auditing, and solo auditing delivered locally to all staff as an exchange for the low pay and long working hours. Emphasize tech training for all staff.
9. A steady release of new OT levels and a steady downward export of levels to the next lower level of organization as the new levels become the premier service for the top level orgs.
10. A cleanup and simplification of pricing. Ethical behavior on the subject of money. Restoration of the policy "Only Accounts Talks Money". Make money by means of low prices and high volume.
11. Full reinstatement of the 1967 policy "New 2D Rules". Drop all rules against homosexuals etc. The Sea Org does have an image to maintain, so their staff shouldn't be wildly promiscuous or throwing orgies, but they don't have to be more puritanical than what is currently accepted by the society at large.
12. Change from management by stats to management by good indicators with stats being a highly important management indicator.
13. Re-emphasize that policy is a guiding thing rather than an absolute (see "Theory of Organization: What is Policy").

14. More truth, more communication, more ARC. Less concern with PR. More compassion and less harassment.

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I would intend that amnesty to apply to everybody on both sides of the fence. One big reason that revolutions go sour when they win is that they take revenge on the overthrown regime. This is why things never change so much as they remain the same. The revolutionaries soon take on the color of those whom they deposed. You break this and many other deadly cycles by means of forgiveness. Christ was right. Forgiveness is one of the keys to getting out of the trap.

### Where do we go from here

"If one gets himself into trouble by communicating, he should further communicate". — *Dianetics 55* chapter 7 "Communication".

"The more thetan you have present, the less policy you need and the better things run. Only a thetan can handle a post or a pc. All he needs is the know-how of minds as contained in Scientology. That was all he ever lacked. So, given that, sheer policy is poor stuff as it seeks to make a datum stand where a being should be. That's the whole story of the GPM's. So why not have live orgs?" HCOPL of 23 OCT 63 "Refund Policy".

Become a Reformer NOW.

There are others who are pushing for reform.

You might even be able to tread on the edge without quite getting declared. For an example of this, see this website:

<http://www.icon.fi/~marina/clrbaby/index.htm> which describes Heidrun Beer, also known as clear baby. She has been bothered by OSA and threatened with a ComEv but is still going strong.

Or post anonymously. There are anonymous remailers and websites which explain how to use them (do a search for things like Private Idaho and Mixmaster Remailers).

The ongoing discussions are on the news servers.

[alt.religion.scientology](mailto:alt.religion.scientology) is primarily anti plus some OSA agents posting "good theta". If you don't have it on your newsserver, try [gopher://news.wu-wien.ac.at:7119/1alt.religion.scientology](mailto:gopher://news.wu-wien.ac.at:7119/1alt.religion.scientology)

[alt.clearing.technology](mailto:alt.clearing.technology) is primarily freezone.

You can try

gopher://news.wu-wien.ac.at:7119/1alt.clearing.technology

Some people crosspost to both newsgroups. Free news access is unstable, but you can also try aiming your news reader at lamont.ldgo.columbia.edu or search for open NNTP Hosts. If you don't have a good newsreader and you are using windows, you can download a shareware copy of Free Agent (far better than using a browser).

You may find other reformers (such as myself) on either one. Many of the posters even among the antis are courteous and supportive of honest efforts to reform the org.

You can print out the above points for reform and give them to your friends. You can even print this entire web page and pass it around if you want. If you have a friend on staff, please show him this page because the staff members (and especially Sea Org members) suffer more than anybody and they often don't have computers.

And if you are not a Scientologist yourself and are only reading this for the sake of some friend or relative who is involved, please show them this page because this page is in agreement with the tech that they believe in and only seeks to change the destructive policies that currently exist within the organization.

### And here is something you can do easily and without risk:

Let the orgs know that you want reform. To prove that you are in good standing without revealing who you are, take a piece of Scientology promo that you have just received and rip your mailing address off of it. Write REFORM NOW on the promo piece (without your name) with a magic marker, place it in an envelope, and mail it back to the org or to a higher level org.

If you do this frequently, they will get

the message. The actual letters in stat at most orgs is extremely low. Few people answer the letter regs. The stat is considered very important and is carefully watched. It could go negative (more reform than real letters) quite easily. *and that will be noticed by HCO and the Exec Council.* And if it happens at many orgs, Int Management will take notice.

### My pgp key

This is intended for use in verifying my signature if there is ever any doubt as to whether or not anybody is forging my anonymous posts. I recommend that you pull one or two of my old posts from dejanews (I began using this key in June 1997) and compare the public key with this one to ensure that it hasn't been tampered with before adding the key to your PGP key ring for doing signature verifications on my posts.

*Editorial note: we have omitted the PGP key, which is a long sequence of letters and figures.*

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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. ☐

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

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

## Do Get Real

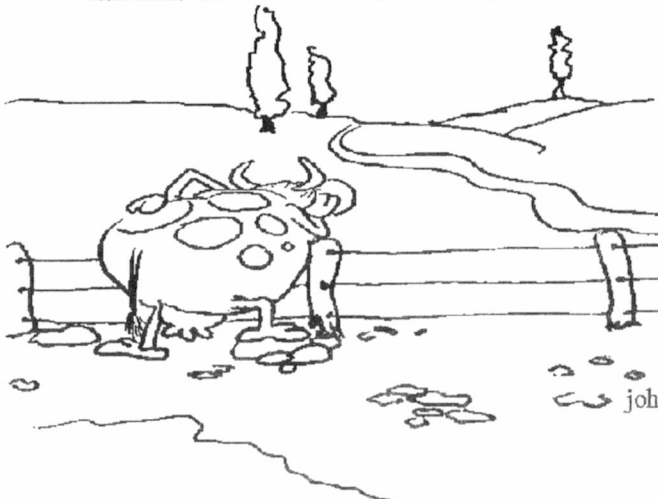
By Jim Burtles, England

My learned friend knows all about this and that,  
He teaches me something every time we chat.  
He's not a bore — he has assured me of that.  
But realism is a major part of his hat.

He says we do have our limits, you and me.  
"Unlimited powers simply cannot be."  
And he will demonstrate for us all to see.  
"Men cannot just up and fly — you must agree."

"We are doomed to stay firmly on the ground,  
Although many crazy ideas do abound.  
On first inspection, some even seem quite sound,  
But cannot work, believe me — I've been around."

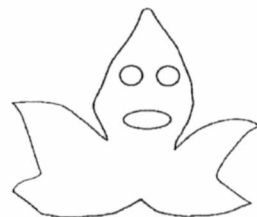
So — much depressed I sat down with my meter  
And blew away a thick cloud of entheta.  
Now I am back in shape and life is sweeter  
Ignoring those doubts of the self-defeater.     □



# B

## International Viewpoints

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



## Sales Data

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

### Distributors

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

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

#### Scandinavia, 175 DKr.

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DK-2800 Lyngby  
Denmark

#### British Isles: £20

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England

#### USA: \$39, Canada US\$42,

#### Mexico US\$42

Sehlene LeCornu,  
3440 Dodge Road, Guest  
House  
Oxnard, CA 93033, USA  
Email: IVy@TheUS.com

#### Australia: \$A45, NZ \$A50

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

#### Holland fl. 85,-

Ineke Nouwens  
Gentiaanweg 1  
NL 5643 CA Eindhoven  
Holland



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



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

Or Internet:

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

