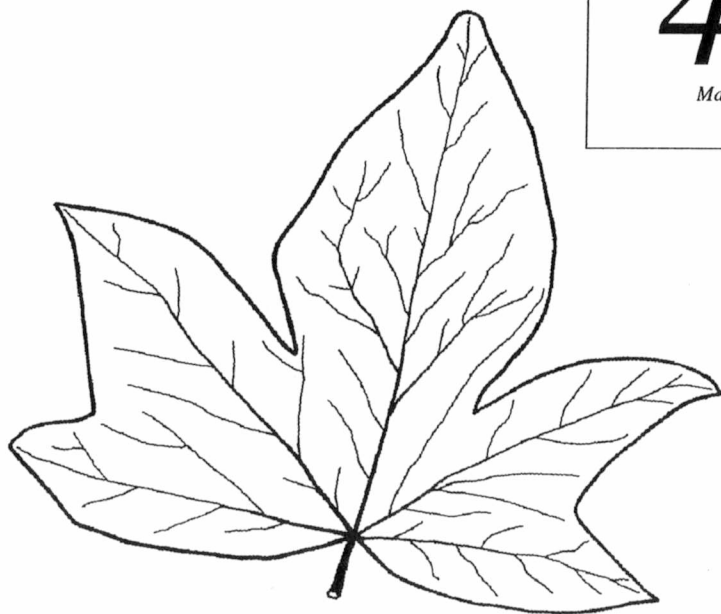


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# *International Viewpoints* [Lyngby]



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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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You can write to all (now living) authors in this issue. If there is no address, send c/o IVy, Box 78, 2800 Lyngby DK. (Letters to The Pilot have to go through lines open to any one to read)

If when reading an article you get an urge to write a letter to us about it, do not suppress it. Get paper out and write immediately, either to our email address or postal address.

## Basics

Another Look at Basics —#23

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

by Frank Gordon, USA

IN MY FIRST contribution to IVy,<sup>2</sup> I asked the question “..How did he do it? What habits of thought and approach lay in back of the enormous output of discoveries and techniques? What methods did he use to plow through a welter of confusions and sort out the certainties?”

### The logics

I finally came to realize that in the process of constructing his epistemology, which he popularized under the name Scientology,<sup>3</sup> Hubbard had also set up twenty-four criteria, the Logics,<sup>4</sup> to provide him with a roadmap to help develop those bodies of knowledge he called Dianetics and Scientology.

Hubbard defines a body of knowledge in Logic 2 as a body of data, aligned or unaligned, or methods of gaining data.

Since the value of that data will depend upon how well it is aligned and thus understood, the Logics are important as a guide to achieving this. In my opinion, the Logics are Hubbard's major, and generally unrecognized, contribution to epistemology. They serve as an explicit guide to “knowing how to know.”

### Previous articles on the logics

I have found three of these Logics especially helpful:

**Logic 8.** A datum can be evaluated only by a datum of comparable magnitude; along with **Logic 9.** A datum is as valuable as it has been evaluated.

This is discussed in “The Only One and Logic 8,” IVy 20, p. 3 as a help in freeing oneself from a fixation on any kind of only one.

**Logic 10.** The value of a datum is established by the amount of alignment (relationship) it imparts to other data.

This is discussed in “Understanding and Logic 10” in IVy 21, p. 5, and in “More on Understanding and Logic 10,” in IVy 22, p.3. Examples were given of the alignment of the data in Chemistry by the Atomic Theory and the Periodic Table, and in Medicine by Pasteur's germ theory.

**Logic 7.** Gradient scales are necessary to the evaluation of problems and their data.

An example of the use of Logic 7 is given in “Some aspects of TROM,” in IVy 37, p.12. There the possibility is considered of forming a gradient scale including both problems and games because they are comparable by Logic 8. Such a gradient scale could extend all the way from the “spirit of play,” down to the problems of MEST.

### Further examples of using the Logics

Antony had mentioned on the IVy Subscriber's Internet List that as a child he had already pub-

- 1 This is the third article about Hubbard's contributions to epistemology. I and II appeared under “Another Look at Basics— #20” and #22 in IVys 39 and 41.
- 2 “The Missing Biography,” IVy 3, p.5.
- 3 “..Scientology is a popularized word which means exactly the same thing as epistemology.” *Tech Vol I*, p.316; IVy 39, p. 4.
- 4 Hubbard does not give an explicit definition of a Logic. Upon Antony's request, I gave a preliminary definition in IVy 25, p. 6: a Logic is a guiding or organizing principle for aligning and establishing a coherent body of knowledge. A clarified and codified heuristic (heuristic: like a good nose, serving to find out or discover).

lished a magazine, to which Ray Kemp replied humorously that perhaps "He was stuck :-)"

I was restimulated by "stuck," and this restim was finally relieved when I cognited that "stuck" was only one kind (by Logic 8) of connectedness. And "stuckness" was only one degree of attachment on a gradient scale (by Logic 7). So "stuck" could now be seen on a Connectedness Scale (by Logic 10), as just one kind of association. Others might be termed "free, flexible, intimate, detached, close, distant," etc. etc.

These cognitions helped me open up the area, and resulted in a series of articles on connectedness.<sup>1</sup> These considerations then led me into the related area of art-forms.<sup>2</sup>

This shows the value of finding a Logic 10 general concept, which can give a wider view, releasing one from a narrow fixation, which can cause restimulation.

### Applying Logic 10 to clarify an area

I discovered a simple basic principle buried in an article on the CCHs. As far as I know this principle is not mentioned elsewhere except by Geoffrey Filbert in *Excalibur Revisited*. But neither author explored its implications further.

Here it is: "A being who is something cannot observe it. A being who looks at something, ceases to be it."<sup>3</sup>

This principle can be used to align a wide variety of phenomena.

### The need for an auditor

In *Dianetics: MSMH*, it is stated that an auditor (or external viewpoint) is required in order to erase engrams. This implies that the pc is so closely identified with and dramatizing engrams that he is unable to look at them in a detached enough way to control or erase them. Thus an external observer and controller is required.

If, however, the pc is able to differentiate between himself and the engram, separate himself from it and look at it from a distance, he is then

no longer identified with it, and so can change it. If he can do this, an auditor is no longer necessary until the pc touches an enturbulated area with which he has identified.

### Establishing a gradient scale of exteriorization

Most people are heavily identified with their bodies, minds, or any other instrument (such as a motor-car) with which they are habitually in close contact.

They may also be heavily identified with a valence, attitude, or set of beliefs.

To achieve a breaking of this identification, they can gradually make a distinction. Here a Logic 7 gradient scale could apply, paralleling an increasing distance (physical or psychological).

Being a body (object or problem). Having a body (object or problem). Confronting a body (object or problem).

So we can have three major types of situations:

**A. Being something:** No awareness of difference and distance from (an auditor or external help required).

**B. Having something:** Some awareness of difference and distance from (some degree of self-auditing or self-problem solving possible)

**C. Confronting something:** Complete awareness of difference and distance from (self-auditing or self-problem solving possible)

### Summary

The above is one example of applying Logic 10 to align data under a fundamental principle.

Both Hubbard and Filbert mention the above principle casually and in passing: "A being who is something cannot observe it. A being who looks at something, ceases to be it."

By recognizing this principle's importance and aligning power, we can then bring order to a wide variety of phenomena. In this case, the degrees of association of theta with MEST. This illustrates the value of Logic 10. Other Logics are similarly valuable in aiding the formation of a body of useful knowledge from experience. □

1 "Connectedness and Havingness", IVy 35, p. 3 and "Connectedness and Matched Terminals", IVy 36, p. 3.

2 "Matched Terminals and Art-Forms", IVy 37, p. 3; and "More on Art-Forms," IVy 38, p. 3.

3 HCOB 12 April 1962 in *Tech Vol V*, p. 50.



# Gospel #5 of The New Testament

By Todde Salén, Sweden

I SAW ON SWEDISH TV a very interesting program on the (deliberately) lost *Gospel of Thomas*. It was banned by the Catholic church several times and eventually disappeared from Christianity. Before it disappeared it was used by both the Coptic Church in Egypt and the Gnostics.

The year 1945 a find of old papyrus books in Nag Hammadi in Egypt caught the interest of the world, as these books were very old and might increase the understanding of the history of the early Christian Church. One of the more sensational finds was the Gospel of Thomas, of which before this find only some fragments were known.

At the time (1945) westerners were not very welcome to visit Egypt, but many scholars throughout the western hemisphere started to prepare themselves to go to Egypt as soon as entry to that country would be easier for them. The language of the old books was ancient Coptic Egyptian. A very special Danish student was advised by his professor to prepare himself for a journey to Egypt to translate the Gospel of Thomas to Danish. He remarked to his professor that he was not suitable for this task as he was not familiar with the ancient Coptic Egyptian language. To this his professor said that he had better start learning that language as it was impossible to predict when western scholars would be allowed to enter Egypt to study the old books found in Nag Hammadi or what else might happen until that day.

## A Dane allowed in

When the waiting for the Egyptian government to allow western Scholars to come and study the findings finally was over — 1956 — lots of such learned men started to prepare for going to Egypt. The Suez crisis of 1956 intervened and effectively stopped all scholars from the USA, England and France and suddenly the Danish student, who by now had learned the ancient Coptic Egyptian dialect, found himself as the

only person the Egyptian government would allow to come and get photocopies to translate the old books.

As he started to read he became more and more enthusiastic. *The Gospel of Thomas* was what interested him the most.

Everybody who has studied the history of the early Christians knows that the Gospels of Mark, Matthew and Luke pretty well agree with each other, while the gospel of John is different. It is also known that St. Peter founded the Church in Rome, which later turned into the Holy Roman Catholic Church. It is from this Church of Rome that the three gospels that are the most in agreement with each other stem.

## The gospels

The Gospel of John was according to tradition written by the Christian church of Turkey, where John was the founder, just as St. Peter was the founder of the Church of Rome. It is also known that the Gospel of Thomas disappeared by the efforts of the Roman Church to destroy all copies of it. According to tradition (mentioned in the Gospel of John) Thomas was "doubting" that Christ had arisen from the dead because he had not seen Jesus after he was put into the grave. But when Jesus (according to John's Gospel) eventually visited St. Thomas on the 8th day after rejoining the living he took Thomas aside and spoke to Thomas alone. The other disciples were not informed about what Jesus said to Thomas. And later he was only remembered as Thomas, the one in doubt.

That the name Thomas means "twin" in Greek may imply that Thomas was regarded as the spiritual twin of Jesus and the only one who had understood the teachings of Christ.

History also informs us that, as St. Peter went to Rome and John to Turkey, Thomas went Eastwards across the Jordan and then eventually appeared in Egypt. It is a historical fact

that Thomas must have crossed the Jordan river before the year 61 AD (if he did) as the Romans closed all passage across the Jordan that year.

### "New" information

When the Danish translation of the Gospel of Thomas came out in 1959, some very revealing information was brought out. Thomas writes that Jesus informed him about 3 very important secrets, that he did not reveal to the other disciples, as they would not easily understand them. Scholars believe that the 3 secrets were about "the I is the Road, the Truth and the Life". If so it is very interesting as there is a strong similarity to buddhist teachings here. The Road (or the way) in Buddhist tradition is called Dharma or in Chinese Tao (= the road).

The truth is what the Buddhist is supposed to learn when he reaches Buddha-hood (buddha = enlightenment) through meditation. And the Life could be said to be the third corner of the Dharma, Buddha and Sangha triangle, where sangha is the brotherhood formed by the monks, which is as important as the Dharma and the Buddha on the road to truth. If you translate this concept into Scientologese you get Dharma/The Road as the bridge to total freedom (Philosophy + technology) and Buddha/the Truth being Auditing with TA-action leading to cognitions, while Sangha/the Life would be the 3D of Scientologists international (including the Cof\$?).

### Effect

The Gospel of Thomas is very different from the other gospels indeed. There is no mention of crucifixion. It is pointed out that rituals and rites mean nothing, but that actions speak louder than words and that each individual has to work for his own salvation through becoming enlightened. "If you drink (the words) from my mouth you will become like me and you will not need any master to teach you any more". Or "it is not important what you eat or drink, as it is

not what enters your body which brings about salvation. Only what comes out of the body can bring salvation to you".

Reading the gospel of Thomas and learning the history of the Holy Catholic Church of Rome makes it obvious why that church did not allow Christians to read the gospel of Thomas.

Of course the Holy Church of Rome did not want modern Catholics to read this newly rediscovered Gospel of Thomas, so they set out to third party<sup>1</sup> it again. But the scholars did not give in that easily. They managed to date the papyrus books of Nag Hammadi through Carbon 14<sup>2</sup> method and found it was from the period 341-346 AD. By looking at how the books were bound they said even before the books were Carbon 14 tested that they were from somewhere between 340 — 350 AD. It was, however, obvious that the Nag Hammadi *Gospel of Thomas* was translated from earlier Greek writings and some of the fragments that contained original Greek writing were now Carbon 14 dated and as a result it was determined that the oldest fragments of the *Gospel of Thomas* in Greek were from around 85 AD, which makes the Gospel of Thomas as old (if not older) than the oldest fragments of the other 4 gospels.

Very interesting indeed.

Time for Christians across the world to relearn the gospel?

Actually they don't even need to study these old books. They might as well follow the advice of Jesus in the Gospel of Thomas (or from the Hebrew letter) to just search for the truth (through mediation or auditing perhaps, being on the road to truth together with others who have the same goal — Sangha). "The Truth shall set you free".

The Jesus Christ of the gospel of Thomas is much more like Gautama (Buddha) or Socrates. Surprising? □

1 Third party: Scientology term meaning that the third party (person or group) tells the 1st and 2nd party bad things about each other, in order to create dissension or aversion. Some times used just about telling bad things about another person (or in this case object). Ed.

2 Dating by carbon 14 (chemical symbol C<sup>14</sup>): The proportion of carbon 14 present in old things is used for dating (I don't know if they have tried an e-meter!) Ed

# Engrams, Bodygrams, and the Power of Time, Part 3

By Jack Horner

*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. Previous parts in IVy 40 and 41. Used by permission.*

## Types of Engrams

A PHYSICAL ENGRAM HAS to do with second dimension experience<sup>1</sup>. It's something that happens to the body, that damages the body. These are specific moments of actual physical damage to the organism. Or, to be very technical, something which interferes negatively with the metabolism of the cell and/or organism. Something that goddam well hurts, or lessens your ability to deal with life. Somebody pouring acid in your eyes, somebody putting benzene in your anus, burning your hand on the stove, falling down the stairs, physically painful experiences, those are physical engrams.

Emotional engrams are engrams containing misemotion. Feelings that you can't control, feelings that happen to you, involve moments and experiences which you couldn't handle and thereby triggered earlier experiences of physical pain and physical engrams. So if you run an incident where somebody is in terrible grief, or a terrible hurt state, or a terrible guilt state, when they felt that way they had triggered incidents and chains of physically painful experience from this and/or other lifetimes, now that in itself could be a whole subject of lecture, but I don't want to spend time on it here today.

## Flows

There are five flows. There's self to self, self to another, another to self, another to himself, and another to another, any of which a being will use as

data to back up his actions. As data, as excuse, as justification, as reason or simply as a solution.

You get one guy and you say, "How do you know how to masturbate?" He says, "I discovered it by accident. I had an itch one time. And I scratched the itch, and I scratched the itch, and gee that felt so good I scratched some more, and ooh." See, self to self. Ask another guy how he found out about it, and he says, "Well, I saw Joe do it to himself, and I thought, Joe seems to be having so much fun I think I'll try that." You wonder why I use such an obscene thing? Well, I'm sure it's real. Joe does it to another, or somebody does it to Joe. Or Joe sees somebody doing it to somebody else.

The important incident on a chain may not be something that the eductee did to himself or something that was done to him. Another flow may be the basis of the experience. It may be the flow of observation which gave him the data to do it himself. That doesn't mean you've got to run all five flows, contrary to some superstitions. But a misidentification of flow can keep a condition from resolving. If you're running on a given flow and it's not resolving the condition then you should check for incidents containing the other flows, one at a time. "How about a time when you observed somebody doing that to somebody else?" And you run that incident and the condition blows. Or somebody doing it to himself, or the eductee doing it to another. So it's often necessary to run up to five flows to handle a specific condition that the eductee is trying to resolve by running incidents. You do not have to run everything on all five flows, but you may have to run all five flows on a given

<sup>1</sup> Quoting from last IVy, page 13: "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."

condition. Getting the right flow is the key to psychosomatic conditions.

I will say this as a rule of thumb, that if the guy's got a continuing somatic of some kind, and you run him down the chain and you find that time he got banged in the shoulder, he got banged in the shoulder, he got banged in the shoulder, and another time he got banged in the shoulder, and the time his shoulder got twisted. You've erased each one and still the condition isn't resolving, you say, "Is this in any way connected to times you banged somebody in the shoulder?" POW. "Oh, how many times?" "74,321, huh?" "Okay, is there any particular one of those that stands out?" "Yeah, that one." Good, you run that incident.

If it's something that happened to the eductee and running what happened to him doesn't resolve it, the first flow to check is him doing it to somebody else. Then the next flow to check is him doing it to himself. Then the next flow to check is somebody else doing it to him or herself, and the next flow to check is somebody doing it to somebody else. Ordinarily if you listen well enough and you've heard your eductee and watched him well enough he probably will have told you without realizing it. You may have missed it because you weren't listening. "And believe me, the time I hit Joe..." Sometimes it's kind of a throw-away line. You've got to listen to an eductee's throw-away lines. The throw-away lines are the little tabs on the file that say, you know, "This is where I'm located."

### Reluctance to Be Cause

A person who doesn't want to cause something, for example doesn't want to cause somebody to have hurt feelings, that person has had his feelings hurt. A person who doesn't want to hurt somebody else has been hurt. But not only that, he's probably also previously hurt other people's feelings. He doesn't want to do something now, based on experiences he's holding that tell him not to, that say it's non-survival to do that. But the sensations that he feels, that he doesn't want to hurt somebody's feelings, even in telling you that, he's got some feelings about not hurting somebody's feelings. And those feelings are

actually restimulated experience. Other flows can be involved but you can never fully determine which flow are involved.

You get someone who's screaming about cruelty to animals, like doing research on animals, vivisection, you know, misemotionally crying forth into the wilderness about vivisection, the likelihood is that they have been vivisectors. They might have been vivisected. They may have watched somebody vivisect an animal when they were a kid. They may have seen little Joey down the street do an autopsy on his cat that wasn't dead yet, and have been so horrified, and gotten so much identified with the cat, didn't act on it, wouldn't stop Joey, but stood there watching Joey do it, and too horrified to run away, got into the head of the cat, and felt everything the cat was feeling, if not really, in imagination, and have been a staunch anti-vivisectionist ever since. That's the another to another flow that it's based upon. Sometimes you can ask the guy, "Hey, is this thing primarily you to yourself, or is this you to another, or another to you, or another to another, or is it watching somebody else do it to himself?" Sometimes it will read right out on the meter.

### Earlier Beginnings

I'll give you an example in an assist situation. Somebody has banged his arm. It's been banged. And you try to run feel my finger, feel my finger, feel my finger<sup>1</sup>, and so on and it doesn't get any better. Well, the key there is, you say, "What were you doing just before you banged your arm?" Maybe he was thinking about choking Mary, or breaking Mary's arm. Or maybe he was so busy doing some nasty thing to somebody that he didn't have much attention on his body and he banged his arm. In other words, there's some kind of a negative act, either he was doing or he was reminded of just before he hurt himself or got hurt. So a non-resolving pain in an assist situation almost invariably has a negative act that the eductee was doing or remembering before the thing happened to him.

And if it isn't that, it's one of the other flows. He was so busy watching Joe do something to Bill

1 This is the repetitive command for a Scientology Touch Assist. *Ed.*

that he wasn't paying attention and he fell and hurt his arm. Maybe he felt he should have stopped what was going on between Joe and Bill and didn't, he didn't want to get involved, and fell down and hurt his arm and, boy, does his arm hurt. It hurts and it hurts and it hurts. He can go around with an arm like that for years. Or you're mocking up a negative act with such solidity you're not paying attention to where you're walking and you fall down the stairs. So you get the guy complaining about "The most terrible thing happened to me, I fell down the stairs." And you try to run the incident of falling down the stairs, falling down the stairs, falling down the stairs. Well, when it doesn't seem to resolve, sometimes you better go to a little earlier beginning. What was happening just before that?

### Selfdeterminism

An engram causes fixation, that is the fixation of attention, significance, and solidity. It's trying to solve a problem that wasn't solved, but that one survived. He experienced it and he survived it, but he's still trying to solve it. He's kind of still there, trying to solve something that happened long ago. And it tends to be carried in time until he solves it. What does he have to solve? The other-determinism of it. At the time it happened, he felt it was happening to him. And so as he remembers it, it tends to be happening to him, in the memory. But the memory is something that he's generating, and there's the lie. And it's that ownership of memory that becomes highly important. Because any memory of an event is self determined, regardless of the apparency of other determinism.

There's another aspect to self determinism. While the action of getting slapped in the face or pounded on the head may be another determined action, if you check it out in time, the guy had to have a form that could be hit and he had to put the form in a place where it could be gotten at. Rehabilitating the decisions that lead up to his being at that point and place in time can to some degree take out the effect of the other determinism. You know, to get pushed into the

swimming pool you've got to be standing near it, ordinarily, at least.

### Creating the present and the future

For a being dealing in the four dimensions, creating the present and the future is vital to survival. The past is useful for comparison and reference. Now psychologists have a big argument going on. One school says you've got to handle the past in order to straighten out the present. And then you get the behaviorists and other people, in the other school of psychology who say just get the person to handle the present, don't worry about the past, get them to handle the present, and that'll take care of everything. They're both right. It's not an either/or. What you've got to do, is get a person to realize, teach him, educate<sup>1</sup> him, do whatever is necessary to get him to realize, how he dramatizes and carries the "past" in the present. Then he can use time well. No psychologist, psychoanalyst, psychotherapist, counsellor, auditor, or educator has ever processed the past. They've only processed a person who is holding the past in the present.

Confusion in time and about time is the primary basis of aberration. It's like getting in a time machine, and say you set it for 1812 and you end up in 1721. If you don't have control of your time machine, you don't know what time you're in. Not only that, but this time machine has the ability to go to several points in time simultaneously. And you think you're only focusing on one, and being in one. So it becomes very important to have the time machine well engineered and to be well in control of it. Misidentified times, and misowned times, misidentified experiences in time, and the misidentification of the ownership of causation in time, are your prime bases of confusion and aberration.

If you do handle engrams, don't get into the psychological school of thought which says if you can get the significance, and interpret and explain the significance of the experience to the guy, that it will resolve. You've got to get that force, and that impact, and the *mass* of the incident duplicated to handle, fully, that experience. And who's gonna duplicate it? The educatees gonna duplicate it, fully. Make it again,

1 educate: to bring out, draw forth, elicit, develop. *World Book Dictionary*.



deliberately reconstruct, copy, recreate that experience which he wasn't willing to experience in the first place. So he's in charge of it. So you not only have to deal with the significance of the experiences, but the actual mass, energy, spaces, and times of that incident, as recorded.

### **The triggering of past experiences**

That's important, but even more important, is getting the guy to understand, as he survives in life, from moment to moment, and hour to hour, and day to day, how, in order to deal with a given situation that he's put himself into, and is confronting, he draws upon his experience consciously, and to see to it that he does it consciously. When he does it unconsciously, that is, he is reminded without volition, that's when he has a reactive mind, and that's basically how he gets caught up and ends up dramatizing the reactive mind. The reactive mind is composed of automatically restimulated, triggered experiences that are remembered and re-experienced without volition and sometimes even without consciousness. But they are felt.

So the significant thing about the re-experiencing of trauma is getting a guy to realize how, under moments of stress, some kind of doubt about survival tends to make one bring in past pictures, facsimiles, and experiences. Not just bring in, but get triggered without volition, experiences that have in them like situations of stress and impact, and pain, and unconsciousness, which is what hangs the guy up, because he's not dealing with just this moment, he's dealing with all those moments that have been triggered. When he understands how he's doing this to himself, or how he never realized that's what he was doing to himself, he ceases to do it as much. He begins to recognize when he's doing it, he identifies and indicates it to himself, and he does it less and less and less, and that reactivity has less effect on him. So he becomes pretty able to be in this time and be able to refer to other times, but keep them differentiated. And that's an important ability, because it allows you the concentration, focus, and energy of your creative abilities now, on now.

If a guy gains that kind of certainty about the handling of his mind, he says, "Why bother, I know that's experience, so I can just disconnect it". So he can kind of remain permanently keyed out. But his ability to do that doesn't mean that

some prior experiences aren't still affecting him. And that's why bodygram technology, because if you broke your arm when you were seven years old by falling off the bridge, every time the weather changes your arm aches. And your arm aching might keep you from doing your job quite as well, whatever your job is. So who needs that? So let's specifically, deliberately select out that experience which is both a first and second dimension facsimile, that is the picture is not only carried solidly by the being, but it's carried solidly by the body and the organism. The cells of the body are carrying this picture and keeping it solid. By fully re-experiencing this with sufficient intention and deliberateness, in both the first and second dimensions, the guy can rehabilitate that arm, and the experience of a broken limb is no longer consistently, compulsively and automatically being imposed upon the arm in present time. The picture drops away and it allows the organism to repair itself.

An organism will not repair itself from an unduplicated experience. That's why bodygramming. Even after the being's first dimension is clear, he's got it made as far as his mind and his experience is concerned, he's still got this body that's in the second dimension. And it still has some engrams that probably he's never bothered to run out. And to that degree, then, we have the technology for taking that incident, isolating it, indicating it, identifying it, and thoroughly duplicating its factors, so that the experience is filed away as an experience and not dramatized through the rest of that body's lifetime. There's a difference between filing experience and solidly dramatizing it. So one must take those traumatic experiences of the body, ideally a complete re-experiencing, physically, of life, from conception to present time, to allow the body to have no pictures hanging on it, so that it can repair itself and function optimally as a live instrument for your use. As a true temple for your being.

### **The power of time**

The title of the talk was "Engrams, Bodygrams, and the Power of Time". It isn't that time has the power, you do. But if you don't handle time, and if you can't identify and differentiate time and your experience, time does have power over you. So we want you to be time-makers and masters of time. If you're masters of time you'll be masters of your life, and if you're that, it makes life a lot more a game that's fun to play. □

Before KSW — 4:

# The 22nd ACC in 1960<sup>1</sup>

by Phil J. Spickler, USA



THIS IS MY PERSONAL history and experience of the 22nd Advanced Clinical Course, given in Washington, D.C. for 6 weeks during the winter of 1960.

I had grown bored with the monotony of a successful job as a construction engineer. I was making good money at a fairly interesting job, but one of my dominant souls craves other kinds of action and excitement, and likes to take the stability of my whole life every so often and throw it up in the sky and let the pieces fall where they may; and I found in L. Ron Hubbard someone who could almost always promise me this kind of action, such as to be found in the great crapshoot known as an Advanced Clinical Course.

So I took a leave of absence and signed up for another great adventure. In that period, if you had ever paid for an ACC, you could take all the rest that followed for a small fee — possibly one of the last bargains ever to be found in Ye Olde Church of the Venerable \$.

Ron himself was wisely Down Under in Melbourne, Australia, giving one of the famous Melbourne ACCs, whilst the one in Washington, D.C. was being given by Jan and Dick Halpern, who at that time worked very closely with Ron. They were two rather brilliant Phoenix-created OTs who drove around Washington, D.C. in a magnificent Mercedes.

## The nature of the course

In 1960, people arrived for an ACC from many different parts of the country, and in a wide variety of case states. And there was a secret, not-much-talked-about hope that this ACC might handle some of the screwy ways you had been feeling since the last ACC — in fact, you might

come out of it Clear, or at least happy. No attention was paid to the results of any previous auditing.

You were expected to be a single-unit thetan with a mind and a body, and you hoped to come out of this ACC owning the latest and greatest procedures, processes, and the skill to use them.

Then if you could fulfill the case history requirements of this ACC by auditing at an HGC or in the field, you could earn the coveted title “Doctor of Scientology,” or DScn. This was quite a big deal in those days to us former idealists.

As I looked around the course room, I could see several present who were considered “dangerous pcs” — not dangerous auditors, but dangerous pcs, who had been known to attack auditors, not just verbally but physically.

I prayed to be spared this fate, and to my delight was paired off with a young, attractive woman who played piano and sang professionally; and until I found out what this course was going to be about, I thought we would get along beautifully.

## The operating premise of the 22nd ACC

The first part of the course was planned to last a week or two, but due to mail difficulties concerning taped lectures from Melbourne and essential bulletins for the course, we spent the next four weeks working on the following premise.

Anything that was wrong with the guy and his dynamics, spiritually, mentally or physically, was all because he had done something at some time in some place that possessed the character of a real overt act, and that all his disabilities in this lifetime existed simply because this terrible deed or deeds was being withheld — possibly

1 Excerpted from a series of E-mail articles by Phil from 10th February 99 to 12th. February 99 titled: “How could this have happened to me?”



not consciously — but his difficulties on the dynamics was the red flag that pointed to what the nature of the overt was.<sup>1</sup>

### The key question

The key question, with many variations, asked while the auditor kept a steely eye on both the pc and the meter, was: “What must you have done and now be withholding to have *that*?” And here the motivator or difficulty this chap was suffering from would be inserted.

As an example, if he was having trouble catching catfish, you could ask: “What must you have done and now be withholding to have this great difficulty catching catfish?”

And then, with the help of the E-meter and your own ability to steer and encourage, you might take this poor chap (pc), down a trail of overt and withholds that would, like magic, relieve said pc of the considerations and postulates concerning the difficulties of catching poor catfish.

### The auditing environment

Picture this room, rectangular in shape, with about 40 little tables running around the edges and a little chair on each side of the table, and two people sitting in these chairs, one auditing, and one receiving auditing. There was a distance between the tables of maybe a couple of feet, and the privacy of 40 of these folks was therefore being made very, very public.

This was the ACC where the person’s survival and future sanity depended on intentionally violating the privacy, the secrecy, the withholdiness, of a human being, and we were doing this with a vengeance.

The effect on folks was quite different from getting off an overt, a withhold or a missed withhold in a nice quiet auditing room with just you and your auditor. There were at least 79 other people, not counting the instructors, that might be able to hear some really juicy tidbit that you had long ago decided “I would rather be dead than have this known publicly.”

It was not uncommon, if something really horrifying or disgusting was being told, to have all

the other sessions in the room suddenly become very quiet, so that everyone else could hear what you were getting off.

This raised the stakes on the resistance to getting things off to a pretty high pitch, and it wasn’t until much later in the course that folks could look at one another without shame, without blushing, without open looks of disgust or dislike or holier-than-thou attitudes, and all the other things that keep us imprisoned from one another behind our facades of respectability.

This course with that simple question and its variations, really took quite a look at the subject of karma (or the overt-motivator sequence) and all the things that people build around themselves in order to look OK to one another, given all the standards, known and hidden, that we subject one another to, concerning notions of right and wrong action.

This is where I started wondering if the sweet-looking young woman in front of me was really a person that I was going to have an easy time making such fool confessions to. She was also looking similarly at me and wondering if I was going to start raising an eyebrow at some of the things that were going to be coming up about her real and imagined overt/withhold time track.

Well, of course, everyone in the room was pretty much feeling that way and wondering if before this was over they were going to end up being blackmailed, imprisoned, lynched, or would they ever again be able to face the world and feel like decent human beings.

### If I had only known

The room was quivering with emotion, with fear, with resistance, with the common thought, “If I’d known this was what we were going to be doing, I wouldn’t have come here.” In retrospect, and from an exterior viewpoint, it looked pretty funny — the guilty expressions on some of the faces, the protestations of innocence, the devious efforts to escape disclosure, the feelings you might get as a pc when you were taking a hard stand on “There’s no way I’m ever going to tell

<sup>1</sup> Ron gives an example of this mechanism. A man had a withered arm. Upon inquiry it was found that he had had the habit of assaulting and robbing people in alleys (the overt) with this now withered arm (the withhold).

you or anyone else about —. I'd rather be dead, or better yet, I'd rather you'd be dead, so there's no one to tell."

### Providing a safe space

At these points, one or both of the Halperns, who looked pretty cheerful (in fact, they were the only people in the room who looked cheerful) would come and stand around your session and do that effortless OT action of creating a completely safe space<sup>1</sup> and generate feelings of assurance that you could live through it and that you'd be better for doing it, until finally you could make a new postulate about this awful, horrible thing, and openly if haltingly, get the whole story out to your auditor, your instructors, and to your fellow students. Talk about case change per minute of auditing!

### Ron's philosophy

Ron had pointed out that this invasion of privacy by intensively looking at overts and withholds would provide valuable training for auditors. The result being that in the future they could better help pcs to confront their difficulties.

Ron said that if an auditor hadn't been cleaned up this way, he might tend to "pattycake" with the pc's overts and withholds and get into a tacit (unspoken) agreement with the pc that, "If I don't ask you, you won't ask me." He had discovered that some auditors computed that if they invaded the pc's privacy, the pc might suddenly look up from his or her case and say, in a loud, piercing voice, "What about *you*? Do you have any secrets, lies, half-truths, things that you don't want anybody to ever find out about?"

Anyhow, this ACC was dedicated to the proposition that those that lived through it would never again "rabbit" on the pc or leave their pc sitting, perhaps forever, in an unconfessed and continuous condition of withhold or missed withhold.

### Experiences at ASHO in 1968

I found some years later when working as a Qual and Power auditor at ASHO<sup>2</sup>, that I often obtained miraculous results in short order with the poor souls that entered my auditing room.

My not-so-secret secret was that I could often find overts and subsequent withholds or missed withholds on pcs that had previously been missed and become quite chronic. In some cases the pc was even missing them on himself. This led to the notion of the resistive case, and was one of the big things that made cases very resistive until such things saw the light of day.

### Back to the 22nd ACC in 1960

Dropping back now from ASHO, 1968 to Washington, D.C. 1960, I was in the second week of the 22nd ACC. Here are some of the things that happened on the course.

### The consequences of a misindication

One auditor of a dangerous pc failed to handle his origination about needing to go to the toilet, and instead treated it as an effort not to confront a withhold.

That was a fatal assumption, because to the shock of 34 other sessions, there was a loud shout and the sound of a fist striking, followed by a chair tipping over, with more angry shouts; and then out of the corner of our eyes we could see this violent pc dragging his auditor upside-down over to a large waste can and stuffing the poor auditor into it, head first.

Then Jan Halpern quietly and calmly escorted the dangerous pc outside of the course room to the toilet, leaving the auditor, legs waving back and forth as he vainly struggled to get out of the waste can. Several of us broke session and pulled this poor chap out of the trash can and ministered first aid.

Later, comparing notes with other auditors who had been there, we found that through this vio-

1 John McMaster discusses the creation of a safe space in IVy 34. p. 18.

2 American Saint Hill Organization, in Los Angeles. One reason for starting ASHO was that in 1968 foreign students were banned for a period from entering England to study Scientology, Saint Hill in East Grinstead Sussex being the only Saint Hill at that time. The ban was not passed by parliament but was a minister's decree and was later revoked. It was also the cause of Scientology Publications Organisation being ordered by Ron to leave the UK within 24 hours. *Ed.*

lent period the E-Meter tone arms of many pcs in the room came down below 1.0. The violence had definitely made the space feel quite unsafe.



Thus we learned that when auditing violent and dangerous pcs, it goes best if your auditing and handling is flawless. Even better, don't audit dangerous pcs on the kind of stuff we were messing around with.

The auditor ended up with a broken nose and a black eye, but continued the course and was assigned a different pc. The dangerous pc was given as an auditor, a giant from Oregon. A wheat farmer, big, tough and gentle enough to get Mr. Dangerous through the course.

Later, Mr. Dangerous had a Mission (Scientology Franchise) and got involved with the wife of one of his students. The student shot him. I hope no one infers that this happened because of the auditing 15 years earlier on the 22nd Advanced Clinical Course. On the other hand, it might have.

### Something I "got away with"

I was assigned to one difficult pc that someone else had grave problems with, and to my horror found out that she had on several occasions been assigned to psychiatric hospitals prior to coming into Scientology and had been given several courses of electro-convulsive shock treatment.

I was getting along famously with this large and impressive young woman, when one afternoon when we had been hot on the trail of an embar-

assing indiscretion, she said to me, "If you ask me that question one more time, I'm going to slap you in the face as hard as I can."

In an effort to appear suave and unflappable, I replied, "Now my dear, as you know, in auditing, it is essential to maintain 2-way communication with the pc, so to keep up the reality of what is occurring in the session; if you slug me, I shall, by the rules of the Auditor's Code, have to slug you back just as hard."

This stopped her dead in her tracks, and she said, "Do you really mean that?"

I replied cheerfully, "Yes, of course."

To my everlasting relief she got a big grin on her face and said, "Now what was that question you were asking me?"

I had invoked that old Ron prescription, "Auditing is whatever you can get away with." And it worked. The pc and I got along quite well after that.

### Marvelous wins

I was having some marvelous wins by virtue of confronting and communicating about things that I never dreamed would come to view, let alone be made public. The persona that I had started the course with, the ego with its myriad of defense systems, ranging from early warning to a 10-foot thick armor-plated perimeter, with all manner of force fields and capacity for unlimited retaliation had been completely shattered, torn to shreds, evaporated, dissolved, caused to vanish, and there I was, like a new baby thetan, innocent, competely vulnerable, and pleased to be temporarily at least devoid of the enormous network that had been so carefully built over who knows how much time to defend that which wasn't really me anyway.

### The last days of the ACC

The ACC rumbled on, day after day, week after week. In those days, on course, each day you audited for 2 1/2 hours and received 2 1/2 hours as a pc. This could get hard on both auditors and pcs, since many of the sessions had no reason to go for 2 1/2 hours, and it was possible to run into areas of protest, (later called overruns), not to speak of bypassing such states as Clear, Clear OT, Thetan Exterior, just to name a few; and by continuing the auditing past these marvelous moments you could drive in the anchor

points of both pcs and auditors, who knew quite well that they really should have stopped.

This happened because the expected tapes and bulletins from the Melbourne ACC didn't arrive or arrived only for the last week or so. They contained some wonderful information about the Pre-Havingness levels and rundowns and processes that were to have been part of this ACC.

But alas, we spent between 4 and 5 weeks essentially engaged in the biggest and wildest hunt for overts and withholds that has ever been engaged upon in the last godillion years. People definitely got very, very, very good at finding the overts, real or imagined, that could and would explain ANY sub-optimum condition on each of the 8 dynamics. This did wonders for raising the cause and responsibility level of these folks for the condition of their dynamics.

Anybody trying to pull a motivator on this course and make it stick would be promptly laughed out of existence — this was one of the great efforts to once and for all make true the maxim that “a thetan can *only* be at cause.”

### A resulting personal state

For some time after this course I definitely felt somewhat removed from the human race, and it was a bit difficult to look at humans and their foibles without being able to clearly see what each of them must have done to get into the condition they were in. There was even a period of some weeks when the usual feelings concerning members of the opposite sex, or any sex for that matter, had completely vanished. This scared me a little bit, but I remained willing to live along and see if I would ever be able to rejoin the human race, or whether I had looked too far and gained too much truth and understanding to ever voluntarily wish to participate in human existence.

It was truly awesome to see how much I and other human beings had put around themselves (a) in order to remain in reality as a human being; (b) to protect that which they thought of as themselves from harm; and (c)

the terrible effect that it was having on the higher potentials of ARC.

### The happy ending

This awful story has a happy ending; since in an effort to avoid the Void, I quite knowingly and cheerfully re-engaged, with ARC, my fellow humans, and thus was able to regain, as a point of reality, sufficient aberration to enjoy the incredible entertainment spectacle and lively possibilities here on our favorite little planet.

Further up the track, and in a later bedtime story that I shall spin for you, I should like to speak of an understanding that far surpasseth anything mentioned so far. It's still good to know that when working on overts and withholds, and when a chap regains the ability, the willingness, to freely communicate about these matters, to let him off the hook at that point and not attempt to find and look at every overt and every withhold that could be possible in all of life. Just as it's really not necessary to run every engram that's ever occurred unless you've got about 20 billion years of free time on your hands, etc. etc. — I think you get the idea.

On the other hand, what sometimes appears to be high-level OT type difficulties or “oreful” things that can only be found zillions of years ago as an explanation of what might be the case or the trouble, can be cleared up pretty quickly by thoroughly invading the privacy of the chap's this-lifetime history, keeping in mind that most people, knowingly or unknowingly, are heavily involved in all kinds of things that have moral codes (listen to Ron's tape called “Moral Codes: What is a Withhold”<sup>1</sup>).

I close with these chilling words, and thank any that were able to remain with me to this ending — Exit Stage Right, Curtains Down, The End. □

We encourage widely varying viewpoints. If you have an understanding or idea on something which you think would broaden some of our readers understanding and happiness, write to us.

1 On the LRH Master Tape List: 2354 6110C04 SHSBC-62. This tape is primarily about how a W/H depends upon the pc's moral code, which may not be the same as that of the auditor.

# The Ideal Process

by Frank Gordon USA

IN "THE ESSENCE OF GAIN" printed in *The Heretic*, Issue 3,<sup>1</sup> Bodhi Baba reports: "I have talked with several OTs about their gains. Many said that immediate wins and successes were common, but long-term ability gain was negligible."

Let's take a philosophical look at this.

## I. Introduction

A process is a series of actions leading to a result. These actions can range from psychoanalysis, client-centered therapy, Gestalt therapy, etc., which "treat" someone; to auditing sessions, which "process" someone. These are all specialized practices taking place in a situation separate from ordinary life.

The client or preclear is "treated" or "processed" to produce a desired change, and is usually encouraged to take a passive role, follow the directions of the practitioner, and await results.

These procedures can range from an "each one help one" style (early Dianetics) to highly trained professionals only available under strict conditions at very expensive "Spas."

## The purpose of a process

This is the existing scene. What is the ideal scene? The entire concept of an ideal scene for any activity is really a clean statement of its purpose<sup>2</sup>. Well, what is the purpose of "processing?"

To help a person find out things about himself or life, to release or free his beingness, to gain a

higher understanding and awareness, to increase his ability to confront what he is and where he is, and to increase his self and pan-determinism and his right to reason. Anything which does not at least lead to increased self-determinism is *not* processing.

This is the desired end, but what about the ideal means, or process which is also a part of this ideal scene? Let us consider these ideal means by beginning with an absolute.

## II. The perfect process:

The Perfect Process would be no process at all, thus no alter-is, no sweat, no argument, no struggle. What is, is, and is perfectly acceptable. "What do you mean, process it? I like raw meat!"

## III. The ideal means or process:

Since a Perfect Process is an absolute, and absolutes are unattainable, except conceptually; let's consider what an Ideal Process would be:

1. It approaches the Perfect Process as nearly as possible by being unobtrusively effective.
2. It is designed to produce both the needs of ordinary life and simultaneous inner spiritual growth and self-healing. That is, one does not alternate periods of work to earn money to pay for expensive spiritual exercises, but can find a way for the work itself to dynamically act as a spiritual exercise. A craft pursued as a spiritual exercise, like the pursuit of excellence examined in *Zen and the Art of Motor-cycle Maintenance*<sup>3</sup>.

1 *The Heretic* was one of the earliest Independent publications. Contributors often used pseudonyms. This article first appeared in *The Heretic*.

2 This sentence is quoted from L. Ron Hubbard: HCO Policy Letter of 5th July 1970. *Ed.*

3 By Robert M. Pirsig, Bantam Books, paperback 1975. The book is built around a cross-country motor-cycle trip with his son, with philosophical discussions about "Quality". Pirsig taught Freshman Rhetoric, became annoyed by grades and nit-picking rules, and selected an undefinable concept of Quality as his stable datum. He states, "... care and Quality are internal and external aspects of the same thing. A person who sees Quality and feels it as he works is a person who cares." Pirsig nicely balances his philosophy of Quality (excellence) with his personal experiences. A good book.



3. It's ends and means are congruent, they grow and work together. Steps taken toward the desired end are explorations into its nature. In a certain sense, there is no final end. Means and end interchange in a living flow.

4. The Ideal Process is woven into, and takes advantage of, the customs of the surrounding social fabric. As a way to do this, it uses a literary or cultural archaeology to unearth and bring back to life forgotten and encysted theta-deposits as the stable data of its life-style.

One way for a small group to do this is to explore a play like Hamlet, re-experiencing the flow of action, not for performance but to release its encysted theta. For those familiar with the play, consider the "recorder<sup>1</sup> scene." As far as I can discover, it has never been done with Hamlet actually playing the recorder. Richard Burton, for example, simply broke it over his knee.

Hamlet, speaking to the unwitting agents of Claudius who has secretly killed Hamlet's father and who has a missed withhold about whether Hamlet knows this, says:

"Why look you now, how unworthy a thing you make of me,... you would sound me from my lowest note to the top of my compass, and there is much music...in this little organ, yet cannot you make it speak..do you think I am easier to be played on than a pipe?"

He compares himself to a musical instrument baited or "played" by someone who can only call from him crude raucous noises.

He could demonstrate this by interspersing the above with the corresponding music. There is an important truth embedded in this scene. And if the recorder is also played as part of the ensuing soliloquy "T' is now the very witching hour of night," Hamlet's suppressed tenderness and yearning can serve as a counterpoint to the above scene.

Fairy tales like "Rumplestiltskin" and "The Emperor's New Clothes" can be similarly mined as theta-deposits.

Is "Rumplestiltskin" really a fairy tale about a poor put-upon Miller's daughter; or is it about tricking and exploiting an earth-spirit who ends up cheated as a victim of man's ecological exploitation.

There is the enduring legend of the transmutation of lead (difficulty) into gold (a positive use) by the catalytic action of the Philosopher's Stone (the Ideal Process?).

There is the Sacred Drama of the transubstantiation of ordinary bread and wine, offered up to be spiritually transformed as the givers wish their inner lives to be. And with the elevation of these products of community labor, the sounding of a bell.

The use of this sound of aspiration and unity may have stemmed from the Chinese legend of the Hwang Chu or "Yellow Bell". This served as the standard do<sup>2</sup> pitch for each Chinese Dynasty, and was that of a rational man speaking without passion. The Musicmaster had the task of determining this pitch, and if he set it improperly, the Dynasty would fall.

5. It requires no or minimal assistance from "paid professional friends," but flows naturally as an aspect of mutual moral and social support (please recall, this is an ideal). It clarifies the message of the First Book: "There is hope, people can help one another. There are ways to do this."

6. The Ideal Process seeks no special material status, since quantity is an attribute of MEST, while quality is an attribute of Theta. Thus, the desired shift is not an increase in quantity of money or power, but a refining of inner qualities with a consequent expanded capacity for enjoyment.

1 Recorder: a type of flute, fipple flute. *Ed.*

2 This would be the doh or key note of that Dynasty. Doh is the first note in the "doh re mi fa so la ti doh" scale we had to sing in school. I didn't understand how this helped, because I wasn't told (as a Protestant) that these note names came from a Catholic hymn in Latin to John the Baptist. This hymn was used to teach beginning monastery choirs the proper musical intervals. The hymn began: UT (later DOH) queant laxis, REsonare fibris, MIra ... etc.

7. It looks for, finds, enhances, and develops natural healing and improvement processes which can be used in everyday life. Or, if they are formal session processes, time is spent on how they could be applied to everyday life. There is also what we have stumbled upon in life and perhaps ignored, that can help us move towards this Ideal means or Process.

### A personal example

Here is an example of my own. Just learning to drive, I drove a friend's car for several hours, and when the trip was over, was surprised to discover that far from being tired, I felt refreshed.

This puzzled me. Reviewing the trip, I noted that the situation was this: I was still learning and so had to be conscious of each action I took. At the same time, I was skilled enough so that there was no strain attached. This balance of challenge and skill arose accidentally, but seemed ideal.

The question arises as to how I can produce these conditions deliberately so that I am neither bored nor strained. A nice balance of challenge and skill, like the famous "dynamic tension" of Charles Atlas, an optimum randomness, which could form part of an Ideal Process.

There are several Dianetic Axioms which apply:

**Axiom 69.** Randomity is the misalignment .. of the efforts of an organism .. by counter efforts.

**Axiom 74.** Optimum randomness is necessary to learning.

**Axiom 84.** The self determinism of an organism is increased by optimum randomness of counter-efforts. (Note: ideally, this is what an auditor adjusts in a session, and which keeps it from being other determined).

8. Finding areas in which it is safe to stop feeling subdued and allow oneself to become fully alive. To be fully alive, one must be able to tolerate a wide range of emotion and action and feel free to "get into" and handle any blockages. One such blockage is "But is it safe, and what will the neighbors think?"

Here are two of my experiences demonstrating for me the importance of a safe space.

I was in a Gestalt group and asked the leader if it was safe to scream. He said it was. As you

probably know, it isn't easy to find a space where it's safe to scream.

I crouched down on the floor and returned to an experience at 14, when I fell from the top of a tall maple tree. I had reached for the top branch and it snapped. I could actually hear the crackling sound.

In this group, I felt free to scream out the terror of falling with nothing under me and with a good chance of being killed. I began with a sonic impression of the crack of the branch breaking, and ran through it four times. I ended up feeling surprisingly good, alive and expansive. A feeling which lasted most of the day. Having a safe space made it possible.

It is easy to suppress physical discharges out of regard for the feelings of others. Yet sometimes being able to scream, cry, vomit, and groan can help one relax. For example, I was once in a county jail and extremely tense, as might be expected.

I badly needed to release this tension. So I told the Sheriff not to be surprised if he heard some odd noises from my cell. Following the observations of Janov and Reich, I leaned over the toilet and stuck my finger down my throat to elicit the gagging reflex and reverse the inflow of "You've got to take it and there's nothing you can do about it."

This produced some unpleasant sounds. The Sheriff came back and said the other inmates were disturbed by these. I replied that I was sorry, but was going to continue.

I did continue, finally vomited, and began to cry in a relaxed way with the tears just streaming down my face. I let everything go, and fell asleep. I woke up refreshed, and the tension had evaporated.

This was a safe space because no one could get at me, the Sheriff went along, and I knew it would work. Without feeling safe, I couldn't have done it.

9. Finding approaches that help others can parallel and strengthen self-help. "Is there any way I can help you with this?" or "What question could I ask that would help you find out what you're looking for?" could be of assistance.



In one case, I found an informal CCH revealing. I asked Billy, a friend of mine, to touch an ash-tray between us. He resisted and I repeated the direction. He finally said, "If I do that, pretty soon you'll have me mopping the floor — you know, all my life I've resisted control."

Not only did he become more aware of this side of himself, but I realized that this lay in back of his pressured control of conversations. So we both gained something from this informal and brief exercise.

**10.** It combines the attitude of work with a spirit of play. One root meaning of Kung-Fu is "work as if at play." Confucius is English for Kung-Fu-Tzu. Tzu means son or student. Thus, Kung-Fu-Tzu may be translated as "A student of working as if at play."

There is a parallel in the Jewish "Wisdom of the Fathers" with a fascinating blend of grown-up serious Halacha and the child-like playful Agada.

A similar combination can be seen in the food of John the Baptist. The poetic echoes of the word for locusts and wild honey in Greek create a blend of "exactitude" (the requirements of work), and "wild sweetness" (the easements of play).

**11.** It does not stand apart as "therapy" or "sessions." This, again, is an ideal to be approached, as nearly as possible. In "The Ultimate Road Out" in *The Heretic* 1, Bombadil states:

"this situation is often exacerbated .. by auditing over major key-outs, rather than enjoying and exploring his changed viewpoint. Generally it is the between session gains that are the most important, for that is when the person can 'feel out' his new state of awareness and consolidate his newly conquered 'territory.' "

A practical approach, depending on the individual, probably lies between these two approaches, with what makes auditing work (and what does make it work?) eventually carried over into one's life-style.

**12.** It involves the active interest and participation of the person. Other determinism is maintained at a level which maximizes his self determinism. (see Dianetic Axiom 84)

#### IV. The achievement of lasting gain

Let us return to the opening quote: a report of some peak experiences in a session with the aid of a skilled professional. But the session, a kind of "hot-house" to foster growth, is over, and the client or preclear returns to ordinary life. Down from the peak experiences of Clearview Mt. into the Great Wog Bog, where he doesn't get acknowledged very much, if any, and misindications abound. Various *games* go on, and the bloom is off the rose.

What happened? We learn by doing. But, what we learned to do in an auditing session is *not* what we will be doing in everyday life. And artificial developments tend to be one-sided and unbalanced. Apples can be bred to be big, red, and attractive; while the end result may be tasteless.

There needs to be a transfer of emphasis from formal session gains into something like a continuing everyday Ideal Process.

The difficulties and randomness of everyday life can be used as a means for continuing inner development, and as a pursuit of personal excellence and Quality. The above are some of the ways to find and use these means, which could then form part of one's own personal and continuing Ideal Process. □

#### IVy's Home Page

We have our own Internet Home page, which is very ably mastered by Angel Pearcy. 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/>

After KSW — 2:

# Alan C. Walter,<sup>1</sup> An Appreciation<sup>1</sup>

by Phil J. Spickler, USA



In 1966, with lots of help, a mission of the Church of Scientology was opened in one of the fairly pleasant suburbs of Detroit, Michigan. About that time the Detroit Organization held a mini-conference or convention of Scientologists, and it was at this event that I first met Alan Walter, even though, God forgive me, for many, many years I always called him Alan Walters, putting an "s" on the end of his name.

But the important thing was that I met this truly superior person. First and foremost, the guy was absolutely a very manly handsome physical specimen who exuded a lot of affinity and admiration, and without question had a charismatic presence.

At that time, if my memory serves me correctly, Alan was one of the very early Clears from the St. Hill 1966 Clear procedure, and he was definitely the role-model for that state. I can't think of anybody at the convention that wasn't charmed out of their socks by the big thetan with the big body and the tremendous Australian congeniality that was part and parcel of being around him.

## Experiences at ASHO

It was roughly a couple of years after that that I had taken up residence at the American St. Hill Org, in the summer of 1968, and was busy becoming the first American Class VII, when it came to my attention that in a couple of years Alan had turned himself into a multiple mission holder and was really the world upstat<sup>2</sup> at the game of opening missions that successfully promoted Scientology and kept orgs all the way up through the Advanced Organizations well-popu-

lated with happy paying customers who were cheerfully doing everything they could do to get Clear and OT. His LA mission, if I'm not mistaken, was really the first group to start regularly having celebrity pcs from the Hollywood scene.

Anyhow, when Alan would drop around ASHO, everyone there would pretty much sit up and take notice, since it was mainly his efforts that kept the stats at that place doing quite well, and there was a lot of high-toned humor, laughter and interest in just having him around.

## Taking the class VIII course

The winter of '68-'69 I was told that if I would sign a 2-year contract with ASHO, they would put me on the first American Class VIII course that was in progress at the Advanced Organization in Los Angeles. Three weeks and two days later I was Class VIII #13, US, and returned to a variety of positions at ASHO befitting this lofty level of attainment.

## The arrival of the Sea Org

Some months later, the tech missionaries that the Sea Org had sent out to see just what kind of tech the outer org Class VIIIs were producing finally arrived at ASHO, and after going through the customary "Let's scare the shit out of everyone" by throwing their Sea Org daggers into a couple of doors, these two chaps started examining the tech of the various Class VIIIs to determine if they would be awarded the coveted Permanent Class VIII certificate.

Well, to say that we were sitting on pins and needles would be an understatement, 'cause if these chaps did not like the cut of your jib or the

1 Taken from the Internet IVy-Subscriber's List.

2 One who has high statistics (HCOB 8 Aug. 71) *Modern Management Dictionary*. 1976.

standardness of your tech, it meant you would get busted, probably put into a lower condition (whether it indicated or not), sent back to the Advanced Org to re-do the course, after you had been properly punished by getting the landlocked version of being thrown overboard, which consisted of facing a "firing squad" of your fellow Class VIII students, and as the chaplain read off a list of your technical crimes, first thing in the morning, each of the students would take the garden hose and give you a good squirt. If there were 15 to 25 students, you'd get pretty cold and wet by the time this was finished, not to speak of humping up a bit of by-passed charge if this kind of treatment didn't indicate to every identity in your universe, particularly the ones who believed they had early overts of being cruel and vicious officers in the 17th century British Royal Navy.

### **A wrong indication!**

I had come to believe that the tech I was dispensing at ASHO was very good, and that I would have no problem whatsoever getting my Permanent Class VIII certificate, but to my surprise and horror, I was handed a giant wrong indication that suggested I had done some things with the tech that were quite unforgivable and that they were indeed going to have to bust me, so why didn't I do everybody a big favor and join the Sea Organization, and everything, including my retraining, would be well taken care of.

Well, my Class VIII identity was very unhappy, and was trying to pretend that it wasn't being given a horribly wrong item, and it didn't want to break down and cry or plead with these folks. Let's just say that somebody was very enturbulated.

### **Fortunately**

But who should happen to be at ASHO that evening but a true friend named Alan Walter, who, seeing my desperate circumstances, took me aside and queried me and got me to see that these chaps were really making a big mistake, because they'd been out on tour so long that they had never received a bunch of the case remedies that I had been using most successfully, and therefore thought that I had been inventing some new off-source technology.

### **A resolution with Alan's help**

Following Alan's suggestion, I got together with these guys and assumed a more causative beingness, brought out the bulletins and many things that had been arriving on an almost daily basis from Ron, got them to look over said information, at which point they did a 180-degree turnabout and awarded me my Permanent Class VIII. I'd not be able to tell the story and that outcome if it had not been for Alan putting himself there as a stable datum and spotting the fact that I was being given a heavy-duty wrong indication. I had gone too far over the edge to see this myself. It only really took him a couple of minutes to pull this off with me, but I shall never forget the wonderful ease and grace that saved my day.

### **What might have been**

If Ron and the Church of Scientology could have truly followed its own policies and statements on how to treat upstats, Alan would have, if he had wished to accept the position, been appointed Planetary Director of Promoting and seeing to it that Scientology reached the people of Earth in a way that left a wonderful taste in their mouths and the desire to sanely and humanely use this subject to improve their dynamics.

Folks I know that have been to Dallas have all reported the wonderful thing that continues to distinguish Alan from that sad thing the Church turned into, which is: a safe and validative space in which to find out more about who you really are.

Each time Ron and the Church attempted to unmock or destroy all that Alan had created, Alan would manage to come back bigger and better, even though the dice were always loaded against the idea of him or any other free being ever being allowed to not only get big but to stay big — a sad commentary, but such was the fate of Alan and numerous other folks over the decades that dared to really demonstrate some OT abilities.

As in many things, I think Alan holds the record for surviving 3 or 4 of the most vicious attacks ever levelled against any upstat in the entire history of the movement, and to his everlasting credit, he is still going strong. I don't know how many people out there know his whole history,

and some of the amazing things he has accomplished in the face of extremely heavy suppression — perhaps some day he'll write that book.

#### A final word

I should like to end this memoir on the note that he and I had both hoped to serve our idealized view of the perfect L. Ron Hubbard, and that we would stand shoulder to shoulder with others of that viewpoint, hoping to shed some great light in place of the darkness that often seems to en-

gulf our beautiful little planet floating around in endless space.

That was not to be, but I'm proud to have served to forward this ideal with Alan and I'm proud to continue to think of him as an everlasting friend, and proud that he's still working to keep that light shining. Thanks for listening — Sincerely, Phil

□

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# Regular Columns

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## A World of IVy

By a Pelican, Antarctica

### Everybody Knows

RON USED THE PHRASE “everybody knows” in the early days to describe a phenomena that was then widespread and which, ironically, has made its way into the Tech itself.

He was talking about unexamined assumptions. First, let’s look at his article *Evolution of a Science*. Not the booklet that appeared as the years rolled by, but the original version which was published in the May 1950 issue of Street & Smith’s *Astounding Science Fiction* (edited by LRH’s friend John W. Campbell, Jr.). Page 57. Quote.

“There was this doctrine of the selection of importances. But there was another, earlier doctrine — the introduction of an arbitrary. Introduce an arbitrary and if it is only an arbitrary, the whole computation goes out ... ‘why, everybody knows that’.”

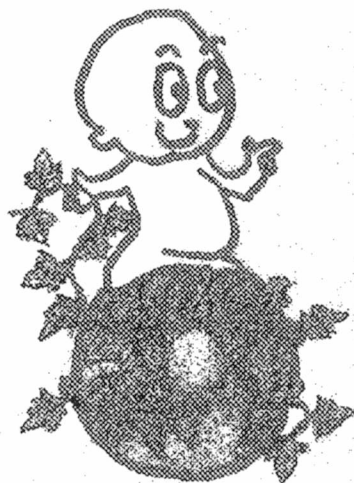
Hubbard also commented, “It’s hard to make your wits kick out things which have been accepted, unquestioned...hard to suspect them”.

#### Analytical

Now, what does this have to do with us today? Well, as Independents, we are presumably a lot more analytical about the Tech and the Church than many, whether they are within it or outside.

But maybe we still keep a baggage of stuff we should look at more detachedly from time to time. Let me pick something from my own experience for an example.

At my happiest and most successful in a chosen career, my entry and expansion method was not the Non-Existence Formula Ron suggests in his



ethics/management policies. LRH suggested finding out what is needed or wanted, making yourself known and doing, producing or presenting the thing.

What worked for me so well was just the opposite. Knowing myself and the talents and products I *wanted* to offer, and presenting those. That worked very well.

And it was true to myself. Self-determinism, as distinct from the other-determinism asked for by Hubbard’s N-E formula. Integrity. Self-expression, not imitation.

In another aspect of my career, photography, shooting my own pictures in my own style got me into a new and expanding career.

Of course there’s room for delivering the goods someone asks for. But above that is knowing self and offering one’s own view and products. That is higher on the scale than “Find out” what is needed or wanted by others — there, I believe, Ron didn’t reach far enough, and many of us have been treating it as an “everybody knows” ever since. □

## Regular Column

## Kemp's Column

By Pam Kemp, USA

### Freeing Johnny

SOMEONE has shown an interest in knowing exactly how I handle or solve a case with auditing.

Do I get it out of a book or out of a bulletin or what? Where *do* I have this information?

If, like me, you have been solving cases with (mainly) Hubbard's techniques for forty years, all the understanding of the technology is now yours. I told Ron, on the HPA Course in 1954, that I would do this — and I have.

These days, I never have to refer to the tech; not for many years in fact. For me, it is a natural process of moving the case along with the "using" of the right series of techniques that get the job done.

I never go into session, especially the first one, knowing anything or assuming anything about the case. It is their session, and I am the listener, the guide, the technician that helps *them* solve their problem.

#### Example

Let me give some case examples to enable you to grasp what I do.

Last week, I was in Utah. Once people knew I was coming to town, I was booked up quickly for 30 hours in the week. I make many visits there, and was called to go into Salt Lake City to handle a 14 year old boy who had been to psychologists and psychiatrists for testing over the last five years and four foster homes. His symptoms were low grades in school, a "don't care" attitude, a complete inability to communicate, and an inability to remember a given order.

The boy was deposited (I say that deliberately) at my doorstep as if he were a package. You know — "Here's Johnny, and here's his sheaf of papers from the last five years of what the tests prove, and I'll see you in three hours".



I first told Johnny how I work (see the initial article I wrote for *IVy*), then used the Wants Handled rundown from Expanded Dn. "Tell me something you would like to get rid of," such as negative feelings or attitudes.

Then I used two-way comm at *great* length, finding out about his life, traumatic incidents, relationships, family and, eventually, what he thought about himself.

Johnny proceeded to tell me that he had lost his mother when he was seven years old, and his father when he was nine — both from cancer. From then to now, he did not know what would happen to him. He felt he could not remember much about either parent, but knew he had been sad and scared.

I got more data by asking Johnny, "Since your mother and father died, what has been suppressed?" Plus "careful of?" and "didn't reveal?" (You know these as a prepcheck, a great way of getting data.)

Having done all that, I ran the incident of Mum's death and Dad's death in the 1960s way and the 1950s way until all the misemotion was gone and full recall was back. Then two-way comm'd what effects were caused by this incident, right up to present time.



## Regular Column — Kemp's Column

Johnny realized he had been stuck in "shock" for seven years: that was the biggest of many cognitions he had. I then gave him data as to what happens when a person goes into shock. I used drawings showing the Being, the mind, the brain (computer system), present time, and the time track — and how incidents affect one's life.

Having shown Johnny this, I ran locational processing, having him touch and feel objects in the room and look at details of pictures. After that, I had him put the room there for himself and own it, make it his, hold it still, and feel a part of it. Then I had him talk to me about the shock condition he had been in, and asked him to write down what it consisted of.

He wrote: Mother's pain, Mother's sadness, Mother's fear, Mother's not knowing what might happen. My helplessness, my shock, my trying to not feel anything because it was too painful. And so on.

As Johnny wrote, he began to realize that *he* felt all those things that his mother and father had felt, all the time, and even in present time.

More data: that suppression by a person, place, condition or thing can cause someone to roller-coaster emotionally and to become sick physically. He cognited, after some communication, that he had been suppressed by a condition — by his parents' sickness and the eventual shock of their deaths.

### Second session

All the above took three hours of work by both of us. For the next three, I ran the death from seven years of age to present time to make sure he had no earlier, similar incident, and that it was completely erased.

I two-way comm'd the subject of responsibility. We looked up the word in a thesaurus, the tech dictionary and Webster's Dictionary until he had a full understanding of it. I aligned for him the responsibility scale, showing how it went from full responsibility down to no responsibility.

At this point, I always get people to look at "Where do you go for responsibility if you don't have it?" Usually, they do not know, so I show

them the rest of the scale — blame, shame, regret, guilt. (After all, if you are not being responsible, you had better find someone to blame!)

As you can see, I teach and process, teach and process. That is why we taught courses in Scn, to expand a person's awareness on a broader level so that they would get more gains.

Having raised Johnny's awareness of Responsibility, I ran, "In the last seven years (from the death forward), what have you done? not done? what were you responsible for? not responsible for?"

That day, we had done eight hours of work. In the evening, his foster father called me and said, "I don't know what you did or how you did it, but my son has talked to me for three hours tonight about who he is and what he has been stuck in and how happy he is to find life again. I wish we had known of you a year and a half ago. Thank you!"

### Last session

I gave Johnny two more hours and handled him with the Danger Formula, so that he could see how he had dropped into that condition. He set a new policy to operate on — so that it would never happen again. The new policy enabled *him* to be the executive of his life

I showed him how valuable it was to catch and change any danger condition in life, and that he could do this on his homework, his finances, and anything else he wanted to use it for.

Lastly, I gave him the data on the ARC and KRC triangles and how they worked together. We did communication processes, and he cognited and got a new reality on that too.

I found, as he was leaving, that they were sending him to an uncle in Sai Pan (near Guam) even though so much change had occurred, as they could not handle him and their family as well.

Johnny turned to me and gave me a big hug and a big smile, and said, "This gives me a whole new start in a new country and a new school, and I'm in charge!"



## Regular Column — Kemp's Column

**Alive in ten hours**

Ten hours. A new young man with a new viewpoint no-one can ever change back, because he cognited and put into action everything he learned.

This is one case. I did four other cases while there, all with wonderful results. I find that, if you really have the curiosity and the interest and the desire to know about a case and let them tell you — then, as long as you really know Scn tech, you have the power to solve all cases.

What this does for an individual is to align the responsibilities correctly, such as "I had some, they had some," at which point he can get completely away from guilt, regret and feeling he is

responsible for it all — the victim/martyr dramatization.

This process is one way of stripping a valence, which of course Johnny cognited on. This young man had been "un-alive" and had had no concept of self as a Being. When I asked him to define Integrity, he had no definition. Even when we looked it up, he did not understand Wholeness. We spent an hour or more on what is wholeness, and ran some certainty processing so that he could determine "I am" or "I am not".

To begin with, his certainty was "I am not," but, as we continued, he got himself to "I am" with total certainty. We looked at Integrity — wholeness, soundness of being, honesty, sincerity. He found himself as a Being for the first time. □

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## Regular Column

# IVy on the Wall

By Christine Norstrand, USA

## The Desperate Need for Beauty

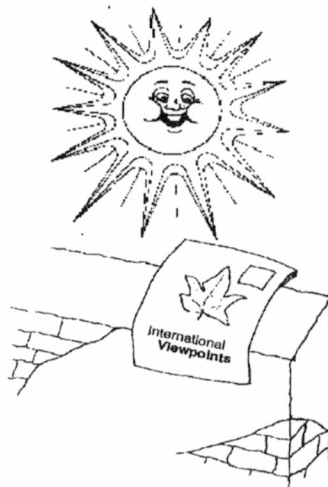
Who needs beauty? Just about all of us. We fantasize about the beautiful. In America, it's the national pastime.

I live in Santa Barbara, a place that calls itself "Paradise". When my daughter was young, she thought that the big island in the Santa Barbara Channel, Santa Cruz, was Japan. Standing on the edge of the continent these spring mornings, I look across the Santa Barbara Channel to Santa Cruz, not Japan. For all I know of it, though, it could be Japan. Santa Cruz looms magically on the horizon, part Japan and part Bali Hai. I imagine that I can almost walk across the water to the magical island.

This is pure fantasy and I delight in it. Rarely have I been closer to these channel islands than I am right now, but they define the landscape where I live. Even on days of great inner and outer fog, these islands are landmarks in my personal geography.

### Bag lady in Paradise

Homeless people migrate to the Mediterranean climate of this paradise. Surrounded by seagulls still in awe of the recent storm, a homeless woman evaluated her newfound treasures from the dumpster<sup>1</sup> behind her near the pier this morning. That's not a facetious statement, people discard some nice things here in Paradise. Clearly, she was delighted with a fine china tea-cup, still wrapped in its original paper and fitting nicely in its saucer. Trusting me freely, she invited me to examine the cup. The gold writing



was difficult to read, but I could make out a crowned salamander, a creature that, by reputation, walks through fire unscathed.

Unlikely, as it might be that this woman would soon entertain guests for tea, her delight was contagious. With basic survival struggles commanding the greatest part of her day, her fascination with the cup exceeded the price it might bring. It was beautiful, and she knew it.

Sometimes I feel that I am just such a bag lady, and just as homeless, carrying around things and ideas for which I have no immediate use, for no other reason than that they please me, that I find them beautiful. Although we have different opinions about what is beautiful, we all know beauty when we see it. It is a universal value. More than that, it is a need, a desperate need in a world where whether we choose to look or not, our present cannot be in the future.

### The Redemptive Power of Beauty

Art (aesthetics) is the emanation that most closely approximates the spirit. Life is an art form; we make it beautiful. We create ourselves and our environment, and we don't do it merely for the admiration. We do it because it is who we are. A housebound old woman does her

<sup>1</sup> an institutional trash bin.

## Regular Column — IVy on the Wall

make-up each morning. An aged fosseyeur<sup>1</sup> digging in the catacombs laughs as he arranges his tools to cast a shadow image on the wall. We accent the empty space of the glass table with a single freesia. It is who we are. It is how we create ourselves. How is this redemptive?

It is through art that we create realities. In many African languages, there is no separate word for Beauty, although objects and artefacts are highly decorated. Beauty does hold the mirror up to who we are and opens the door to the only true escape, what Paul Tillich calls “the fullness of reality”: the escape to the present that we continually create. This is a deeper reality, a meeting of the essential and existential in the real. The distinction between subject and object blurs.

Without beauty, each day follow the other without meaning, an endless round of satisfying wants and demands of those we love, or feeling that we ought to. We buy ourselves back from this world where, whether kidnapped or seduced, we are enslaved by our own considerations. This is the place of freedom; here we can change our minds.

### Revisioning Visioning

But, I ask again, how is this redemptive? Creating our world in the present in our own image, magic happens! We see the vision, we create the image. The universe cannot help but agree. We deliver ourselves from solving problems for ourselves and others. Our fixed solutions, our working ever harder and harder, fall by the wayside.

A cat crosses our path, a chance meeting with the right person occurs, we step outside the box. You care for the rose and it blooms without your waiting for it. You turn around and the garden becomes a magic forest, alive, and overgrown with new life. Who cares if you don't mow it?

In *Ode to a Grecian Urn*, Keats tells us: “Beauty is truth, truth beauty — that is all ye know on earth, and all ye need to know”. The only truth we have is the present, the way we create it now, in this moment in all its infinity. There is no truth in time before time, or places where you are not. Artists know this and bring us, through their art, to the fullness of reality in the present by pointing the way for us to see what is happening behind the scenes. Go ahead, take a peek. □

<sup>1</sup> Fosseyeurs are grave-diggers but in a larger sense than we mean it in English. Some fosseyeurs spend their lives in the Parisian catacombs, where they discover ancient treasures.



# Did LRH Miss Something?

by Chris Brovcenko, Australia

I noticed the heading above in IVy 40. It prompted the following response. I intend no disrespect to anyone, but for me the question was irrelevant in connection to LRH.

Probably there were many different reasons for answering "Yes" that question, and it is good to see other viewpoints.

## Missing on planet

What seems to be missing to a big degree on this planet is, that instead of looking at all people as being very powerful (and if you like Godly beings), one tends to put one's attention on (and judgements sometimes) their creations of what they are considering themselves to be, which seems to me to only *strengthen* those identities and the games we are playing. Example: Cops and robbers, governments and us, family connections etc.

Which is fine if one wants to keep the games and identities going, but if one is playing the game of freedom for self and others, perhaps it's quicker and better if we start seeing and accepting ourselves and others as the beautiful, ethical and unlimited beings that we all are. I am the first to admit that I don't always do this! But I do try to view everyone as a diamond, sparkling and shining brightly.

## All diamonds

Everyone is a diamond! Never the less each one has attracted some lesser qualities to itself, which one could call mud and dust in order to play games.

Many of us are in the process of cleaning and polishing this diamond, or assisting others to do likewise.

It is well known that "What one puts one's attention on, is what one gets". Let's put our attention on the diamond instead of the dust.

"Look at a man the way that he is, he only becomes worse. But look at him as if he were what he could be, and then he becomes what he should be." Goethe. □

\*\*\*

*Editorial Note: Chris is communicating a viewpoint which is close to that of the editorial Board of IVy. But there is also the somewhat paradoxical principle that if something is not fully viewed (confronted, perhaps) it will tend to persist. In order not to be effect of something (including ones "bank") one needs to confront it. But (happy thought) there is no need to confront it for ever. Some of the following pages contain a little to confront in that direction. Ed.*

# Value of Back Numbers

*Here is an extract from a private letter we received:*

[*Re problems in life*] What I have done is study IVy and the very good articles in it. The one I find most interesting and of greatest use for people who are "good Scientologists" in confrontation with the "wog" world is Ray Kemp's in IVy 36, page 24-26 "Overt Acts - An Essay" ... It has been great fun for me to realize that Games Conditions have been my label. Ever since IVy 36 arrived, I have kept the mag on the sideboard with Kemp's pretty picture looking at me. So when you eventually restudy the Column, page 25, the Abuse to Empowerment Scale this letter is not meant to represent any of the abuses, but it rather belongs to the Empowerment scale.

*So pull out your old issues and review them now and again. If you are missing some (or many) contact your distributor for details of how to get the missing ones.*

Ed.

# Scientology Case – South Sweden

By Henry Torsson, Sweden<sup>1</sup>

I LEFT THE CofS in 1974. I didn't know then how lucky I was. Those who carried on and those who came in later had to go through a lot worse harassment than I did. I was annoyed, to say the least, that I had to close down my missions in Sweden on the island of Ven, Landskrona, Hässleholm and Halmstad. It was called Applied Philosophy Centre Ven and it was running quite well then. But the S.O. just wouldn't let me work in peace. They wanted my pcs. They wanted me in for cramming for out-tech. I didn't agree and I had to fight. I lost. The only way to get them off my back was to demand refund which I never got. But after that they left me in peace and I left. I disconnected from the CofS.

I left Sweden altogether and I haven't been back since. I lived in Austria for 10 years and since then I live in Tenerife. I don't know if I was declared [*a suppressive person, Ed.*] or not. I didn't care. But I didn't contact any of my pcs, students or staff members after that just in case. I didn't want them to go PTS.

## Never regret yesterday

It took me some time before I came to terms with what had happened to me. I thought I had lost everything, lost the possibility to cross the bridge and become OT. But I started to look for other roads to freedom. Meditation, Buddhism, yoga, autogenic training, positive thinking, visualizations, TM, etc. and I even went through regression — or reincarnation therapy when I lived in Munich. I can't recommend that to anyone. I had to run it out later. They used joy sticks, electronic relaxation music with dolphins singing together with someone chanting mantras in the background. I even had a solo can in my hand attached to an E-meter. It probably wouldn't have been that bad, if the "auditor"

had known about the comm cycle and the Auditor's Code; in particular "don't evaluate for your pc".

I am quite sure that there are many other roads to find the truth. But I was a scientologist. I knew the basic tech worked — Trs, comm cycle, Itsa, Auditor's Code, etc. I had had *great* key-outs and wins myself, and I had seen pcs and students having had *great* wins. I was not prepared to invalidate those wins.

I am sure most of us can key out the Scn bank through meditation or other practices. But there is only one way of getting rid of the charge and that is to run it out<sup>2</sup>. The truth might be around in many schools of thought. One can hear the truth through channels and read about it in books. It is just that it is an evaluation. It is thinkingness and significance. The truth behind the incidents we have been through on the track just isn't in the books. Your own truth. That truth has to be found. If it isn't, the case will still be there, even if it is keyed-out. The actual charge has to be run out. We all have to learn our own truth. I have to find my own postulates and relate it to my own state of case in this lifetime on planet earth. I have to cognite. Other people's cognitions don't really help me.

## TR 0 — A high level of acceptance.

In the New Age movement it is very popular to dish out truths. In one book I read: "If you look in the mirror, you see God." That's great! But isn't it a bit out of gradient for most people? It is also popular to promote unconditional love. But is that achievable without having run out the love-hate dichotomy? I don't think so. Someone going out in the street loving everyone and suppressing the opterm<sup>3</sup>, will project that into the people he "loves" and will probably be hit over the head. You have to have your Trs in to be able to grant beingness to another person. And

1 Can be contacted through IVy, Box 78, DK-2800 Lyngby.

2 or look at it so thoroughly that it as-ises (vanishes). *Ed.*

3 opposing terminal (person, group, thing) to loving everyone. *Ed.*

to get your Trs in you'll have to do Tr 0. You have to be there.

It is lonely out in society when you have been in the CofS. Nobody you can talk to. You had to start using plain English again, or whatever language you were using. People just don't know words like bank, thetans, SPs, PTSs, enemies, Fair Game, overts, total freedom, ethics, ARC, engrams, implants, BTs. Nobody has an ARC break. They are just upset. You had to learn again to work with people who were not interested in spiritual freedom.

Once you are out again, you have usually spent all your money and you have burnt all your bridges. And you have no CV, having spent your best years in a cult called Scn. Who wants to employ a former cult member? Perhaps you have also disconnected from all those people who could have helped you now. Back to square one and worse. Between a rock and a hard place.

### **Out ethics in the CofS**

We had great wins. But then we had great losses and our purposes were thwarted. LRH lost control somewhere along the line and others took over. The Letter "Keeping Scientology Working" (first issued 7th. Feb 65) went out badly and was instead used as a justification to misuse tech and ethics.

LRH says: "Now the most basic overt there is to make somebody guilty of an overt act. That is the most fundamental overt act there is. It's to make somebody guilty of an overt act." (LRH Tape 26 Nov. 59 / IVy 40 page 39).

And that is exactly what happened. Overts were restimulated. Sec checks and evil purpose run-downs were run on clears. I was lucky not to have had sec checks, confessions and evil purpose r/ds done on me and get all my overts restimulated.

But are we prepared to accept the motivator called CofS? If we are, then we keep our own overts in restim. That is not optimum survival. To have a justified motivator keeps the case in place. Many did receive a motivator. The auditors or ethics officers in the church did commit the worst overt there is, which is to make somebody guilty of an overt act.

I took me 25 years before I finally got back. I didn't get back to the CofS, though. But I found people who used Trs, comm cycle, Itsa, and the

auditors code. Needless to say, they were old scientologists, ex-scientologists like myself. I know now that there are many different schools using the tech. And it can be done without fear. No straight jackets.

It is a tremendous freedom. The tech can be used with common sense. I got in touch with people using Metapsychology, which seems to me to be a very good alternative. I had some great sessions in the U.K. And I was back on purpose line.

I came back to Sweden after 25 years. I haven't really been here since I left. I wanted to get in touch with my old friends; my old pcs, students and staff members. How were they? What were they doing? Were they still in the church?

No, most of them had left the church; the wounds had been healed. But the scars all looked different. Some had started with yoga, channeling, regressions, hemi-sync, psychosynthesis, meditation, Sai Baba and other things. But all had one thing in common — a failed purpose of magnitude. The purpose we all had when we started with Scn.

### **A failed purpose**

We lost a goal, a purpose and a dream to reach spiritual freedom. We all know what it is. Once it was ours. We were promised that we could get back what we had lost. It was a promise. We had part of that state rehabbed every time we had a key-out or release. Every time we had a win. It brought us closer to our natural state, to our true self, to a state of spiritual freedom. It brought us to a stage where we were not effect of our cases. It was for many of us a feeling of being able to reach the stars. Well, it looked like we were on our road to total freedom. A magnificent goal.

We might all have a slightly different wording of our main purpose when we started with Scn. But just think back on your first cognition. Think back on the first major release. Perhaps it was while reading one of Ron's books. Perhaps it was already during the Comm Course doing Tr 0. The awareness that we are all spiritual beings and that the universe was ours.

Remember the first big win you had. When was it? Where was it? Who was present at the time? What kind of release was it? How many big wins did you have in Scn? 10, 100, millions?



### No interest

Very few of the people I've talked to are interested in starting to use the tech again, even though it can be done now without having anything to do with the CofS. Most of them were too badly hurt. I might have been in the same situation if I had had to go through the same harassment, if I had been lied to, been betrayed, been pressurized by regs to sign away my money and properties to pay for the next level, if I had been threatened by ethics to lose the possibility to cross the bridge for ever unless I disconnected from friends and family.

The diehards in Scn, those who got out after I did, must have used every possible justification to explain why the church could permit themselves to mishandle their own preclears and staff members. And at one point it stops. One is faced with the bare truth which is terrible to look at. The bridge wasn't completed. It was full of traps and holes and it was paved with SO members, sec checks, regs, ethics officers, confessions, RPFs, disconnections, declarations, evil purpose rundowns, financial ruin, split up 2Ds, betrayal, illnesses, deaths, and gestapo-like dramatizations. Real good implant tactic. Offer you total freedom and put you in jail.

The question to ask then is obviously: Do I deserve this? Is it worth it? Do I have to go through all this to reach spiritual freedom? And is this really the road to total freedom? Certainly not; not any more. What terrible overts have I committed in the past to deserve this? Do I have any reason to believe that I have committed worse overts than anybody else during the last 4 quadrillion years. No, it doesn't make sense, whatever it was. I don't have to take all this hands down.

### Integrity

Those who thought that their integrity to themselves was more important than anything else, just jumped the bridge. Some would realize that they could actually fly. I have heard of one old friend who kicked his body and left the bridge flying. There might be others I don't know about yet. And that is very sad indeed. If you have to leave your body to get off the bridge, then you have been confronted with pure evil. Another friend, a public pc, told me that he had his mother write to the CofS telling them that her son was dead. That's a better alternative.

Others might have realized that the bridge wasn't so high up in the sky after all and that it was quite pleasant to jump into the water and swim. It wasn't even that cold. Up on the beach one would simply shake off the water and shout: You bastards.

How many friends do we still have in the church? People we actually got into the church, onto the bridge to total freedom. I have a good friend at Flag. A very good auditor. She would now consider me an SP. So obviously I won't contact her. I talked to her mother the other day. She said: "It is so nice over there in Florida. They go into prisons to help the inmates to read and write. It's really nice." I do feel bad about having gotten her into the CofS. When I look at it now, I consider it an overt on my part. As long as she is inside I have an overt in restim. As long as anybody starts to walk on that bridge and falls into traps and holes, I feel that I have an overt in restim.

Our friends might consider us SPs, because we left, because we demanded refund, because they think we are squirrels. Although it certainly is the other way around. I don't mean to say that my friends are SPs. No, the organization is suppressive. And I think I have some responsibility towards my friends. If I don't use the tech I learned for myself and my people, then I have agreed with the church's stamp on me as being an SP.

If we just withdraw into society and forget our friends and all those who join every day to be taken up an incomplete bridge with holes and traps, we are not taking responsibility. I know it is a terrible word. But we do have to take responsibility for our cases. The charge has to be run out. Not just keyed-out. We owe it to ourselves and our friends and fellow beings. The goal Ron had to run out the fourth dynamic engram, which is being dramatized on the planet, wasn't reached. Instead a new engram was run in, a third dynamic engram called CofS.

### George Orwell's 1984 and worse.

I know some think that the fourth dynamic engram is only Ron's case. It is just science fiction. But we just need to look around. We look at the television and we can see how the fourth engram is being dramatized big style on the planet. It is written on the wall. 1984. Before long we will be slaves in society if we don't roll



up our sleeves and get our hands dirty, as Ron used to say. It is up to us. It is up to the Free Zone to run out the third dynamic engram and the fourth dynamic engram and build a better bridge. There isn't one in the CofS.

We must build up free theta outside the church. So much that our friends can feel safe to leave. If we don't, we are not taking responsibility. CofS has nothing to do with the tech and the purpose which was there in the beginning. Now it is betrayal, trickery, implanting, etc. Total Enslavement. We owe it to our friends, to practice Scientology the way it was supposed to be practiced. Should we really let those guys win? I don't think so. But if we are scared of harassment and go into hiding, we do exactly what they want us to do.

Scn tech doesn't belong to CofS at all. It belongs to us. We threw in all the money. We threw in all the work. We sacrificed ourselves. We spent the best years of our lives. It runs on our theta. It doesn't help anyone if we now spend the rest of our lives making the CofS wrong. I know that one of the hardest nuts to crack is when you are made wrong. The CofS made us wrong, awfully wrong. We must get out of that games condition, because every day people are harassed, get ill and some even die. Nothing belongs to the CofS. It belongs to us and we should use it.

### Total ARC Break

Apart from one or two of the people I have contacted so far, nobody wants to hear about the tech. There must be BPC on their cases. It was not a question of ARC breaks, or ARC breaks of long duration. It was way beyond. It seemed to me that some people just had a total ARC break. That's the impression I got. Hopefully I am wrong. They have been through betrayal and trickery bigger than all the stupid implant games we played in the past. I was lucky to get out in time, before it really started to go down hill. It didn't take me long to run out the Scn bank once I got in front of an auditor again.

Do you have a total ARC X? Yes! Was it a break in Affinity, Reality, Communication, Understanding? Yes, it was totally. I was curious. I wanted to become a free spiritual being. When I read the first book, I really desired to have it at all cost. That was great. I got on the road to total freedom. I had great wins. But then it was

enforced upon me. I had to sell everything I had and more. I moved up the bridge and paid \$ 1,000 an hour. Then, when I didn't have any more, I lost it all. Inhibited. It was taken away from me. I was declared SP. It was a total ARC X. A total CDEI. But it was even worse last time around. When was that? A long time ago. Very long time ago. 1984. Worse than 1984.

### Trapped beings

It is really sad. Just think back to the late 60's, when hundreds of Swedes came over to Saint Hill to get auditing and training. That was a great time. We were all keyed out then. I did the CC in 68. Then I did the SHSBC. I felt that I was on the road to total freedom and I am sure many with me felt the same. That was a great third dynamic key-out. The big Swede key-out. I still felt great when I started my own mission in Sweden. And I feel I have some kind of responsibility now to all of the people I got into Scn. The friends I got to Saint Hill. The pcs, students and staff I got into my mission. Let's get together again. Let's get out of hiding. We need to be there to take care of the people who are trapped and the ones who have just gotten out of the trap.

I would hate to see the CofS win. They do if we are in hiding. They do as long as we are in a games condition with them. I would love to see all those who have left *really* leave the church. To really withdraw all the attention units. Just imagine what we could do with all theta which we now waste on the CofS. Trapped in overrun sec checks at \$1,000 an hour. Trapped in unreasonable declarations. Trapped in betrayal. Trapped in all those holes and traps on the bridge. They certainly don't deserve it. We have given them enough. □

It has been said, "communication is the pay of life". There are many ways to communicate and we would encourage new methods. One relatively new way is through Internet. We would encourage you to look at IVy's Home page (see page 19). There are also Internet Lists associated with IVy, where IVy readers can exchange views. If you have an Internet address and have not tried them, it might be fun to try. Write to [ivy@post8.tele.dk](mailto:ivy@post8.tele.dk) for data, or contact your distributor.

# Sly and Tall Edgy Lurks<sup>1</sup>

by Brian Ambry, USA

## “White Scientology”

L. RON HUBBARD’S mostly early (1950s) teachings include theories, insights, and techniques which — it could be reasonably argued — constitute a significant contribution in the areas of practical psychology, “Human Potential,” and spiritual exploration. Some people refer to this portion of the subject as “White Scientology.”

The doctrine of Scientology developed into its final form from the mid 1960s through to the early 1980s. It exists in books and taped lectures, and in the materials of various “course packs.” Some of these course packs are “confidential,” such as those for the upper levels of counseling. Also confidential are the materials for the very lowest levels: for “degraded beings” and “salvageable psychotics.” These include the Rehabilitation Project Force technology, or RPF tech.

Another confidential area would be the LRH Personal Public Relations Officer materials. They emphasize that Mankind will survive only through Scientology, and that Scientology will succeed only if “LRH image” and the “Legend of LRH,” are protected, disseminated, and preserved for “eternity.” Quoting LRH PPRO, “For it is LRH’s image on which all the rest of our expansion depends.”

Other confidential course packs include policy and tech from L. Ron Hubbard on such subjects as lying, harassment, “legal harassment” via

frivolous lawsuits, propaganda, covert data collection, and covert “dirty tricks” operations.

According to Hubbard, “Essentially, a covert operation is intended to embarrass, discredit or overthrow or remove an actual or possible opponent. It’s a small war being carried out without its true source being revealed.” Documents in this area include Hubbard’s voluminous *Information* (Intelligence) *Full Hat*, and his *Branch One* (Intel) *Hatting* (job training) *Letters*.

These and other Intelligence tech materials became public in 1980 as a result of Criminal Court case No. 78-401, United States District Court, Washington, DC.

The text entitled *Information Full Hat* is listed as government exhibit 236, and is, in effect, a confidential *Administration* (or “Green”) *Volume*. It takes up where the non-confidential *Management Series*, and “Green” Volume 7 (Executive Division policy letters) leave off.

Also amongst the court documents are records of numerous covert operations against specific “enemies.” One such “enemy” was author Paulette Cooper. The operation directed at her was entitled Op PC Freak Out, and was an application of Hubbard’s Covert Ops tech. This covert operation had, as its “major target,” having Cooper “set up” and framed, so she’d be “incarcerated in a mental institution or jail.” Hubbard’s handwritten instructions are found throughout these materials.

1 When asked for an explanation of the title, the author replied: Well, the title Sly and Tall Edgy Lurks is just a pun: a humorous use of the words to suggest another word or phrase, that sounds the same. The idea is basically that “Scientology” is devious and if one looks at what appears to be “Scientology”, then squints his eyes and tilts his head to one side, and continues looking, “Scientology” begins to resemble the hidden or disguised (or “lurking”) “Sly and Tall Edgy”. I think it is fair to say that most people who have exited “Scientology” did so because they had fundamental disagreements with the applications of the “dark side” of the subject, i.e. Sly and Tall Edgy. (Sly: deceitful; Tall: ego/power obsessed; Edgy: most deceitful people are.)

In a 1969 confidential issue entitled *Intelligence Actions — Covert Intelligence Data Collection*, Hubbard describes some of the early conspirators in the “war”:

“The objective of the enemy is to discredit... Their first blast was the San Francisco papers, Sept. 1950, quoting the publisher (of Book One) Ceppos being critical of me (he was a communist) followed by the LA papers, pushed then by the Sara Komkosadamanov (alias Northrup) ‘divorce’ actions, followed by attempted kidnapping of myself. Other details were pushed into it including murder of four and so on. This was a full complete covert operation. At the back of it was Miles Hollister (psychology student), Sara Komkosadamanov (housekeeper at the place nuclear physicists stayed near Caltech), Gene Benton and his wife — president of the Young Communists League... This was a full war against Dianetics.”

Sara Northrup, in reality, was his second wife to whom he was married from 1946-51, and with whom he had a redheaded daughter named Alexis. Hubbard later insisted that he and Sara were never married, and that he barely knew her. He even reinvented her as a Russian secret agent named Komkosadamanov!

Sara, who had assisted her husband during the writing of *Dianetics* (“Book One”) was both one of the first “non-persons” of Scientology, and one of its first “enemies of Mankind, the planet and all life,” later known as “Suppressive Persons” or “SPs.” She was followed, over the years, by a parade of other “non” (or “erased”) persons, and “SPs” (“criminal psychotics”). As far as I know there are no Scientologists, who worked closely with Hubbard, who have escaped ending up in one of these two categories — usually as officially declared “SPs.”

During the 1950s and 60s Hubbard called many people communists. And during that time period that was about the worst thing someone could be called. In the 1970s, with public opinion shifting, he reinvented his enemies as Fascists and Nazis. He was apparently applying basic Propaganda tech which he understood well. As explained in *Battle Tactics*:

“Standard wartime propaganda is what one is doing... Know the mores of your public opinion, what they hate. That’s the enemy. What they love. That’s you. You preserve the image or increase it of your own troops and degrade the image of the enemy to beast level.”

The *Battle Tactics* policy is for application in Intelligence, in “Legal,” and in Public Relations. It is an extension and refinement of the 1967 Fair Game policy which officially made it OK to, “trick, sue, lie to, or destroy” the “enemies” of Scientology. Battle Tactics applies both to “enemies,” and to the “non-combatants” — the “Wogs.”

The question is: To what extent did L. Ron Hubbard apply *Battle Tactics* to the Scientology membership?

### Brainwashing Manual Tech

Starting in the mid 1960s, L. Ron Hubbard began to incorporate the basics of his 1955 *Brainwashing Manual* into the subject of Scientology. The *Manual* details methods for, “asserting and maintaining dominion over the thoughts and loyalties of individuals.”

These same methods can be found in modern Scientology policy and tech; most noticeably, in “Ethics” tech, Sea Organization tech, and in the Rehabilitation Project Force tech. Few of today’s Scientologists have ever seen the *Brainwashing Manual*, but it influences their lives daily.

The *Brainwashing Manual* was written secretly by Hubbard to be used as a public distribution propaganda piece, with the purpose of identifying psychiatry with the Russian communists, and the positioning of Dianetics in a good light.

The “propaganda line” on the origin of the *Manual* was that it appeared mysteriously, and was the “Russian textbook” on how to take over the West, using psychiatry as the vehicle or “front.” Psychiatry was to use the methods of deception, manipulation and “brainwashing,” incorporated into “mental healing,” to accomplish the goal of conquest.

The “Russian” *Brainwashing Manual* even mentions Dianetics as an adversary:

“The psychopolitical operative should also spare no expense in smashing out of exist-

Another one of Scientology's many "enemies" was cartoonist Jim Berry. (Remember Berry's World?) He had unwisely drawn a cartoon featuring a businessman type speaking to a hippie type, with the businessman saying:

"I was into EST, Primal Therapy, Yoga, Scientology, Hare Krishna, Transcendental Meditation — now I'm into money."

For this "attack" Hubbard ordered Operation Funny Bone into action to cause Berry to lose his newspaper syndication, and destroy his career.

### The Battle Tactics Doctrine

One of the most important — and pervasive — confidential issues is the Policy Letter dated 16 February 1969, and entitled *Battle Tactics*. It has broad philosophical and tactical implications.

How does one "win" when dealing with the government, the press, or with a not immediately compliant public? By adopting a philosophy of pure — amoral — expediency, and applying the tactics and strategies of "war."

The first tactic of war is *deception*. Deception is for use on the "noncombatants" (the "Wogs" or "garden variety humanoids"), and also for use on the diabolical conspiratorial "enemy." It ranges from face to face lying, evasion, manipulation, and emotional "button pushing," to broadly distributed propaganda, and the use of "front groups," and falls under the category of general sneakiness. The point is not that one must use deception, but that it's perfectly OK to do so, if it works. And according to the Battle Tactics policy, and mentality, it does.

The next tactic is, "Attack the attacker." And what does it take to be regarded as an attacker? Per the doctrine, not very much. One should, "Treat all skirmishes like wars." And never "assign mild motives to the enemy". Don't be "reasonable." Be "ruthless."

As succinctly put in the (non-confidential, but "in-organization") "Green" Vol. 7 (p. 428 in first edition) 15 August 1967 Policy Letter, *Discipline — SPs and Admin*:

"I'm not interested in wog morality. ... However if anyone is getting industrious trying to enturbulate or stop Scientology or its activities, I can make Captain Bligh look like

a Sunday School teacher. There is probably no limit to what I would do to safeguard Man's only road to freedom against persons who, disdaining processing, seek to stop Scientology or hurt Scientologists."

Open and free public discussion of Scientology is to be discouraged. Attack the reputations of "too curious" questioners and information providers. Avoid examination of actual issues. If possible, an "attacker" is to be "obliterated," leaving a "vacuum." One then is to "fill the vacuum" with Scientology "Public Relations."

The policy of "Attack!" dates back at least to 1955, when Hubbard wrote in his *Manual on the Dissemination of Material*, originally published in Scientology's *Ability Magazine*:

"The DEFENSE of anything is UNTENABLE. The only way to defend anything is to ATTACK, and if you forget that then you will lose every battle that you will engage in, whether it is in terms of personal conversation, public debate, or a court of law. NEVER BE INTERESTED IN CHARGES. DO, yourself, much MORE CHARGING, and you will WIN." [Capitalization in original]

The *Manual on the Dissemination of Material* goes on to explain:

"No Scientologist should ever consent to take a position on a panel or on a stage engaging in a debate of Scientology versus some other subject. This is an entirely unclear communication line. People are not interested in debate. They are interested, if they are there at all, in Scientology. Why, therefore, give some other subject an audience before which it can air its views?... any such debate engaged upon demeaned and degraded Scientology by permitting it to be talked about contemptuously before a group — a thing which SHOULD NEVER BE PERMITTED."

*Battle Tactics*, and "playing dirty," are necessary and justified, Hubbard later explained, due to the long-standing and ongoing planet-wide conspiracy to stop Dianetics and Scientology. The conspirators use any and all methods, no matter how dirty. Scientology has every right to defend itself using those very same tactics. After all, this is "war."

ence, by whatever means, any actual healing group, such as that of acupuncture in China, such as Christian Science and Dianetics in the United States, such as Catholicism in Italy and Spain, and the practical psychology groups of England."

In the 1955 *Scientology Operation Bulletin No. 8*, Hubbard explains:

"The Brainwashing Manual which came into our possession so mysteriously is being released, not with any intent to unmock psychiatry, but as a necessary piece of information..."

"Some of the mystery concerning the manuscript which came into our hands in Phoenix was resolved when it was discovered that the book called Psychopolitics (spelled with a K) is in the Library of Congress."

Hubbard's *Brainwashing Manual* also contains the idea of creating a subject (and corresponding organization and "movement") that would accomplish its objectives by being "clever" enough to "avoid the understanding of the layman, or average stupid official." A subject that would be "too devious for common understanding."

Besides the previously cited secret (but highly influential) writings, and other confidential writings found in a variety of course packs or "Hats," and in confidential counseling "Rundowns," consider the creation of the numerous confidential "upper levels" of counseling, with the tech of the "upper upper levels" being forever unavailable ("unreleased") and tantalizingly mysterious to Scientologists. This would ensure that none of the membership could ever claim to know the full contents of even the counseling tech. The subtly overwhelming and glue-like mystery would be secure.

All these things (including "White Scientology") constitute Scientology doctrine in its actual and complete form. A form that was applied and enforced over many years by L. Ron Hubbard.

There are certain patterns in Scientology which are likely to escape the purview of someone familiar only with one segment of the doctrine, or who chooses to ignore or explain away certain obnoxious portions of the long-standing doctrine. (This appears to be the case with some in

the "Free Zone," who've left the organization, but still believe in "Ron".)

One's understanding of Scientology as it actually is will be incomplete unless there's some familiarity with these materials, or at least it's known that they exist as relevant applied doctrine.

### Freedom and communication

Scientology uses the words "freedom" and "communication" as themes in its Public Relations veneer. In reality, censorship is an important part of Scientology, which keeps its own membership carefully propagandized, and selectively uninformed. Members are expected to report anything that is "anti-Scientology" — without looking too closely at it, since, at the same time, they're expected to mentally block out anything that is "anti-Scientology" or "entheta," in order not to be contaminated by it. ("Theta" is a Scientology word for "life force" or spirit, and associated characteristics such as serenity and truth. "Entheta" means, literally, "anti-life," and would include such things as upsetting experiences, malicious gossip, lies, and evil intentions; it also turns out to mean anything that is "critical" of Hubbard, or Scientology. Conversely, anything "pro-Scientology" is "theta". Steering clear of "entheta" extends even to avoiding, or self-censoring, one's own potentially "anti-LRH" or "anti-Scientology" thoughts, an action which should be automatic and instantaneous in a properly indoctrinated and "ethical" individual.

Any action that "forwards Scientology" is regarded as "ethical". Scientology, privately, regards "being ethical" as expediently — amorally — pursuing its own ends, and by that definition may be telling the truth — in a twisted sort of way — when proclaiming itself as, "the most ethical group on the planet." Right and wrong are defined, entirely, in terms of win and lose.

### Scientology is multi-layered

Scientology is multi-layered and compartmentalized. ("PR is overt. Intelligence is covert." *PR Series #7*) For example, the essay *What is Greatness?* (which extols loving one's enemies) is basically a PR piece. Hubbard's "in-organization" and confidential writings during that same period make very clear what his actual views and policies were towards "enemies." And it wasn't "love."



Even the PR tech is multi-layered. In publicized statements regarding the subject of Public Relations, Hubbard emphasizes the importance of "truth" in PR. It is usually overlooked that this means "truth" according to L. Ron Hubbard. (One such "truth" is, "Critical of LRH or Scientology = Hidden crimes.") Official prepackaged Scientology PR "truths," and "False Report Correction packs," are available, in case anyone has any doubt about what the "truth" is.

A little further along, in nonpublic and confidential writings, it turns out that the main problem with fabrication and manipulation is a practical one: These things need to be done tactfully, skillfully, and with "flair," or can "recoil." The bottom line is, can you get away with it? Will it achieve the desired end? Will it work?

One needs to make certain that any PR or Propaganda line, black propaganda line, emotional "button pushing," or any other "gimmick" used, be effective long enough for the attainment of the desired objective. If it then "recoils" somewhat, at least one is in a stronger position (having gained new "ground") to deal with that PR "flap."

Only the "nice" portion of the PR tech is publicized, and even hailed as proof that Scientology PR is, "the first truly honest Public Relations." And the over-all subject of Scientology follows the same pattern.

Scientology is devious and secretive by design. You're not likely to see the complete picture, and the patterns — "get the gestalt" as they say — until you put the pieces together, stand back and stare at it for a while.

### Excalibur and the "real goal"

Other remaining pieces of the puzzle come in the form of various pre-Scientology writings of Hubbard's, and other documents, including those revealed at the "Armstrong trial" of 1984. These documents largely debunk Hubbard's numerous "biographical" sketches, and many of his other "tall tales." (During an uncharacteristically candid public moment at the 1952 lectures in Philadelphia, Hubbard explained that, "It's a trap not being able to prevaricate." Was he just being lighthearted, and validating creative imagination? One problem with that idea is that he was very serious about people believ-

ing his prevarication, and regarded those who might expose it as adversaries.)

Judge Breckenridge, who presided over the "Armstrong trial," observed in his summation:

"The evidence portrays a man who has been virtually a pathological liar when it comes to his history, background and achievements. The writings and documents in evidence additionally reflect his egotism, greed, avarice, lust for power, and vindictiveness and aggressiveness against persons perceived by him to be disloyal or hostile.

"At the same time it appears that he is charismatic and highly capable of motivating, organizing, controlling, manipulating, and inspiring his adherents. He was referred to during the trial as a 'genius', a 'revered person,' a man who was 'viewed by his followers with awe'".

Some of these early writings display an outlook that, years later, would re-surface with a vengeance.

In a letter dated August 1938, to Polly his first wife, Hubbard wrote passionately of his "real goal" in life. Seemingly discounting the idea of the survival of one's personal identity through spiritual means, he wrote:

"Living is a pretty grim joke, but a joke just the same. The entire function of man is to survive. Not for 'what' but just to survive... I turned the thing up, so it's up to me to survive in a big way. Personal immortality is only to be gained through the printed word, barred note or painted canvas or hard granite. Foolishly perhaps, but determined none the less, I have high hopes of smashing my name into history so violently that it will take a legendary form even if all the books are destroyed. That goal is the real goal as far as I am concerned. Things which stand too consistently in my way make me nervous. It's a pretty big job. In a hundred years Roosevelt will have been forgotten, which gives some idea of the magnitude of my attempt. And all this boils and froths inside my head."

He speculated as to whether or not he would use his unpublished work *Excalibur* as a vehicle for



the attainment of his goal, and exclaimed: "I can make Napoleon look like a punk!"

The first page of this particular letter — in contrast to the rest — has to do with Hubbard's response to hearing of his wife's injury to a finger joint. He noted a series of other comparable or worse injuries that he (supposedly) had suffered. It almost looks like an early version of the 1950s era counseling procedures, "Problems of Comparable Magnitude," and "Remedy of Scarcity." This is interesting in that it would seem to show the complex nature of Hubbard, even back then:

The ego and power oriented goal. This is to be kept hidden, or disguised, as is the belief in deception, trickery, and "ruthlessness" as key tools to success.

Then the fascination with, and talent for, innovation in the area of positive practical psychology, philosophy, and related areas. This positive aspect is to be publicized without mention of the controlling and corrupting "real goal," and dark or unscrupulous methods.

Accounts of Hubbard's *Excalibur* describe it as a short work, psychological and not spiritual in nature. And, as of 1938 at least, Hubbard's "real goal" does not appear to have been spiritual either.

Could such an unenlightened objective have motivated L. Ron Hubbard, the man who, some years later, would write elegantly about the illusory nature of the universe of Matter, Energy, Space, and Time; and of the illusory nature, and innate foolishness, of MEST identity? Surely the author of *The Factors* (Scientology's Genesis, "Before the beginning was a Cause...") and of *The Aims of Scientology* ("A civilization without insanity, without criminals and without war...") would have had a primary goal that would have been spiritual and humanitarian in nature.

It's shocking for some to consider the possibility that Hubbard's "real goal" for Scientology might have been as was stated in August 1938, on the wake of his having written *Excalibur*.

Visibly, from the mid 1960s onward, Hubbard was preoccupied with acquiring earthly power. (His direction of illegal covert "dirty tricks" operations is a matter of court record. The PR line

on this is that he, "didn't know anything about it.") But to "survive" as "L. Ron Hubbard," beyond the one-lifetime acquisition of "power," it was necessary to establish his own perpetual fan(atic) club, called the Church of Scientology. This unusual fan club is preoccupied with "LRH image," and with "not tolerating" those who might "denigrate" that "image." In their minds, "LRH = Survival."

Could it be? Was Hubbard driven by the desire to "engrave his initials on the planet Earth?" Are we dealing with a goal that emerged from the mind of an 8 year old boy and shaped a lifetime? Could it be that this "un-spiritual," neurotic, and preposterous primary goal was the main corrupting influence in Scientology?

### Other influences

Other influences that have been speculated about (by ex-Scientists still sympathetic to Hubbard) include:

1. Ron succumbed to the law of, "What you resist you become," and became like his enemies.
2. He was the effect of years of accumulated "by-passed charge," i.e., stirred up old upsets. (For some reason this "charge" was not cleared up by the application of the counseling tech.)
3. Others wrote "out tech" and "off policy" issues over his name. (In spite of the fact that Ron was a super-perceptive and causative being, these issues were never detected and corrected, and profoundly altered Scientology from what Ron had intended.)
4. Early Scientology came from the Akashic records (cosmic data storage), and was relayed telepathically to Ron from his Guardian Angel, and she left.
5. Ron, in the aftermath of his (dangerous and heroic) advanced ("Wall of Fire") research, was "badly knocked about but alive," having confronted a huge amount of "charge." Afterwards, because of the lingering effects, he made some mistakes. (So go ahead and criticize him for it you creep!)
6. There were actually two beings who inhabited the body of L. Ron Hubbard.
7. Evil extraterrestrials ("Xenu" and his cohorts) had something to do with it.

Somewhat more down to earth — with attention to writings, records, court evidence and testimony, and “objective” reality generally — one can add to the list of possible influences:

8. The disappointments in Rhodesia in 1966, and the subsequent emotional collapse in Las Palmas in the Canary Islands. (And the explanations and “solutions” that followed, i.e., “Xenu,” “The Wall of Fire,” the Sea Organization, becoming the “Commodore,” etc.)
9. The discomfort and humiliation of the motorcycle accident of 1974. (The main “solution” here appears to have been the creation of the RPF tech.)
10. Fleeing into deep hiding (and letting his wife take the rap) after the FBI raids of July 1977. (Explanations, “solutions,” “discoveries,” and “breakthroughs” flowed forth. What many of these had in common was that they — from “Dianetic Clear” to “Finance Dictator” — resulted in drastically increased cash flow “up lines” in the direction of Hubbard. From this same time period also came *The Way to Happiness* Moral Code Booklet, which is used by visible Scientology Public Relations; and also used as a Front Group promotional “particle,” where the control by Scientology is hidden.)

### Positive influences

Added into the “mix” as positive influences would be individual applications of “White Scientology,” and the pursuit, by well meaning Scientologists, of various publicized and worthwhile goals. (Were these, ultimately, secondary and subordinate goals?)

Is it possible that whatever was going on, was occurring “on top” of the “boiling and frothing” primary “real goal”???

### Exploiting positives – the cheese in the trap

Amongst the “Armstrong trial” materials are the 1930s and 40s era self-hypnotic “Affirmations.” Two key themes of Hubbard’s Affirmations are the right to lie, and the right to be ruthless. One Affirmation ends by declaring: “All Mankind shall grovel at my feet and not know why.” Fortunately, determining why is not nearly as important as determining what. One can put aside all speculation as to why, and is still left with the task of examining the actual

doctrine, and the actual documented history of Hubbard and his organization.

It was mostly during the 1950s that what is best in Scientology came into being. This is perhaps a reflection of what was best in L. Ron Hubbard.

During the 1960s the “war” philosophy and methodology were reemphasized and reasserted in what was an increasingly secretive subject. And, in addition to being in a state of covert “war” with the outside world, Hubbard seems to have been at “war” with his own followers. He lied to them, used propaganda and various “gimmicks” on them; and subjected them to the methods of his *Brainwashing Manual*, and incorporated those methods, and additional methods of achieving “dominion,” into Scientology tech and policy.

This is modern Scientology doctrine as designed by L. Ron Hubbard. This is the doctrine used by the Church of Scientology. It overrides, and exploits, the “positive” or “white” aspects of the subject. What exactly is Scientology? Answering that question takes some extra time and effort since, oddly enough, Scientology seems to have been designed not to be fully understood.

### Final Pieces of the puzzle

The final pieces of the Scientological puzzle include the works of others from which L. Ron Hubbard borrowed. These include: Alfred Korzybski and his *Science and Sanity*, and also *Manhood of Humanity*; Richard Semon and Mnemic Psychology; Aleister Crowley and *Magick in Theory and Practice*, *The Book of The Law*, *Eight Lectures on Yoga*, and other works; Le Bon and his *The Crowd*, *A Study of the Popular Mind*; Sun Tzu and *The Art of War* (required reading in both PR and Intelligence training); and Curt Reiss and *Total Espionage* (required reading in Intelligence — along with other related texts). It also seems likely that Hubbard was aware of A. Nordenholz’s 1934 *Scientologie*.

Other varied sources of inspiration and information include: William Bolitho (*Twelve Against the Gods*); P.T. Barnum; H. Bernheim (and other authors on the subject of hypnosis); Freud; Adler; Jung; Israel Regardie; John (Jack) Parsons; Sara Northrup; John Campbell; J.A. Winter; Volney Mathieson; John McMaster;

and “old time” Dianeticists and Scientologists unnamed.

### Freeing the positives

Counseling in Scientology is presented as a process of personal discovery. “All I am trying to get you to do is look,” Hubbard explained. A counselor was to assist the person being counseled to look at the external universe, and at the internal universe of his own mind. All in the direction of greater understanding and mastery.

There is a certain skill and discipline, and a kind of enlightened common sense, in what is best in the basics of this counseling, also called auditing. Auditing literally means listening, and a large part of the benefit from auditing is derived from the simple act of one person listening to, and acknowledging, another. (That may sound unimpressive, but one person attentively listening to another is a novel idea in some places.) These simple things, and other basic auditor skills, are central to what has been referred to as “White Scientology.”

For all practical purposes, “White Scientology” is but a part of Scientology’s PR facade. As such it is infused with, and framed by, misleading and manipulative “truths,” and intrusive and abusive practices. “White Scientology” is, essentially, what Scientology wants the general public to think of, when it thinks of Scientology.

In the 1960s many of the counseling procedures from the 1950s were assembled into the Scientology “lower grades.” (Some were incorporated into several of the — then — “upper levels,” and have since been replaced.) The “grades,” where mainly questions are asked, and one is invited to look, are followed by the confidential “upper levels,” where with great hype and “deadly” seriousness, one is told what are the contents of one’s own mind and “space.” If one happens to be an indoctrinated Scientologist, Hubbard’s words will have near hypnotic authority. If one happens to disagree he will become “out-ethics,” and might even “lose his eternity.” (Since 1978 the word “eternity” has been used as a sales and recruitment “button.”) Somehow, the act of intelligent, discerning, self-determined mental and spiritual exploration transforms into an unquestioning acceptance of a stifling (and silly) authoritarian cult reality.

Those involved in the — normally therapeutic — unburdening of thoughts and emotions, and in the dissipating or “blowing” of “mental mass,” etc., might be well advised to consider that — if doing so in the context of the Scientology environment — the Propaganda/PR tech datum of “Fill the Vacuum” may well apply to their own minds. Another aspect of Scientology counseling not publicized is the tradition of “culling.” This is the copying, from written counseling session (“religious confessional”) records, of private information for purposes of manipulation and intimidation. It constitutes a form of “Covert Data Collection” applied to the membership, all of whom are regarded as potential enemies.

### Fascinating positive work

L. Ron Hubbard manipulated and exploited “loyalty” and “gratitude.” He told people he was the reincarnated Buddha, “Mankind’s greatest friend,” and ultimate Answer Man, who had made available to all beings the “gift” of the “Bridge” to personal immortality, and “Total Spiritual Freedom and Power.”

Virtually any sacrifice, compromise, “reality adjustment,” or dishonest or hurtful act, was justified by the idea that Scientology was the means to the attainment of these ultimate spiritual goals.

In *Ron’s Journal 30* he even provided his own version of hell, for those who might reject Scientology: “Some religions talk about hell. It’s an understatement of what really happens.”

No amount of PR or hyperbole, repetition of the slogan, “The tech works,” or denunciations of “SPs,” “natterers,” or “ingrates,” can change the fact that Hubbard did not deliver on his grandiose promises in the realm of psychical ability. (Excessive — “oozing” — gratitude, childlike trust, and canine-like blind loyalty, if they ever seemed appropriate to anyone, certainly are not appropriate now.)

This is not to deny the existence of paranormal phenomena, which, as a subject, has been attracting both charlatans and serious researchers for some time; nor is this to discount the fascinating positive work (mixed in with the hype and trickery) that Hubbard did, but that positive work needs to be put into perspective, and into context.

Scientology doctrine, being secretive, is not easily compiled; this makes more difficult the task of examining the actual and complete subject, unedited and un-sanitized, with all its layers and compartments exposed.

When Scientology is revealed as a devious, multi-layered ("smoke and mirrors" laden) operation, its various doctrinal contradictions, and seemingly disconnected parts, begin to make some sense. They begin to resemble a logically assembled, harmonious, and interrelated whole. It begins to look as though Hubbard knew, basically, what he was doing all along; and that the deceitful and destructive aspects of Scientology doctrine (and history) were not "mistakes," but carefully thought out expressions of a long held private philosophy and personal plan.

Amazingly, the true positives of the subject can stand alone, and need not be sullied by any of this. Empirical truth and good ideas are funny that way.

### Sorting out the subject

In 1950 Dr. J. A. Winter wrote the Introduction to the first edition of *Dianetics, The Modern Science of Mental Health*. Less than two years later Winter wrote *Dianetics, A Doctor's Report*. Psychotherapist Fritz Pearls, in its Introduction, observed:

"The present book is not for anyone who has a fixation, a complete identification with any of the present day schools. A person with a fixation... will experience anything strange as 'wrong'... Hubbard with his mixture of science and fiction, his bombastic way... his unsubstantiated claims, makes it easy for anyone to reject his work *in toto*, thereby missing any chances to extract any valuable contributions it might contain."

"Sorting out" the subject of Scientology is a worthwhile task. Doing so not only educates one as to the details of its dominant "dark side," but also makes possible the freeing, uncorrupted application, and further development of the good to be found within it.

### Other Related Reading

Ashby *Guidebook to the Study of the Paranormal*, 1987. Weiser's Books, York Beach, Maine.

Atack, Jon, *A Piece of Blue Sky*, Carol Publishing, 1990. Painstakingly documented history of Scientology and its founder.

Corydon, Bent, *L. Ron Hubbard, Messiah or Madman?* Barricade Books, 1987, 1992, 1996. Later editions expanded and updated. Tours the "layers of the Scientological onion." Examines the use of "Fair Game"; the "Crowley connection"; and Dianetic and Scientology counseling theory and procedures, and their actual origins. Devotes an entire chapter to the *Brainwashing Manual*.

De Ropp, Robert S., *The Master Game*, 1968.

Firth, Violet, *The Machinery of the Mind*, 1922.

Harary, Kieth, and Targ, Russell, *The Mind Race*, 1984. Reviews research on psychic functioning done at Stanford Research Institute and elsewhere. Examines the subject of cults.

Hassan, Steven, *Combating Cult Mind Control*, 1988. Park Street Press.

Hubbard, L. Ron. List of publicly accessible writings available from your local Church of Scientology. Hubbard may have peaked brilliance-wise in Phoenix, Arizona in 1954. Even his best writings are tinged with the unsettling fact that he regarded lying as a freedom, and that he would succeed by using that freedom whenever it suited him to do so.

Hunter, Edward, *Brainwashing in Red China*, 1951.

Kin, L., *Scientology, More than a Cult*, 1991. Well intentioned but naive presentation of the history and tech of Scientology. (Actually believes the various Hubbardian PR/Propaganda Lines.)

McClain, Florence, *Past Life Regression*, 1988.

Miller, Russell, *Bare Faced Messiah*, 1987. The only full biography of L. Ron Hubbard. Penguin Books, London

Stack, Rick, *Out of the Body Adventures*, 1988. Contemporary Books, Chicago. ☐

# Scientology and Metaphysics

By The Pilot, Internet<sup>1</sup>

In 1950 Hubbard took the radical step of allowing the preclear to run whatever the preclear came up with instead of insisting that the preclear run what he was supposed to find.

Hubbard, after all, believed that the engrams were recorded in the cells of the body and thought that the source of the reactive mind was prenatal incidents in the current lifetime.

But Ron, perhaps because he was not over-educated and certain of what he was doing, did not at that time suffer from the stultifying self-righteousness which might lead a researcher into forcing a subject back into the acceptable channels.

And so he let a preclear run an incident of having been a lion and eating their keeper. And the preclear seemed to get better. And when his own students took exception to this, he insisted that you let the pc run whatever the pc came up with.

## Misunderstood death

And then one time he asked a pc for the "death necessary to resolve the case" and the pc found a past life death. Now this was a misunderstood on the pc's part. The question was asking for the death of an ally (such as an aunt or grandparent) which was assumed to be in this lifetime, and Hubbard had started abbreviating the question because everybody knew what he meant, until he got a new preclear and failed to explain what kind of a death he was searching for. Again, he let the pc run what had come up without forcing him to run what was supposed to be run.

Within a few months Ron was beginning to follow up on these things and experiment with past-life incident running, and eventually he found a past life recall of his own which had

taken place in the Civil War. And this was quite startling to him, he talks about that in one of the early lectures.

Please realize that Hubbard himself did not have any knowledge or recall of past lives prior to late 1950. If you have any doubt of this, please read the first eight Research and Discovery Series (blue volumes), the entire slow and painful process of his coming to a gradual realization of these things is laid out in detail.

## Novice and adventurer

He might have dabbled a little bit in magic or philosophy, but as far as metaphysics and spiritual awareness goes, he was basically a novice rather than an advanced student. If you read the accounts in *Bare Faced Messiah*, his brief adventures with Jack Parsons in O.T.O. are about the same as his brief adventures in the Navy lobbing depth charges at a mocked up submarine. So he was no more an expert at magic than he was a nuclear physicist. It would be better to say that he had a bit of exposure to the ideas rather than thinking he was any kind of an expert in these areas.

He was really more of an adventurer with a sharp mind rather than a serious student of anything. And even the adventuring is light, being just enough to gather some seeds that could be blown up into fantastic pulp fiction tales. He'd go out in a glider first and then he'd whip up a ton of aviation stories. Really just a writer who wasn't afraid of getting his feet dirty to add a bit more realism to his stories.

And the most fruitful dabbling was, of course, a bit of playing around with psychoanalysis. From the "Story of Dianetics and Scientology" tape we know that he was doing a bit of this at Oak Knoll, passing himself off as a doctor to a few of

<sup>1</sup> posted to Internet Newsgroup alt.clearing.technology 20 Nov. 1998



the patients and clerical staff while he was recovering from his "war wounds" (which according to his statement in the lecture were nothing more than having a bit of a limp, feeling depressed, and having his eyesight getting a bit weak).

I would think that this was simply a bit more of his gathering of story ideas, and certainly one of those ideas wound up in the novel *Fear*. And the general playing around as a doctor probably also found its way into the Old Doc Methusela stories. But a writer will mine an area for lots of stories, going at it from many different angles.

So I imagine that Ron would have envisioned some kind of psychological super science for his next batch of stories, and we have Van Vogt's *Null A* and Russel's *Diabologic* as existing successful pulp stories along those lines. And what better than to imagine a sort of super mental state, a "clear", which had all the potentials of the mind unleashed based on the premise that what any one mind could do must be an inherent capability of all minds if only they were used to their full potential.

### Candy shop kid

And so he dabbled some more, running people back through traumatic incidents, and with that he stumbled upon the easily repeatable Dianetic phenomena.

It must have been a great big "Oh shit, this is real!". Not a scientific researcher but a kid at the candy shop saying "Wow, look what I found!" We all get a shadow of that in our early exposure to the subject, sitting there with a bag of tricks well in advance of any thorough scientific progression.

Out of this comes the Dianetics book, not at all well researched but instead a mixture of the futuristic speculation and the wild phenomena which were found and taken to be the proof that the speculation was correct. And the author is a pulp writer who just knows that it is the proper thing to exaggerate a few glider flights into wild tales of daring aviation. And so the dabbling is exaggerated into thorough research and the Dianetic boom is born only to flounder as the endless loose ends and difficulties became visible under actual use.

And, as anyone who has had success with processing well knows, the biggest loose end was

that most chains of incidents do not have basics in this lifetime but instead run back to earlier existences.

### Axioms

With that, the whole applearcane is overturned and Hubbard makes his own attempt to think this through scientifically, based on his vague understanding of what a scientist is supposed to do. The end result of this is the Theta/Mest theory of 1951 and the Dianetic Axioms. Again we do not have anything resembling thorough research, but we do have an attempt to formulate a logical structure that will explain the wild phenomena.

But the vague Theta Mest theory and that first set of axioms leave even more loose ends than DMSMH, hinting at things without quite coming to grips with them.

So there is more dabbling in past lives and more guesswork, and then he takes the brilliant step of formulating the Scientology axioms.

And so we have the wild period of 1952-4 where these ideas are being researched and organized.

Take a look at the Time Track of Theta lectures which FZBA [*Free Zone Bible is posting much Scientology material on Internet. Ed*] posted to the net recently. Notice the statement (which I've quoted before) about taking anything that works in this area and adding it into Scientology.

### Other practices

That is not an idle remark. That was an order which was implemented. The students were set to digging into metaphysics and finding things for Ron.

In 1966 I was on course with a very old lady (I think she was in her eighties) who had been with Ron in the 1950s. She was still looking around for books (especially metaphysics) which would help in the research and whenever she found one she would buy a copy and mail it off to Ron.

So in those early days other practices were tried and tested and anything which worked was fitted into the Scientology framework.

But note that this was a small batch of students. Those early courses (ACCs etc.) usually only had about 20 or so students on them and



there were only a small number of courses given in this time period.

So what we really had was a light, cursory survey of what was around and easily available in metaphysics during the early 1950s. We gained a lot from it, but that research line was cut off far too quickly.

### Metaphysics

And the scan of metaphysics was very shallow and lacking in expertise. An example is Kundalini and the chakra system. Somebody finds out a little about that (a particular system of 7 chakra), and Ron immediately assumes that the 7 chakras are just an altered perception of the 7 entities he was finding in the HCL lectures. He mentions that in the PDC lectures (somebody posted the quote recently). He never notices that the locations in the body, the properties, and the effects are quite different. Instead he has a know-it-all attitude and doesn't bother to look.

So the ideas of metaphysics made their way into Scientology on a very hit or miss basis.

And by the late 50s, Ron was already beginning to turn his back on any other sources, and so that very fruitful area of research was cut off.

And by the late 60s, the research is blocked entirely by the foolish idea that we have all the answers despite never having made a stable OT.

There is a lot to be gained by bringing more of the metaphysical ideas into the Scientology logical framework, devising processes, testing them, and expanding the horizons of the subject.

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The free *Self Clearing* book, The *Super Scio* book, and the "SCIENTOLOGY REFORMER'S HOME PAGE" are all over the net.

See The Self Clearing Homepage for URLs to these sites <http://fza.org/pilot/selfclr.htm> or <http://www.proweb.co.uk/~tech/clear.htm>

Or see The Pilots Home Page at <http://fza.org/pilot/index.htm>

Some translations are available, see In German — [www.sgmt.at/pilot.htm](http://www.sgmt.at/pilot.htm) In Hungarian — [www.extra.hu/self/index.html](http://www.extra.hu/self/index.html) In Russian — <http://www.user.cityline.ru/~cisergem/> and

[www.aha.ru/~espinol](http://www.aha.ru/~espinol) and <http://www.tagil.ru/~sk/pilot/pilot.html>.

I cannot be reached by email. I watch ARS and ACT for messages with Pilot in the subject line.

*Editorial Note: This article amazed me. From the data I had I formed the idea that Ron knew all along about past lives, and probably that he was Cecil Rhodes (see IVy 2 "Past Lives of L. Ron Hubbard and what can be learned from them"). I understood that there was a split, around 1951, between Dianeticists who would not run past lives, and those who would, and imagined Ron, knowing so much of his own past lives, nodding knowingly to himself, and continuing his path. And now I read this, verifiable by anyone who cares to read the Search and Discovery volumes mentioned. To me the above article gives a much more humane (human) view of Ron, especially when the above is taken with the interview about him. Internet users will find at <http://xenu.phys.uit.no/books/bfm/interviews/barbkaye.htm>. A man who suffered, and developed technology so that others would suffer less, but which failed to handle some of his own problems, not the least being paranoia. A man of compassion, who spun himself in with his own research, giving us a foundation to source (see IVy 39 page 31, and IVy 40 pages 9 to 11) far more effective ways to better, enrich, lives. Truly it is not all drudgery to be an IVy editor. Ed* ☐

### 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 (\$33 including postage in the USA)

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

# A New Perspective

By Phil Scott, USA<sup>1</sup>

I HAVE SPENT the greater part of my life rushing around, upset that the rest of the people in the world did not move as fast as I did, they lingered at stop lights, and meandered through traffic 5 miles under the speed limit..... and held up the check-out line discussing the damn weather.

It prevented me from getting as much done as I'd like to get done...caused me to waste time, and energy..... I was continually upset at a good portion of the human race for 'being in my way'.....impeding the particle flow so to speak.

## Until today

I was driving behind a lady who was meandering in traffic, and talking to her passenger, and waving her hand around, and not paying attention, when I recalled Koos's post<sup>2</sup>, about how humanity is preyed upon by various sorts who wish to control and dominate.

We surely have enough evidence of that historically at least.

I began looking at the lady, as representative of the target of this domination..... a decent person, targeted by those who would wish to control her.....and in that context it seemed she was just living her life, and having her freedom....and not being impinged at the moment by this domination....being a bit random, and ineffective....but not currently dominated.

It was at that instant that I could see the Life (with a capitol L) in the lady.

Just seeing her hand waving around...one respected and liked the Life....and disrespected any forces that try to control and dominate such a life.....

And we have seen plenty of that too in the world.

## My impatience

Of course, I saw that my impatience was on those flow lines, an attempt to get the person speeded up, by flowing impatience....an attempt to control the person.....and it could also be seen as an attempt to usurp Life from the person, stop them from effervescing<sup>3</sup> so to speak..... not let the person just 'be' and be free, and random, and meandering.....but controlled.....to suit some other purpose, in my case, to get out of the way, a stifling of the natural Life of the person.

In seeing the Life in the lady, and in rejecting the unseen hand that would control and dominate her.....I rejected impatience in myself.....and see now, more than ever, the Life in the rest of humanity.

I've been a bit slow coming up on those lines.... it seems certain life styles can ruin a person in these regards, a lawyer has to choose to oppose another life entity for no other reason than it is his job to put on the argument...even if it ruins the other person.

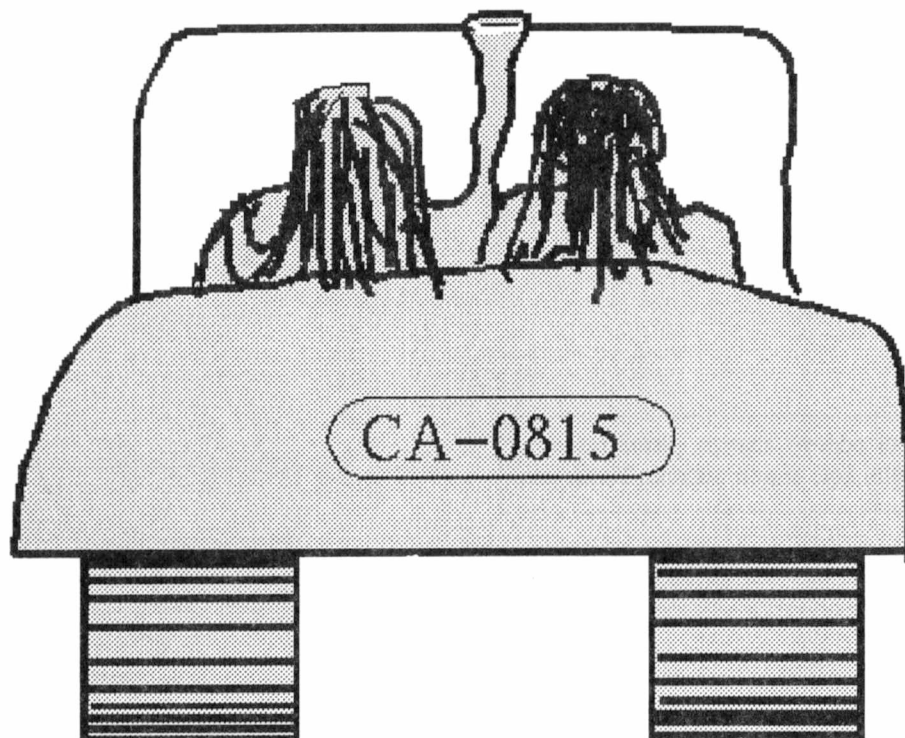
In my business, the demands of project viability are such that a meandering life style can stall a project.... so one begins to force issues, and people....and with the force, life is decimated.

Lately by coincidence I have been finding ways around that though..... structuring projects properly and avoiding certain types of business

1 First appeared on Internet alt.clearing.technology newsgroup 6th April 1999.

2 Refers to a message sent by Koos to an Internet area.

3 Effervesce: 2. *figurative*, to be lively and gay. *World Book Dictionary*



all together.... business that can't be scheduled and has to be rushed to accommodate other obligations.

### Focus and intent drills

Effectiveness, and helping a person become effective, that is another issue...I might want to change the name of LRH's stunning CCH's on that basis then from 'control' to 'focus and intent'....drills.

The term control, implies an external force, a domination at least, even in 'self control' a domination none the less..... 'focus and intent' could be called control easily enough, but imply a much more self-determined situation.... I would say the coach is drilling his own focus and intent when coaching 'touch that wall'....the PC is being controlled....he is learning 'self control'....maybe it would be better if he learned 'focus and intent'.

Looking back, I coached TR's from 50 feet away on several meek young ladies..... these ended up developing impressive (and ultra sexy) 'focus and intent'..... in any event, I may be giving up on the ongoing attempt to control others entirely..... it may be one of the more evil activities one can be involved in.

One could run a project, without controlling others as well, it seems..... one simply demands and contracts for a result, demonstrates personal focus and intent, others copy that..... those that don't, simply fail in their part of the contract and can be notified accordingly and replaced, if necessary.

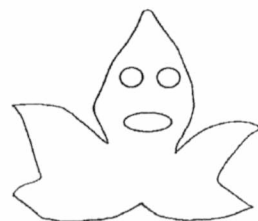
.....it's apparently up to the individual to culture his own strengths, one should not, and apparently cannot, force them on others successfully.....it just crushes people in the final analysis.

□

# B

International Viewpoints

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