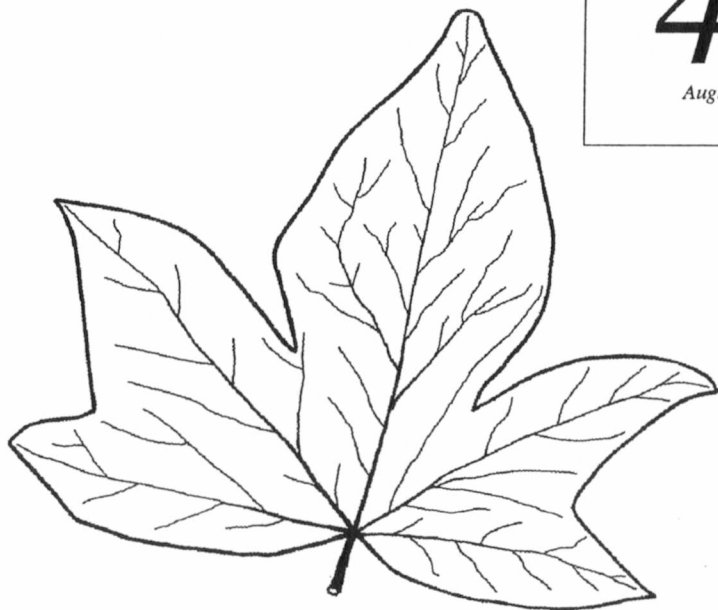


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International Viewpoints is independent of
any group or organization.

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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Basics

Another Look at Basics — #24

Live Two-Way Communication

by Frank Gordon, USA

Two-way communication (TWC) is the first step in getting a pc into session. Hubbard continually emphasized this:

"The maintenance of two-way communication is actually a process in itself, and is the first and most basic process of Dianetics, and continues on through all the remaining processes."¹

TWC and the "Invent a game" process

The command is, "Invent a game" and when the pc has, again, "Invent a game." Then: "Mock up somebody else inventing a game."

"It is a workable process, but .. It has the frailty of the ability of the auditor himself. It has the frailty of failing when a two-way communication is not maintained with the preclear, it will fail if the pc in volunteering information finds no attention from the auditor, it will fail if the auditor does not acknowledge that the pc has done this. But, if these things are considered, it will work."²

TWC and opening procedure by duplication

In this process, also called "Book and Bottle," the pc is repetitively directed to two objects, and is asked to describe them.³ Hubbard devotes a whole chapter in the Phoenix Lectures to the importance of two-way communication during this process. But he notes that the auditor, while interspersing TWC, doesn't even vaguely vary the sequence of the exact auditing commands.

"If an auditor failed with this process it would be because he didn't maintain two-way communication. He lets the pc go on to an automatic endurance run without actually finding out what the pc really feels, really experiences, what it's all about, what the sensations are."⁴

Personal experiences

In the past as a pc, I have frequently been too passive. Auditors who don't maintain two-way communication encourage this passivity. In 1955, in Chicago, I was run on Opening Procedure by Duplication. The auditor was not careful to maintain the TWC that Hubbard required and did not even acknowledge my actions.

This was also true of the 6 steps of *Dianetics 55*. For example I had to sit down and answer such questions as: "What wouldn't you mind remembering?" and "What wouldn't you mind forgetting?"

I was not acknowledged, and my main concern was to answer the question in such a way that the auditor would stop asking it. I didn't even feel free to share this with him. I had no cognitions and it was a grind. Looking back, it was a dramatization of what I did in school; simply please the teacher with a "right" answer.

When doing SOP-8C, the wall I was looking at suddenly started to shake. I felt a wooden apathy, but did not have the energy to mention this to the auditor. Such a reaction, pause, gasp, etc. should have been taken as an origination and handled.

1 *Dianetics 55*, p.56.

2 *Dianetics 55*, p.159

3 See the chapter on "Opening Procedure by Duplication" in *The Phoenix Lectures*, p.226. Also *The Creation of Human Ability*, p.48. It is briefly defined as a process "that gets the pc to examine, communicate with and own two dissimilar objects. These objects are placed several feet apart and at a level so the pc can pick them up without bending over, but so he has to walk between them." *Tech Dict 72*, p.279.

4 *The Phoenix Lectures*, p.243-4.

Becoming a more active pc

These have been my experiences as a passive pc who just followed orders; but more recently, I insisted on some TWC. An exScn ran some CCH-2, "Look at that wall." In the past, I haven't gotten much from this. Meaningless control: do the drill and improvement is automatic — hah! This time, however, I spoke up.

He said, "Well, according to the book, I'm going to do this Tone 40."¹ I replied, "I don't give a damn whether you're going to do it 'Tone 40' or not, if I feel like saying something I will, and if I want to explore something I will." — a kind of overt confront.

He said, "You just run the process." I replied, "What do you mean, you just run the process. That's not the key point. Don't you want me to be more alive? If the rules work, fine; if not, to hell with them!" We went around on this some.

This attitude made the auditing work for me. I finally felt free to talk back, look, dig, probe, find out things, and come alive. So it's not just the auditor who can establish TWC. The pc also has something to say about it.

Hubbard as an auditor

Otto Roos worked with Hubbard for many years, and had this to say about being audited by him: "...when being audited by him, he created a space which was safe beyond belief."²

And, "In pure auditing technology he was just LRH! In this area he had a quality of just knowing, a certainty he always sought to pass on to those who worked with him directly on these lines and this is something hard to relay in words. If one could describe experiencing coexisting knowingness, that would be it with this man."³

Auditing as two-way communication

Ron consistently emphasized TWC, and he demonstrated its importance in some auditing sessions:

"Every time the pc tended to go out of session even slightly, .. I assumed at once that something had gone wrong .. had been said he didn't understand .. had been overlooked .. had been done in error on the two-way comm formula, and immediately researched this fact to put the session straight again.

"I .. have even gone so far as to run an auditing session, which was nothing more than an auditing session, to demonstrate that an auditing session with the two-way communication consequent to it would result in increased tone for the preclear. .. this also results in increased tone for the auditor."⁴

On SHSBC tape #232, "TR-0 Lecture", 6302C16, Ron says that the auditor should look alive. To this I would add that not only should the auditor look alive, but both he and the pc should be alive. An index of this is a lively and continuing two-way communication.

Life desires to create and achieve the completed communication of that creation to others. This requires not only a creator, but an appreciator and willing receiver of that creation.

That is, a comm isn't a comm until it's received. Hubbard's Scn Ax 28 is incomplete. He only has "intention".

An example of a complete comm would be: The spaceship plunged into the Void. "Oooooo.." said the Void. □

1 Tone 40. Giving a command and just knowing it will be executed despite any contrary appearances...positive postulating...total control." *Tech Dict* 72, p.442.

2 From "A Few Notes about LRH," *IVy* 2, p.11. See also "Effortlessly Creating a Safe Space," by John McMaster, *IVy* 34, p.18.

3 Above footnote, *IVy* 2, p.12. See also "A Proposal," *IVy* 18, p.5, "...better than 50% of the tech consists of...know-how of application ...much of this know-how is difficult to put into words but easy to show by example." (*Study Tape #1*) Therefore, it was proposed that those who had worked with Ron make some videotape demonstrations.

4 In *Operational Bulletin No.9* (19 Dec 55), under "New Auditing Style," p.314, *Tech Vol II*.

Scenario

By Sally Couper, Australia

Picture a group of people around a table — dimmed light — planning a combat, a game for centuries into the future, with a prize, goals and obstacles to master. What a plot!

The same group of people cross each other's paths through the decades of many lives, oblivious to the forgotten yet remembered scene in the dim room. These "chance" meetings are always marked by almost instant rapport or rivalry as they act out their parts, vying for places.

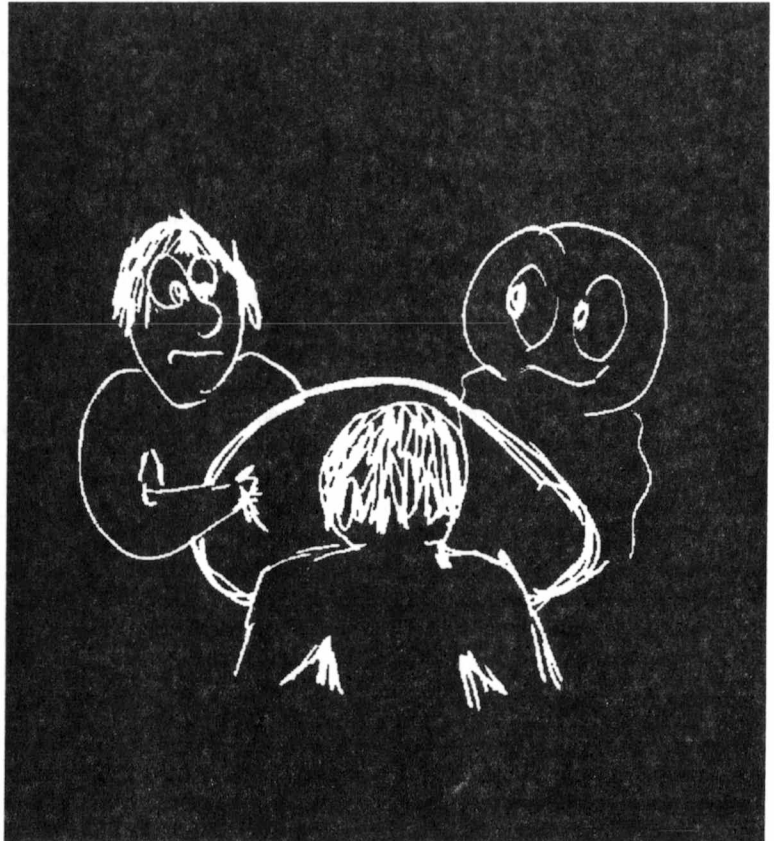
On the surface they are totally unaware of what is going on, but the purposes and pacts pre-destined by themselves are working with intrigue to an ultimate culmination.

And so they come and go, make their moves and sacrifices and carry on life after life. Until, the same group is together again, "home" from their varying missions, a different time, a different but similar place and even stronger affinities — much labouring and learning having been completed. Much blood, sweat, tears, energy, agony and ecstasy having been expended on the course. Much winning and losing striven for and accomplished.

And now the selected call to weigh the merits of the numbered band - fair and foul, the ploys of hand, turns of fate, of love and hate. Little rest have they won as they travailed towards the final assembly. Points calculated, penalties

and rewards weighed and merriment abounds. The game is now complete and all fulfilled their roles with commendation.

And so again, the places and parts re-shuffled, new roles cast, a different drama plotted, off go the players once again, the *same* players, each in their new disguises, as fresh characters setting off in pursuit of the revelry of a game, a *cause*, something to do, new challenges, new opponents, new abilities to master and all to make life interesting and to experience the outrageously dynamic pleasures and pains that are life, that are why we are here. □



A History of Dianetics, Scientology and the Development of Eductivism, Part 1

By Jack Horner

This article has been adapted from a copyrighted lecture given by Jack Horner to students of Eductivism on June 5, 1971, in Los Angeles, California. Used by permission.

AROUND 1934 A MAN started doing some investigating. One thing that happened to this guy was that he had an operation, and while he was under the anaesthetic and his body was being operated on, he discovered that he was sitting up on the lights over the operating table, watching his body being operated on. This so startled him that he decided to remember it, and when the operation was completed and he was back in his body, he recalled it. That happening so interested him that he researched further, I don't know quite into what or with whom. There are a lot of tales about where he started and who he studied with and so on.

This man's name was L. Ron Hubbard. And Ron Hubbard did a lot of study of Breuer, of Freud, of Mesmer, and for a long time he hypnotized people and had them return to experiences, and regressed them into experiences in the past and had them repetitively re-experience painful experiences under hypnosis, and got tremendous change. He discovered that some people, again, like Freud had discovered, didn't have to do it with hypnosis. And he made a remarkable discovery, or, shall we say, rather, a taking away, that by having a person do this without making any comment, and just helping them do it without evaluation, brought about a tremendous amount of gain.

The Original Thesis

So he wrote a book called *The Original Thesis*. A typewritten copy was made and about a dozen carbon copies of that book existed. It was later edited down, and about two thirds of it was thrown away, all the parts that had anything to do with hypnosis, when the book was published as *The Original Thesis*. Now, I've been asked for

this particular sequence and what I know about it, that's partly why it's in this talk today.

He was out here on the west coast, working in a place called the Crossroads of the World, down on Sunset Boulevard, and in the center of that there's a thing that looks like a ship, a cabin, and he had, of course the upstairs part. He's still got that place, but it's on an ocean. He wore a turban, and walked around as kind of a red-headed magician, and audited people, or worked with them, sometimes using hypnosis, and sometimes not using hypnosis. Kind of fascinating. He was a science fiction writer, very well known and very successful. He wrote books under another name, "Rene Lafayette", and wrote books about the "soldiers of light", which were intergalactic doctors. Fascinating sequence of stories.

Dianetics, the Modern Science of Mental Health

And he did a lot of other interesting things, but due to his association with a science fiction editor named John W. Campbell, Jr. he got Campbell interested in what he was doing, and he went back east, worked with another man named Dr. Winter, and they prevailed upon him to write a book, which he did, and that book was called *Dianetics, the Modern Science of Mental Health*. The readers of John Campbell's magazine, which at that time was called *Astounding Science Fiction*, were people who were interested in doing something about the state of the planet Earth and the people on it. So John in early 1950 published an editorial saying there was a new discovery in the area of Man. And then that was followed the next month by another editorial and that was followed the next month by an article on Dianetics, that preceded the publication of the book. And because that was the right audience at that right time, when that book came out on the stands around June,

it was an immediate best seller for about 26 weeks, without any advertising.

Now this was right after World War II, four years afterwards. We had destroyed Hiroshima and Nagasaki. I was close enough, by the way, when that bomb went off that we felt it, about 100 miles out at sea from it. And a lot of us were very concerned. We didn't have the hydrogen bomb yet, we just had little atom bombs. But many of us felt that something should be done, that man shouldn't have any more wars. There should be something done, we didn't know what.

In my own studies in college, I'd looked into psychology, which seemed to be a complete waste of time. Well, I wasn't so interested in studies, I was interested in doing something about it. Pure science is important, but application is also important. And the primary effort of psychology at that time, when you took a psychology course, was to invalidate your perception. We had a large chemistry-type classroom on a beginning psych course and they put a wastepaper basket up in front of the class, and said "What's the height of this wastepaper basket?" And of course they got answers anything from 2 inches to 7 feet. But I was within a 1/16th of an inch. Didn't invalidate my perception. It just told me that some people hadn't learned how to estimate distances. And studying rats in cages and how many mazes they can go through didn't really seem to me to be a way of finding and resolving the problems of man.

So being a reader of science fiction since about 1937, I got very interested in this work called Dianetics, and when the book came out I read it. I was taking graduate classes, seminars, and I carried the book with me, and read the book in class for something to do. And so I had the book about two days before I could give anybody a session. I'd hold the book in my lap and say, "Well when I count...". What do you know, it happened! "Oh, good. Well, now do this, do this, do this", and then the guy'd come up with something. "What the hell do I do now? Where's that note?" Worked right out of the book, but the first three people I utilized those rather primitive techniques on responded exactly as they were supposed to, without knowing that's how they were supposed to respond. And I said, "My god, this is what psychology should have been."

So I got very interested. The idea was that if you could get a person to recover his total experience of a lifetime, get him to have at his available consciousness his total experience from conception to present time, and in his control, you'd have a clear human being. And you did that by having the person methodically find the blocks and unblock them, by re-experiencing the incidents which he wasn't willing to experience in the first place, until all the pain was gone, at which point it'd just be experience without pain. So he wouldn't have any data that was unknown to him, and he would have an optimum degree of consciousness and information to work with in order to survive. That was great.

The First Dianetics Course

I got so interested that I dropped my graduate work. I talked enough people into paying me in advance for a course, to go back to New Jersey and study on the first course that Ron Hubbard taught there. It was really the first-and-a-half-course, cause there were about a half a dozen guys who started a week or so before some of the others of us did. It was a very long course. It was a month long. And it was composed of lectures. If you could get any auditing you got it from wherever you got it from. If you could give any, if you could talk anybody into letting you audit them, you did.

We had long lectures from John Campbell on psychosomatic conditions, and long lectures on attempted abortions and the instruments used to attempt them, because we were quite interested then in running prenatal incidents. That was a big revolutionary idea 21 years ago, in 1950. Because the psychologists said that the myelin sheathing on the nerves isn't developed until 3 or 4 months after you're born so there couldn't be any memory before that time. Well, they were assuming for example intelligence, which there may or may not be, but a recording machine records. It doesn't have to be intelligent. It just records. The recording is there to be replayed.

Oddly enough the physiologists had discovered in 1950 that a cell, when threatened with something, would withdraw from that something and that subsequent generations of cells would react to that same stimulus on the basis of memory. Kind of interesting, but there was a big laugh at the idea of prenatal memories and so forth, ex-

Scientology, and the First Professional Course in England

Well the Wichita organization went on for awhile and it wasn't handled well, business-wise, and it went into bankruptcy. Don Purcell went to the bankruptcy court and bought up all of the rights and the materiel of that foundation, including the copyrights of Dianetics, which he then owned, and Hubbard and he had a disagreement. So Hubbard left Wichita and went to Phoenix, Arizona, and started something called Scientology, because he no longer had the rights to Dianetics. Scientology was an older name he'd had in mind, I don't know where from. (Audience laughs.)

I had been in a practice of my own in Los Angeles here, but I went to Wichita and helped out a couple of weeks there one time. Then I decided to go to England and write a book about the subject myself. I went to England, and started that organization over there. It was kind of a fascinating experience, because obviously the book had been published in England as well, and there were lots of people for whom all the auditing they knew about was out of the book, and there were lots of things that weren't in the book.

So I started the first professional course in England, and in the middle of that Ron had meanwhile married Mary Sue Hubbard, having divorced Sara Hubbard, and he came to England to finish teaching the professional course and fired me. And he came introducing this strange weird subject to me called Scientology. He was talking about ridges, and electronic flows, and dispersals, and all kinds of things which were totally unreal to me at the time.

Return to the U.S.

Nonetheless he came up with a games theory, wherever that came from, and it was a fascinating thing. So I came back to the United States, went down to Philadelphia, lectured on games theory and kind of traveled around the United States demonstrating some of these new Scientology processes.

There was such a fantastic number of people that came in, that they couldn't all be taught or trained or helped. So a lot of them walked away, betrayed. Also, Hubbard paid people fairly well at first, but he was convinced by someone that if

you pay somebody well, they won't work. He was also convinced that it isn't the individual that's important, it's the post he occupies. So these are things that happened.

I came back to the United States and I left Dianetics for a little while and I taught school and sold pots and pans. Hubbard eventually came back from England and gave the Philadelphia Doctorate Course. That was the first time I was blacklisted.

I came out to California. I fooled around with another man who'd gone clear, named Ron Howes. And Ron Howes and Ron Hubbard didn't like each other very well. As a matter of fact they never met. Two Rons do not make a right. [At this point in the lecture someone in the audience says, "I woke up for this?"]

But Howes was a beautiful, very intelligent guy, and he realized pretty soon he was stuck with a bunch of followers and Howes didn't like that so he took off to Ohio, and the followers who really were really followers followed him to Ohio. He joined the Catholic church, all of his followers joined the church, and then he left. That's called "covert clear".

Teaching the Advanced Clinical Courses

Eventually, Hubbard came back out to Phoenix and continued what were called the Advanced Clinical Courses in Phoenix, in 1953-54 and so forth. There's a book called *The Phoenix Lectures*, which covers a lot of that. And I went over to Phoenix on a visit, and we got involved and he showed me some stuff about exteriorization, and it became real to me. So he asked me to go to England and teach the Advanced Clinical Courses for him in England, which I agreed to do.

I went to England and taught those courses. Just after that, in 1955, John Farrell went down to Australia and got the Australian organizations functioning in Melbourne and so forth. And there were quite a few people who had been involved in the very beginning, who were beginning to make this thing spread around the planet.

I taught three Advanced Clinical Courses in England, and then returned to the United States. There had been some problem in Phoenix, so Ron Hubbard moved his organization to Washington, D.C., and I helped him there, teaching a Bachelor of Scientology course. I'm

really skipping a lot, here, but this is a brief idea.

But before Ron moved to Washington, D.C. an interesting thing happened. Don Purcell died. And the copyright to Dianetics reverted to L. Ron Hubbard. So it again became Scientology and Dianetics. And there was a big push on Dianetics again because it belonged to Hubbard again in terms of the copyrights of the book and the book plates and all of that.

Then Hubbard asked me to go to South Africa and get things started down there, teach a clinical course and get the organization started in South Africa, which I did. I was there a year and a half. Very fascinating country. Then I came back to this country. Meanwhile, Scientology was gradually growing and gradually growing, more books being published and courses being taught.

The First Clear Bracelets

In the period of late 1958 I went to Washington and took the 20th Advanced Clinical Course. That was the first course on which clear bracelets were given. So I took that course, got my clear bracelet, and several of us did, but those clear bracelets were forgotten about, interestingly, because they couldn't consistently produce clears with those techniques because it took too much skill.

See, the problem was even from the very beginning, that Hubbard could do it, and some other people were superb auditors, but some people — you had to know how to teach them. And teaching it was the problem. So Hubbard had to develop a whole training program, a whole method of education, plus find the techniques that could be taught to do the job consistently on the greatest number of people. And he did an admirable job of that in many, many respects. He didn't get too easy or too tough. It is a question of what kind of education people can have.

Saint Hill

Then Hubbard decided to move to England. He bought a place called Saint Hill Manor, down in Sussex about 40 miles south of London, and began to teach courses there called the Saint Hill Special Briefing Course. They were really tough courses for a long time. I went over there in 1963 and took that course for 7 months. It was a fascinating place to go. At that time it was a

very, very, very good course — excellent training, with a minimum of militarism or nonsense. I got there just after they knocked off the militarism and I left just before they started it again. My perception was getting better.

Around 1964, late '64, early '65, Hubbard did reach a point where, first, people could be consistently taught, and second, there was a set of techniques and a gradient of processes that could be done consistently by people to produce at least a keyed-out clear. And so a new series of clears was begun and they started numbering these clears and they were given slave bracelets, I mean clear bracelets, the first of whom was John McMaster, and there have been, I don't know, a couple of thousand since in the last five years. Small number for the number of people involved, actually.

The Change in 1965

So, in 1965, Hubbard came out and changed his viewpoint in some way and said, "Well, Scientology is the only road to total freedom and I am the only source of it. And anybody who doesn't do what we tell them, they won't get it". There was a bulletin which said, "We don't have to help people, we've got the power and we've got the tools and if they don't want to go along with us they can go without it". And so anybody who was going to disagree was to be in effect, excommunicated, or disconnected from.

Now that was kind of fascinating. I couldn't buy it because I couldn't very well say to people, "The way you bring about understanding is through affinity, reality and communication, but of course if you disagree with me, I'll disconnect". It was too logically inconsistent for my own principles, which I would not compromise.

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STOP PRESS On 1st. July 1999 **The Pilot** announced in a mailing that the secret of his identity had been disclosed to the Church. Amongst many other things he stated that his name is Ken Ogger, and that he was on staff at the New York Org in the late 60s, around AO in the late 70s, and around Flag in the 80s. At the time of this issue going to press (31 July), we have not heard of any repercussions. See page 41 (bottom) for Internet access. □

A Modern View of the “Gunas” Principle

By Maximilian J. Sandor, USA¹

ONE OF THE GREATEST and most important discoveries in the history of philosophy was the revelation of the “gunas-principle” in Ancient India.

Unfortunately, it is now one of the most ignored and underestimated principles.

It comes therefore as quite a surprise that “modern” philosophers (not from the institutionalized mainstream, mind you!) have discovered this principle anew and they did so rather independently.

While the Indian approach appeared to be isolating the core elements of the character of a human being through intense and prolonged meditation, the modern Western approach arrived at it mainly by looking at the sequence of lives of beings and through theoretical speculation.

Drawing a chart of the life sequence of a being results in a table that is called a line plot.

One of the most striking properties of such a line plot is the alternation of the “main” (or “central”) valences of a person from one lifetime to the next.

Frequent paradigm sets are beggar/millionaire, saint/criminal, genius/imbecile, adventurer/couch potato, traditionalist/revolutionary etc, etc. and the individual sets remain surprisingly similar over incredibly long time periods.

Yet they are also different for every human being.

The question arises: is there a basic set of qualities with which these core paradigms align?

And, if so, is there a way to access these core paradigms within a reasonable time and using reasonable effort?

Once found and understood, what impact will it have on the future course of lives of a being?

The Indian approach was to find the common denominator in the extremes of an individual set of paradigms.

Ragas, tamas, sattva

One component, called “**ragas**”, was the outgoing, “positive”, bright, and conquering side.

The other component, called “**tamas**” was the introverted, “negative”, dark, and defeated side.

Both are gaining their power through the spark of pure intention, called “**sattva**”.

This triad of qualities, the “gunas”, was said to be the principal construct determining the individual human character.

Its discovery through isolation of the core qualities within the jungle of human emotions and behaviour patterns was therefore of crucial importance and a focal point in ancient meditation techniques.

While the circumstance that every being has its very own set of core qualities was largely lost over time, the basic philosophy of the “gunas” is still present in today’s time.

As mentioned above, “modern” approaches are going a radically different way and four main approaches are visible:

1 This first appeared on the 14th of May 1999 on Max Sandor’s Internet list pnohteftu, “The Little Purple Notebook On How To Escape From This Universe”. With access to Internet you can learn much more about it by looking at home page: <http://transmillennium.net/pnohteftu/Ed>.

1. drawing a chart of past lives until a clear pattern emerges and the person recognizes the two most basic valences as their own set of prime motivations;
2. tracing back goals/problems/(mental masses) ("GPM's") to their origin, yielding the basic goal of a person.
3. assessing the person's core valences using a biofeedback device until the pattern crystallizes;
4. finding the actual moment of creation (or first contact) with the two core qualities that constitute the basic pair of axioms for an individual (pioneered by Edward Berwick <eberwick@pacbell.net>).

It is immediately apparent that the last approach is preferable because it avoids the interference of human language or other conceptual crutches by accessing the core qualities directly as perceptions rather than abstractions.

The likelihood of words altering the perception of the core qualities is considerable. The danger in doing so is the incorrect selection of an item from a list of choices.

This phenomenon, sometimes called a "wrong list item", can create havoc of major proportions, and it is the main reason that asking the "why...?" is a big no-no in any kind of processing.

The exact mechanism of this killer trap has never been explained exhaustively. Yet, it is claiming a lot of victims.

Advantages

Now, what would be the advantages of finding one's prime motivators in life?

The individual qualities (or "Codes" in Knowledgism <http://www.knowledgism.com/>) have determined the course of one's lives for aeons.

And more often than not in a negative way. The qualities can also be described as the "most basic desire" and the "most vehement rejection" in the character profile of a person.

Any course of action that is not aligned with the central goal/anti-goal of a person will inevitably lead to a decrease of happiness and success.

A person not following his/her own basic axioms will become the worst enemy of itself.

The individual discovery and recognition of a person's "gunas" or "prime motivator" or "goal/anti-goal" can lead to an alignment of the person's current and future goals, dramatically increasing effectiveness and success rate.

With practice, other people's goal/anti-goal constructs can be recognized. Just as one example out of many, Dennis Stephens in his work *The Resolution of Mind (TROM¹)* traces his goal constructs ("GPM's") back to "knowing" and then postulates that "knowing" is the basic goal in this Universe.

With the knowledge of the "gunas" or "prime motivators" it becomes immediately clear that Stephens simply transposed his very own basic goal ("knowing") onto the rest of mankind. (His approach is still feasible for many people as long as "knowing" will be replaced by the person's own prime goal.)

It seems, the application of the gunas in life seems far more important than the act of discovery or the theoretical knowledge of its contents.

From a larger view, the lives of a being in this Universe are centred around the two poles of its basic goal construct.

Thus, it seems only a matter of time spent on the path to self-discovery and liberation until the most basic goals in life will have to be recognized as such. □



¹ There have been articles on TROM in earlier IVys. See our Home page for list: <http://home8.inet.tele.dk/ivy/>

Update on Freie Zone e.V., München

By Bernd Lübeck, Germany

See article in IVy 6, page 21.

The Association was founded in 1991... now we have 1999. And here is a little update on it.

Yes, I think, we advanced quite a bit. In the early 90ies we started to get in comm with the critics of Scientology here in Germany. This was on the basis that grown up people should be able to talk to each other. It was sort of a dialogue with the purpose to understand each other. At least from our own viewpoint I consider it very successful.

The Free Zone is pretty much known in the meantime and people contact us from all over the places... government, churches, media etc. (as an example I attached an article from last year).

In about 1995 we were able to purchase the exclusive rights to the Nordenholz book. This was quite a step. By end of 95 we re-published it in English and German. As you can see from the chapter "An attempt at a summary", it's not only the name which is interesting but also the basic message of the book. You can say that already in 1934 Nordenholz laid out a basic version of the "Factors".



Parallel to the publication of the Nordenholz book we went on the Internet... about half a year earlier than the Coff\$ themselves. This opened the commlines around the planet. We were able to help people all over the world to set up their own centers known as Ron's Orgs. To explain it a bit... theses Ron's Orgs can be considered as the sort of "orthodox" tribe of the Free Zone. They stick to the originals of LRH in terms of the technology... the bridge.

Of course the Church didn't like this movement. First they attacked our site "scientology.org". This site still exists and we still own it but it was put on the status "hold" by the Network Information Center (InterNIC) in the US. The Church said that they own the trademarks and InterNIC wanted us to legally fight it out in the US. You can read about it here: <http://www.scientologie.de/light.htm>. We then set up the site "scientologie.de". They never seriously attacked this one.

Last year the church set up the site <http://www.freezone-da.com> (freezone da = freezone dead agent) "Truth about the Free Zone" in an attempt to discredit the Free Zone as such, by writing negatively about Bill Robertson (The

Truth about Bill Robertson) and myself (The Truth about Bernd Lübeck). I commented this site here (http://www.freezone.de/news/e_news03.htm). This was after the church realized that they had massively lost ground in the former USSR and Germany. You must know that most of the OTs for instance in the area of Hamburg left the Org and joined the Free Zone.... some of them were saying "I'll never touch cans again". We were able to get them all back on the bridge. In Russia we have about 15-20 Orgs now with a couple of hundred people on C/S lines.

Our address is now: Free Zone Association
P.O. Box 1215, D-83524 Haag i.Obb

That's all for the moment.



R1-6, Why Does it Work?

By Phil Scott, USA

The following first appeared on the Internet newsgroup alt.clearing.technology. Some one asked the question: "Why does R1-6 (Hold 2 back anchor points) work?"

Some one else answered:

Spacation is a clue to why it works, but not an answer! And another explained in more detail:

It is explained in more detail in Scientology 8-8008 and the PDC. There are many hours of tapes dedicated to the subject.

To which Phil Scott made the following contribution:

"X" asks a *why* question here, these and also the "how" question are the two most important in scientology in my view.....and you have not told him why and the basis of what physics this proccess actually works..... Hubbard does not say why or how either.....in any of his tapes that I have heard.....and I have never met a scientologist who knew "why" and how and by what mechanisms.....specifically on any of Hubbards' processes. Thats unfortunate.

I have found out the why and the physics of why many of Hubbards' processes work.....and to me there is no better way to spend one's time.

The mechanisms of why and how this process works I see as follows, with a better explanation in the Magicians series [written by Phil, Internet users use IVy's Home page link to Homer's Archive Browser, under phill]:

The being *is* where his attention is...when you postulate two points behind you, your attention goes off of all that one normally has attention on, that which is seen with the eyes...so one defaults from that "stuff" to these new causatively created points.....not any masses, but "anchor points" then by "hanging onto them" one is creating an attachment to these nothingnesses, way from an attachment to one's usual surrounds...and mental constructs.....including the body. The being tends to default then those old anchor points, and be free of these for the time....often exterior to the body.

The other situation "holds" the anchor points....anytime one "holds" something still he is not just focusing on it, but is also putting a firm intention on

it....this redirects his attention from other areas even more firmly... one ceases to "be" then in those other areas (to a much larger extent).... it also puts one at cause *in present time*....and this also tends to disconnect one from his accumulated case....and puts one at cause over mental constructs.....namely the anchor points one puts out....in this case he not only created a construct (the anchor points) but controlled them firmly....then establishes create and control....that then becomes a "condition" of create and control, and to a significant extent the condition "goes general"....one becomes more in control generally.... especially of mental constructs.....including case.

One could build an entire religion on these precepts.....and Hubbard has.

Going general

It appears that all of these conditions we experience in life tend to go "general"...for instance if we are in love with one person, we tend to be "in love" generally..... this is also the mechanisms by which truth and decency work I believe....by being truthful in one's day-to-day life, one enters the truth band generally.....one comes into a "truthful condition"...that's very high on the tone scale.....high on the scale, the lower level stuff does not survive, one transcends it....it's at a different frequency range...another chunk of debris in space so to speak (erasing it only becomes relevant if you think you can erase 50 billion years of your time track..... I suggest another tactic...because most of what's on the track is mundane material, it is not locatable with processes designed to read on a meter....although I do discuss some techniques for handling this material wholesale in the Drill Series.)

This is one reason I am so disappointed in Hubbard encouraging his followers to lie in order to destroy people....lying and whatever, even in a just cause, still generates a general condition of "lying"....and a general condition of "destroy" that's not the path of progress....it sticks one in treason to his fellow men....and when we look at the cult [referring to present day Scientology] what condition do we find them in?

Treason....and broad scale destruction, including self destruction. Interesting isn't it.

Intention is relevant, do you see?



On Exteriorization / Interiorization

by Alan Walter, USA and the Pilot, Internet¹

ALAN: THERE ARE BASICALLY TWO types of client operating conditions.

Type 1: Innies: These are spiritual beings who operate from the viewpoints of that they are inside their heads.

Type 2: Outties: These are spiritual beings who are aware they operate through the body but operate from a much greater spation and encompass a greater span of space.

The majority of spiritual beings today that reach for our services are outties, they may be unknowing outties, but never-the-less they are exterior.

Outties tend to be leaders, as they have great trouble being contained.

Innies tend to be followers as they have great trouble leading.

Knowing Innies from Outties is vital in processing.

Many poorly trained, highly charged processors are Innies. Robotic processors are Innies.

Should an Innie process an Outtie the Outtie will have a great deal of trouble being processed, as an Outtie fights like crazy to stay out.

A contributor remarked: There is a third group; those that can be either, at will.....or not. (ref. scale of havingness) One who need not be either an int or an ext compulsively but can be either by choice as the "need" arises is in the best shape of all..

ALAN replied: Thank you for drawing my attention to this. I was concentrating on the problems and did not cover the optimum condition very well.

Optimally a goal of processing is as well as being comfortably able to be in or out, big or small, to be or not be anything at will. Being able to span the full spectrum of all zones, scales, moods, attitudes or any condition at will. Comfortably able to mock-up or unmock the above knowingly at any time or place.

Biggies also

THE PILOT: Quite right, except that you missed a third type: Biggies.

The ones who are past this business and can be in and out simultaneously, bigger than the body (when they feel like it) or simply don't consider themselves located in space and permeating things. In fact, I would expect that this is very much in keeping with other observations of yours concerning permeation, size, etc., so I suspect that this was a simple oversight on your part.

Biggies also have trouble when Innies audit them, but they tend to permeate the Innie and take over the session. Of course this leads to the cog that they could be running faster on their own without the distraction of the Innie. Probably half of my auditing (as a pc) felt like that, hence my great willingness to self-audit and the great wins I had doing that.

Outties usually get away with auditing biggies, but sometimes it scares them because the biggie is very willing to interiorize and has a lot of fun doing so since they don't get stuck.

Biggies do very well auditing either type because they don't mind either viewpoint and can duplicate them comfortably. There is the speed differential, but an Innie can run fast if the process is exactly on the right gradient. Also a biggie tends to bring a case temporarily upscale so that they run above their usual level. ☐

¹ An Internet exchange, partly taken from the Pilot's 27 Jan. 99 postings. See Internet Home Pages for more of their work: <http://www.knowledgism.com> and <http://fza.org/pilot/>. Ed.

Auditing – The Missing Ingredient?

Ray Harman, Australia.

FROM THE YEAR 1950 onwards, the direction of research in Scientology has changed many, many times. Many different technologies were developed by LRH or those working with him, and each new development was the flavour of the month until it was superseded by the next development. Some of the more easily applied processes eventually made up LRH's Grade Chart.

Mainly after 1982, the Free Zone bloomed, and much further research into the matter of freeing the human spirit has taken place. As a general rule, the thrust of it has been in the same general direction taken by LRH: the systematic search and discovery of what is wrong, engrams, own and implant GPMs, service facsimiles, and the handling of many and varied entities. LRH did say, "For God's sake, build a better bridge!"

Prime cause

The Axioms and the Factors by LRH both begin with the idea of a Prime Cause. So each one of us is a spiritual being, a viewpoint of God, separate and yet connected. Axiom 1: Life is basically a static... I always interpreted this to mean that I am basically a static, as is everyone else. But it can also be read as saying that *all* life is basically a Static, singular...

We create our own realities. Well yes, but there are ways to interpret this deceptively simple statement. Certainly, as a result of reactive bank which was formed over countless eons, we may have ingrown beliefs which are deeply buried but yet influence us. When one of these is unearthed in auditing and its influence blown, we may cognite that such beliefs, beyond our present time knowledge and control, formed our reality, and were originally self-created. Thus, we created our own realities. But there is another way to look at this. I will demonstrate this by an example. I have a friend who lives in a country populated by thieves, idiots and rogues, the worst of these being the politicians who are dedicated to wrecking the country and putting the inhabitants in bondage while salting away

ill-gotten money in their Swiss bank accounts. He must be constantly on guard against all tradesmen and businessmen, all of whom will rob him at the least opportunity. The lawmakers constantly erode his freedom and increase his taxes. Even the weather is usually too hot or too cold for comfort. On the other hand, I live in the best country in the world, full of space and scenery and freedom. Everybody is pleasant to me and my phone bill is never inflated. The weather is pleasant. Now do you know, we both live in the same country! We create our own realities. But we do this deliberately, in present time. It is a conscious choice.

Perhaps the danger of the Non Interference Zone is that with increased ability to postulate, one must learn to think positively, or else run the risk of creating one's own hell on Earth?

Christianity

As a child, I was taught the Big Thetan theory of Christianity. God is all-powerful and we are as nothing. We must assign all responsibility to God, and it behoves us to flow to him Praise, Gratitude and Love. This done, one may have a fair chance of living a passable life, or at least be granted entry to Heaven later on.

Scientology presented a more palatable theory. Here was a more scientific explanation of the nature of a Being, the understanding of the Reactive Mind, its undesirable consequences, and the technology to do something about it.

I have pursued this for some thirty eight years, moving on in 1982 to a number of Free Zone alternatives. All but one of these were based on the search-and-destroy philosophy of chasing down unwanted postulates, entities and so forth. The Belief Changing technology taught to me by Muriel Chen began to move away from the traditional method, in that it put more emphasis on what one thought in present time.

There may be some in the Free Zone who have achieved twice as much happiness and freedom

than I, and I would have no hesitation in validating such achievement. However, the observation which I have been able to make is that as a general rule, with Clearing, people reach a certain plateau of achievement and then the law of diminishing returns sets in. The next thousand hours of auditing does not produce much observable change.

Eighth dynamic

At this point I wish to put to you the hypothesis that what is missing is a lack of recognition of the Eighth Dynamic. Let us chip away at the traditional targets of Clearing by all means, but what happens if there is added to the equation, a recognition of the Prime Cause, and some attempt to better understand it?

Six months ago a technology called the Ishayas' Ascension found me. I was at first most sceptical, but as an old friend and former Clearing colleague had strongly recommended it, I was prepared to check it out.

Ascension

Some of the aspects of Ishayas' Ascension are these: Self limiting beliefs, both known and subconscious, stress, illness, all the targets of Clearing are acknowledged and the Ascension techniques handle them. Responsibility for one's own condition is placed squarely on one's own shoulders. However, Ascension also contains the missing ingredient: it spells out the relationship between you and your Creator, who, paradoxically, is yourself. Thus, the Ishayas' Ascension is a type of Clearing method, and as such, is worthy of inspection by any researcher of the subject.

Clearing has been a left-brain activity: logical, scientific and precisely measured with an E-meter. The Ascension techniques have a left brain component, but also an element which appeals to the right brain. As such, it is not wholly explainable in purely left brain terms. It is noteworthy that EEG readings on a subject show the left and right brain waves become harmonised when the subject Ascends. The Ishayas say that such a test has actually been conducted.

Higher consciousness

The Ishayas claim that there are several levels of higher consciousness above the usual standard 'in present time' conscious awareness which would be an early plateau to be reached with

Clearing. The first of these is called Perpetual Ascendant Consciousness. This may sound rather grand, but at least it cannot be confused with other terms from other practices. Teachers of Ascension must achieve this before graduating as Teachers, so that they may teach from experience rather than theory. This state has been known for a long time, but strangely has never been mentioned by LRH. Perhaps this is because it requires some acknowledgement of the Prime Cause. (The reader should not assume that Ascension is just simply Patangali Yoga! Much of the Ascension philosophy will be found there, but not the processes.)

Some 5000 years ago, Patangali wrote in Sanskrit, the Yoga Sutras. These give in accurate detail the phenonoma which may be encountered as one ascends to the higher states of consciousness. They do not tell how to do it! Various translations have been made by people who had not achieved the higher awareness, and as Sanskrit is a slippery language to translate, they got it wrong, and the mistranslations purported to tell *how* to do it. As a result, people have done strange things such as lying on beds of nails, in the attempt to achieve enlightenment.

The most recent enlightened teacher, the late Maharishi Sadashiva Isham, wrote a translation and commentary on Patangali's work, and as he was enlightened, could perceive the proper meanings contained in the Sanskrit.

If you have a Scientology background and a knowledge of LRH as described in the various biographies, it is a fascinating journey to discover the Ishayas' Ascension, and to correlate the Ishaya teaching against that of LRH. Many insights may be gained from this, and new conclusions reached about one's spiritual destiny, and the reason why LRH crashed so spectacularly in his later years.

There are no more than about thirty processes commonly used in Ascension. They have a theme of Praise, Gratitude, Love and Compassion. Praise, Gratitude and Love! No, I have not gone full circle. One turn back up the spiral, perhaps!



More information may be had from www.ishaya.com ishaya@ishaya.com, or write to Society for Ascension, 272 Biodome Drive, Waynesville NC 28786, USA, ph. 828-926-7853. Book references: *First Thunder & Ascension!* both by MSI.

The Incident

By Kathleen Grady, Germany.

The helping of individuals to free themselves from unwanted barriers with Scientology seems to me to be a vast and very interesting subject. Others have commented on the fact that the original Scientology stressed that one should not evaluate for the preclear (client), where as later Scientology tends to evaluate. This is apparent in upper levels where one is given so-called platens (lists of words to call out to remove charge) and particularly in OT III where a particular incident is described to the solo auditor in some detail and the solo auditor is expected to run it according to that description, rather than what s/he discovered.

I have wondered if this is a harmful side to Scientology. It does seem to me to be in conflict with the do not evaluate precept. More pertinent this sort of evaluating — telling the person what s/he should run, seems to have been carried over to the free field, where there have been a number of different individuals who proclaim that different incidents or experiences or implants should be run. Often it is claimed that it applies to everybody, and there have even been instances of quite strong misemotion when doubt has been cast on the authenticity of the proposition (surely bordering on a breach of the granting of beingness precept of early Scientology).

Mocking it up

Taking the case of OT III where it has been evaluated for example, that physical difficulties (in one case psoriasis) was due to spun in (degraded) thetans (beings without bodies) irritating the affected areas, I am quite happy with the idea that an authoritative auditor and c/s (case Supervisor) can convince a preclear that this is the case, and if it is not, the person (being to some degree OT, though perhaps not feeling it) does create unknowingly something in the area which s/he then goes ahead and knowingly blows (makes it vanish). As something (recently created) blows, there is a reaction on the Emeter (an essential to latter day Scientology where we otherwise should be becoming more cause and

self-determined and knowing), the person feels brighter and feels a slight win, and all are glad and happy to have had a win, and a little bit more of a "Well Done auditing hour" (a statistic rather treasured in the "Church").

This became a lot less theory to me recently when an acquaintance ran into such a group with a definite incident that everybody ought to run, with no exceptions, and I corresponded to a friend about it. While the friend wants to remain anonymous, I have got permission to publish some excerpts from the correspondence, which may be of interest to IVy readers, as it extends somewhat my views just expressed.

Marketing?

I had assumed that these "incidents that everyone has" are to be found on many people, though not all, and possibly without much (or any) charge on some. That is, one could find them in the bank of many people, and get them to mock up charge and run out the charge they had mocked up. Any way, my friend asked "Whose case is being marketed" which I queried, giving the following reply:

When something originates with one person and sounds real good and then one discusses it with others and they are impressed and then one runs it on them, if it is there, they run it and if it is not there, they mock it up. Who knows who shares it? We share with others as we become a true part of a group and reactively we share things that we have experienced from a similar viewpoint. There is agreement through sharing reactively and through sharing now. When someone puts out something as being there it may or may not be shared. If one states with some authority that everyone has it, some people assume that they have it and then they have it. I did not have that implant, though some of the material that is used to run it triggered stuff that I had. I saw the area in time mentioned and saw it differently. The material that I used was in the line of GPMs

and I used the technique and ran it. The key words which it says are part of the implant are words which can have charge on them as some of them did on me.

But there again everyone starts from the universe of self and then branches out.

Can you see the space ships around this planet? Are they a part of your reality? If not, you can have them as part of your reality by choosing to believe that they are there. If enough of us go into agreement we can manifest them, eventually. At least we will manifest them solidly enough in a sub universe of our own creation to have them read on the meter. If I tell you with some degree of authority that they are there and you believe me, am I not impinging upon your freedom to create your own reality? This is how implanting began. It was the righteous belief that one had the right solution to other people's problems and then it continued with the belief that one knew best and had the right to impinge on the reality of another. That is why in Scn we were so careful, in the basics especially, not to tell someone what to believe.

Whilst there are those who need to believe what someone says *is there*, they will. When they are more free they will decide what is real for them and what is not. Then they can freely decide what to agree to and what to make real. After things became more prescriptive in the Church it was those who had actually fought through, using the material, despite its prescriptions, to the point of believing what they, analytically, chose to believe who became free. Then they left.

The basics do not tell someone what to believe. They work magically to free one. The belief changing freed people by giving them choice of what their beliefs should be and so freed them from being the effect of others, in a 'smaller than' sense.

Mentioning that I thought it was a (perhaps small — perhaps in another universe) series of incidents common to more than one person, or that more than one person had managed to mock it up (dub it in), my friend replied:

I agree. I see how easily one can mock up. And despite its myth of how the stuff got there the GPM handling works well for some people and is doing so. The methods are very much Scientology but the myth is her/his own.

Talking of a mutual acquaintance who took one form of this "this is the only incident", my friend wrote:

She has now cognited on what you and I appear to know and has been taught by the Ishayas [see page 16]. They teach one to use intuition and to concentrate on the values of the basic thetan. They advise positive creative processing through meditation. LRH tried the positive creative processing but so many wanted the gory story and the being saved from the dire forces of evil that it became needed to get them to do anything at all. Black and white processing and other stuff developed in that time was such powerful energy changing processing that many could not cope with it. It changed whole beingnesses and did not create a vacuum if the being had strong purposes and a philosophical outlook. It is processing to be aimed toward in my opinion.

There are those in many walks of the new age who are beginning the energy work on a very much gentler gradient and it is working on that level. They may reach the level LRH worked on. When doing his stuff one was meant to do it intuitively with the whole perceptics flowing and fully feeling it all within the whole being but it was found that so many people had perceptics cut off and only intellect left. That needed handling first and so on....

Cults

It seems to me that these little pockets of free Scientology (the areas that proclaim a certain procedure must be run by all) taste a little of cults. I commented that sometimes one can only learn from experience (cults would be pretty unreal to me if I had not been through one) and the comment on this was:

How right you are.

Alan Walter's Cult Handling is a wonderful way to process people as it makes sure one does not create what one is doing as a cult.

There are so many followers that look for the comfort of the cult when they think they are looking for the freedom to think and to be and to do and to have.

Overt

There is one final point on this, which the correspondence did not go into, and that is the idea of overts. These "the incident which will resolve everyone's case" things seem always to be things done to one. I have looked a bit at a couple, and have not been able to see that the overt side has been handled. That is to say the fact that one may have done something similar to

what one is complaining of to another or others, if one is now so weak as to be the effect of it. There is a lot of interesting Scientology theory in this area, including if I remember rightly the suggestion that the only reason that one is able to resolve one's case (for it is not the auditor who does so, s/he just guides) is that ultimately one caused one's own case, and looking only at the effect side is doomed to have limited value.

I hope this article gives food for thought, and perhaps helps a few make their own self-determined and successfully way to higher states of beingness, doingness and havingness. □

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Missingness

By Ted Lawrence, England

There's something in Ron's stuff about the thetan sniffing a missingness in the air. Something like a cousin of a missed withhold?

Anyway, sit back while I tell you a tale.

This morning there arrived a piece of promotion from the Sea of Ess, inviting one to join the Technical Training Corps.

Well, I skimmed through it rapidly, just three and a half seconds away from filing it in the big, plastic bin with the flip top.

It was in glorious color, of course. And there, page 3, was a picture I'd seen before. It is quite a good one, really, of LRH outside Saint Hill Manor, evidently during the early Sixties. He is surrounded by a small crowd of admirers, about nineteen people in this illustration.

Ron is wearing a sleeveless jumper, a camera strap can be seen on the left shoulder, and his hands are in his pockets.

Censorship

But in 1999, this picture has been beautifully manipulated. Beautifully, expertly. Thanks to computers, pixels and image alteration.

I have a file containing some published photos — culled from old magazines and the like. One such clipping is this very picture, except — well, there are more people. And in the 1999 version of this shot, some are missing, some have been changed.

This is in the best tradition of the old-time Russian communists, who doctored pictures to suit the prevailing mood of the dictator. Political correctness, and all that. When someone became out of favor, not the flavor of the month, his

likeness was eliminated by airbrush (in those pre-computer days).

And his body was probably six feet under, in an unmarked grave.

Well, we're not to that stage with the Sea of Ess [CofS]. But, looking at these photos, old and new, I can tell the following. Oh, there's more to come in a moment.

Blessed

...Missing: Herbie Parkhouse. Missing: the woman next to him. Altered: the chap next to Ron, who has been blessed indeed by the restoration of hair to an otherwise bald head — he even sports a moustache now.

Missing: someone whose face I recognize, looking like a male version of Irene Mumford almost, but whose name I know not.

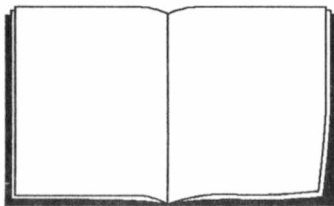
The changes have been made very skilfully. The color balance in the 1999 version is super, much better than the mildly green color cast in the repro from the 1960s transparency or print.

And the other thing? Well, this is not the first time I've seen alterations. Not long ago, there was a shot of LRH apparently standing in a 1990s type course room. Except the original Ron pic had been made in the early to mid 1960s.

Image manipulation has been with us a long while, in fact since soon after the birth of photography. But, these days, it's surprising how cunning you can get. "Now," says the manipulator, "they'll *never* know!"

Ah, but they will if some old grampus has a long memory, and says, "Hey! Hold on....," and blows the whistle loudly enough.¹ □

¹ See also Ron's Data Series, particularly HCO PL 19 Sept 1970 Issue III Summary of Out-Points. "Omitted Data. An omitted anything is an outpost" These you will find in the Management Series. Volume 1 if you get hold of the two volumes issue from 1982. *Ed.*



Book News:

The Work of John Dalmás

Reviewed by Muriel Chen, Australia

WHEN I READ SCIENCE FICTION books I saw that the projected futures or remembered pasts, contained therein, had so much more "technology" than change in the "quality of awareness" of beings. There were paranormal abilities being used to play games at tone levels that we are used to right now. War was a competitive win-lose situation but on a bigger scale. There were the jealousies, manipulation, ARC breaks and dramatizations that one would hope would be less in "advanced" times.

After finding the scales which delineate states of being and going across "the bridge" I ceased to read science fiction for some time.

Then I found John Dalmás.

He has gone across the same "bridge" and projects a very different view of science fiction. The science is not all physical. The fiction is exciting and entertaining. There are ethical beings having sessions to cease unwanted reactivity and to increase abilities.

John Dalmás does not only write in the science fiction genre although most of his books would be classified as such because they portray worlds that some of us remember or ones with attributes some of us work toward. He has written about 20 novels including a modern political thriller called *The General's President* which contains science in the form of Tesla's work.

Different series

The Fanglith series is for teenagers though adults can enjoy these stories. In it the teenagers from an advanced civilization come to an earth at the level of a thousand years ago.

There is the Farside series — a pair of stories, so far, with another to come about August this year. The new one is called *The Lion Returns*. These are about a farmer who becomes a sword and sorcery type hero when he crosses into a parallel universe. He develops abilities to handle the physical universe with intention.

The Yngling series of three novels is set in the time of a primitive earth after the holocaust destroys technological civilization. There are people with

advanced spiritual abilities developing despite, or because of, the lack of technology. Earth is visited by those who took its old technology to another planetary system at the time of the destruction. The Yngling is a heroic warrior fighting self determinedly against a world Suppressive person with advanced mind powers who implants people to his own gratification. The Yngling becomes free of the necessity to use the body's perceptics in operating within the physical universe.

In the Regiment Series there is a planet that has the philosophy of being that allows individuals to grow to adulthood without games conditions and to be able to develop their own unique talents as ethical social individuals. The only export this planet has is mercenaries. Can you imagine regiments, at war, on the level of play? They know that their bodies are expendable and they have awareness beyond the death of the body. There is no mis-emotion in the game of war. It is played with mastery and with ethics.

In all of Dalmás' novels there are heroes and heroines who could be called "clears". There is excitement and there is a goal and there are personal relationships. There is opposition and there are many of the things that one expects in a novel but the underlying knowledge of the nature of the being makes all the difference. He depicts people who can change and people who can listen. There are those who can ask the questions which allow others to find and to release incidents and they do so in most of these books. In many of them the e-meter is used and sessions given to various levels of clear and beyond.

Throughout his work John shows his understanding of the nature of the being, that we share, and displays a sensitive awareness of the possibilities of becoming.

If you have enjoyed science fiction and you know scientology you will enjoy these books and be expertly entertained whilst sharing visions of worlds that have been or are yet to come. If you decide that you enjoy these stories buy his books as they come out as they soon go out of print. We searched the second hand stores to get them all. □

Regular Columns

A World of IVy

By A Pelican, Antartica.

The Most Unusual Buddha

Did you know that there is a large world-wide religion which does not "believe in God?" There is such an atheistic religion.

It is Buddhism.

This belief follows from "The Doctrine of No-Soul: Anatta," which is described in Chapter VI of *What the Buddha Taught*, by Walpola Sri Rahula thus:

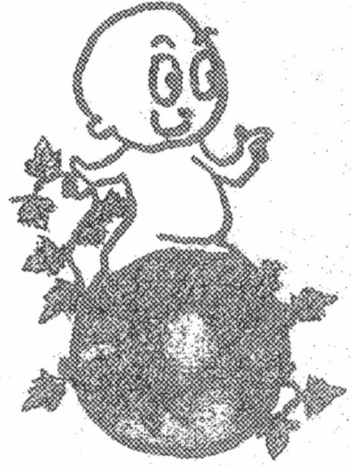
Buddhism stands unique in the history of human thought in denying the existence of such a Soul, Self, or Atman.

According to the teachings of the Buddha, the idea of self is an imaginary, false belief which has no corresponding reality, and it produces harmful thoughts of "me" and "mine", selfish desire, craving, attachment, hatred, ill-will, conceit, pride, egoism, and other defilements, impurities and problems.

In *A Dictionary of Buddhism*, Scribner's, 1972, under Anatta (non-self), is stated:

The doctrine of Anatta is regarded in Buddhist tradition as the most difficult truth of all to apprehend, since the notion of a permanent "self" is deeply rooted in everyday habits of thought.

Grasping this concept is made even more difficult by a quote ascribed to the Buddha in *The Phoenix Lectures*, p.19:



All that we are is the result of what we have thought. It is founded upon our thoughts. It is made up of our thoughts.

"All that we are .." might be conceived of as such a fleeting and impermanent "self", but, does this doctrine also deny that there is a continuing source who is responsible for these thoughts, such as Hubbard's Life Static of Theta?

Perhaps someone more knowledgeable than myself can resolve this question.

This very subtle doctrine of extreme "false-selfness," and "most difficult truth of all to apprehend" would appear to provide a total explanation for all the evil in the world, and if understood thoroughly, could then provide a resolution. □

Advertising: Write to us for details of advertising in IVy and a coming advertising supplement.

Regular Column

Kemp's Column

By Pam Kemp, USA

Love (a Gift You All Have)

Love is a Teddy Bear.

Love is a sunny day.

Love is a beautiful garden.

Love is a fragrance.

Love is a yellow rose.

Love is: Expanding into the universe as high and as wide as you can be or feel. So love is what *you* put there, what you put in your present time. Love is created by you and only by you. If you're lucky, as I certainly was, your love is returned over and over. But you create love by reaching out and giving of yourself. You care, you feel, you permeate, you spread yourself into the trees and flowers — you feel how they feel.

Love is so simple, it's a pity each day isn't started with it. You can do that, of course. You have to open your eyes and perceive your universe and get close and have affinity for all that you perceive.

You're loved when you allow something or someone to be close, which is called affinity. When you take time to receive love and make it your own, it's real to you that you are loved. That is interesting because, once again, only *you* can give it to yourself or receive it for yourself.

In session

In sessions, one is restoring this lost ability. People lose closeness because they withdraw from problems, people and things. They withdraw because they cannot accept realities.

Realities are, after all, only the opinions of another or what that person believes *is*. LRH would say "is-ness".

Acceptance produces closeness, it's a first small step towards love, I suppose you could say. Tolerance is a smaller step towards love, but you



have to start somewhere. You have to look at "With what or How am I pushing love away?" — how I am separating myself from being close to someone, or sharing with someone.

"What am I unable to appreciate?"

"What am I unable to feel?"

"What am I unable to experience?"

Think of something that you really love. It can be a picture, a flower, a person, a personality. What is it that *you* put there or see that causes that feeling of closeness and love?

Whatever it is for you, however you describe it is what love is all about, for you. Try putting that "experience" into your life; you have all experienced it many times, yet you keep forgetting to use it.

What I'm really talking about is communication. You have to put out positive thoughts, ideas and energy particles so that you can receive them back. If you put out negative ones you get back that which you put there — negative ones.

Decide to like

Find something you really dislike, such as an action of someone, an object or something *you* do or don't do. Decide to like it. Ah, come on — just like it a *little* bit. If you can't like the whole,

Regular Column — Kemp's Column

like a part of it. It's amazing what happens when you do this. Maybe your son or daughter have not communicated, or your mate has slept through the whole evening...sit back and really admire the fact that they can do that. Smile about it. After all, it takes as much talent to do that as it does to smile. The only problem is that the person who's not communicating and has withdrawn is using enormous "effort" to prevent communication.

Do you realise that in order to deliberately not communicate, that is, to have an upset, you have to keep your attention fixed on that person. Wow! What an effort, what a waste of time!

Recall the good

You could be putting your thoughts in writing, you could be recalling all the wonderful times you had with that person, you could be recalling all the times you laughed, cried or had good feelings for that person.

They might not feel better by your doing this, but *you* would.

As I write, it's Sunday, May 9th. Mother's Day. My son woke me at 7 a.m. and brought break-

fast and roses on a bed tray. No, he doesn't live here: he brought them from his house to mine to surprise me. I cried; he cried, and said he loved me and thought I would like it. He then went back home to do the same for his wife. Love is a wonderful experience.

For those of you who knew him, Raymond (my love) had been physically gone for one year on June 1st. I looked back the other day and thought, What have I done in one year, how could it have gone so fast?

I have loved my work — teaching others to love themselves. I have been here for the grandchildren and my son and daughter and they for me. We have laughed and cried and *experienced* the love we had and still have of and for Raymond (Dad, granddad, husband).

Love is a sunny day, the flowers, the earth, the universe, the energy, the life that you are.

Be it, have it, use it, and enjoy sharing it with all.

It's worth it !

□

Stop Press: Pilot Identity Revealed

Here is part of what the Pilot wrote on 1st. July 1999:

Well its happened. My identity has finally been given to the org. So you might as well know it too.

My name is Ken Ogger. I live in North Hollywood. And I have been in Dianetics and Scientology since 1965. As of this writing, I am still a Scientologist in good standing, we'll see how long they leave it that way now that my identity is known.

And here is a little of his biography (both items from Internet postings):

My name is Ken Ogger. I was born in Manhattan on Jan. 24, 1949 at 4:38 PM Eastern Standard Time (74 degrees West longitude, 40 degrees 43 minutes North latitude).

As you can probably guess from the above astrological details, my family was heavily into metaphysics. I had much early exposure to things like Science of Mind and so forth. At the same time, my own inclination was towards math and science and I was considered something of a math genius. My weak areas in school were foreign languages and spelling - you probably are aware of the spelling already.

For kindergarten and first grade I went to a Catholic School because it was within a block of our apartment. The remainder of grade school was spent at a Presbyterian grade school known as Alexander Robinson. My family was theoretically Lutheran but would be better described as Christian Metaphysics. *see page 10 & 41.*

Regular Column

IVy the Wall

By Kenneth G. Urquhart, USA

Personal Integrity and the Living of Life

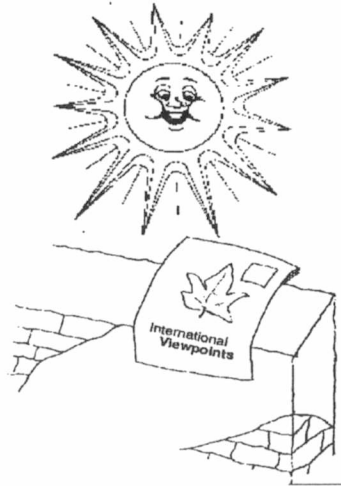
WE HAVE REVIEWED in an earlier series of articles some aspects of the matter of personal integrity. We have said that truth to one's personal integrity brings one closer to the Ultimate Truth of Existence (or whatever name one wants to give That). We have discussed how the clearing practitioner supports the client in her path towards fully embracing her integrity where she has departed from it. In supporting her, the practitioner is himself practicing high integrity. We have implied that truth to personal integrity is very desirable both for personal happiness and for the good of all.

Indeed, the concept of truth to integrity — and the ever-present reality of denials of integrity — invite consideration of questions of duty, responsibility, and how the individual relates to the general well-being. We have talents, gifts, skills, and other abilities, to

- improve situations that have no reason to be less than happy and helpful
- celebrate aesthetically (by any means) the magnificences of Existence as they manifest in shared and in personal universes.

You have such gifts. Should you use them? If Yes, how do you use them? *The living of life is really all about you and your gifts and how you use them* within the limitations imposed on you by physical and other realities. Integrity to self is integrity to Life. Integrity to self requires use of one's gifts and abilities. How does the individual connect himself, in integrity to self, with the world around him/her?

[Now, in order to explore the individual's role here we must for the time being shut out at least some of the world's distracting incursions of confusion. For example, you might well ask about the conflict between person A and person B. Each is as true as can be to his or



her integrity, yet they are unresolvably opposed. Can we discuss this interesting question later? For now, I ask that we look at what one individual would or could do with his or her gifts and life, and assume, for purposes of illustration only, a simplicity that might well not occur in "real life" (at least till we get a lot more clearing done). Taking your permission for this as granted — Thank you — we will proceed with the individual in happily uncontested and undistracted possession of his particular field of activity.]

Where to start?

The Buddha said it all for us a very long time ago:

See the false as false,

The true as true.

Look into your heart.

Follow your nature.

Here immediately we face the first great difficulty in our path. How do we know what is the false and the true? How do we know we can perceive everything in our hearts? How do we know what in us is our nature that we should follow? If we knew all these things we'd have no need of clearing practitioners or of essays on personal integrity. But few and far between are the individuals so knowing, so fortunate in self-possession and self-awareness. The need and the market for practitioners and essays will be strong for some time.

The Buddha's words serve as an action definition of personal integrity. We separate the true

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from the false by permeating, with our integrity, that which we observe and experience. The power of our integrity separates out the false, sometimes explosively. Confusion blows off. We are left with the truth. When we permeate our inner world, we know our hearts and our nature. Knowing one's heart and following one's nature are exactly what I mean by living life with personal integrity.

Now, I don't know what word has been translated here as "nature" and I take it that your nature is your true, basic personality — that unique blend of strengths and weaknesses that arise out of who and what you are and have been and have experienced, and how you have interpreted and assimilated your experiences; your nature is your true uniqueness as a spirit, it is the pure and essential *you* along with all your wisdom and love. And with that is the world you create for yourself and how your world resonates with the world around you. The special gifts you have for the world are a very important part of this package, your nature.

Your gifts arise out of your nature and your assimilation of your experiences. To be true to your nature is to let your gifts shine out on the world around you, in all their glory (however that glory manifests). Integrity, or truth, to your heart and to your nature calls for the honoring of who and what you are and of what your gifts can do to improve situations and to celebrate magnificence.

So, living with integrity requires you to acquire and use these basic skills:

1. to perceive what is true and what is false wherever one needs to look
2. to see all of what is in one's heart
3. to know one's nature
4. to follow one's nature in living.

The World

We resonate with the world both passively and actively. We can control certain things; other things are beyond our control; some things control us. Each of us responds to these freedoms and limitations individually.

We can be selective to some degree (according to our strengths and weaknesses) in our freedoms and in our limitations. We can choose more or less freedom, less or more limitation. Our embracing of a freedom or a limitation can be broad, deep, narrow, shallow. All as our nature guides us. Or as we trap ourselves into through our failure to tell the true from the false.

Our integrity guides us into following our nature, and pulls us back from departing from our nature. Experience sharpens these four basic skills on the unyielding gritty stone of integrity.

Our nature directs us to deal with the world with tenderness. Tenderness is not always soft and yielding. Our nature requires the happy experience of resolving unhappiness. And it loves to create happiness out of nothing and for no practical reason. Our nature exults that it has being and expresses its own glory its own way, because existence and expression celebrate the glory of Truth. Our nature is happy indeed when expressing its glory magnificently in co-creation with others expressing their glories magnificently.

"Get real," I hear someone cry. "This is Planet Earth you're talking about." Well, yes, I know. I do know what you mean. But I still have hope. It's part of my nature. Besides, we did agree to ignore the ways of Planet Earth for now, didn't we?

Getting Real

The fortunate few (perhaps more than I think) come into this lifetime with no great upset in restimulation. They enter a family and cultural situation which does not restimulate their baggage or drag them away from their natures. They grow up trusting and liking themselves. As they mature, they experience different parts of the world, and can one day say, "Oh, that's what I want to do with my life!" They're on their way to applying the four basic skills I mentioned above and to sharpening them on the hard but generous honing-stone of integrity. Experience lubricates the stone and prevents over-heating.

Nature and integrity work together, undistracted by internal conflict. Working with them,

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the fortunate one looks at the world with love. He or she perceives a want in the world which true nature responds to out of its caring. Following the urgings of the heart, the individual enters a life that fulfils his or her nature and satisfies integrity. Sometimes the individual doesn't figure anything out at all but simply follows the feet, as it were, and walks into the life that suits nature and integrity best.

Usually, though, we come into a lifetime with a certain amount of baggage and get ourselves a good dose of restimulation. On top of that, the culture we come into programs us to agree with it on many levels in many ways both subtle and gross. Some manage to put themselves on a path reasonably close to their nature, close enough to live with. Some get there after a false start or two or several. Some keep trying to find a path, looking so hard they never see it. Some give up and accept what the world allows them; some rebel, and take a destructive path in order to not face up to the challenge. Truth and falsehood seem to get rather mixed up.

Answers?

Anyone looking for an easy answer to any of these difficulties is of course a fool. The only wholehearted solution is to work with a competent clearing practitioner. One has to find and clear away all inner impediments to:

1. perceiving what is true and what is false within oneself
2. seeing all of what is one's heart
3. knowing one's nature
4. following one's nature in living

Clearing away all these impediments is greatly helped when the practitioner you choose has the integrity to have made substantial progress in these four areas. He or she must have sound knowledge of the skills required to help another progress in these areas, and broad experience in applying these skills. He or she must have dedicated self to this work, and you must feel that this dedication arises out of the practitioner's following his/her own nature in living. The practitioner that is right for you is not necessarily a highly-trained professional. Sometimes good

friends get together and give each other sessions. And, "water finds its own level": you must feel a compatibility and a welcome closeness with your practitioner. A few practitioners can embrace every type of being in all kinds of conditions; a few clients will work with any type of being as the practitioner. You must be relaxed in session and you must be happy that you have found a right practitioner for you; you must look forward to your sessions.

Why Bother?

What is the purpose of clearing your mind and your heart of falseness, of establishing truth, of knowing your nature, and following it?

When you establish truth within yourself, you can perceive falseness and truth so much more clearly in your outside world. This heightened perception leads you to perceive what in your outside world requires action, and what doesn't. You have not only established truth, you have cleared impediments to your nature, and it responds clearly and rapidly to the outside world.

Your nature, being true to itself, urges you to respond to what you honestly perceive. What you honestly perceive has a great deal to do with what is appropriate for your nature to experience. Your nature urges you to respond to the outside world; a nature's urges are true to itself. What the urge urges you to do and how it urges you to do it exactly parallel and express your true nature — what your true nature produces in expressing itself thus is exactly what Life needs and wants you to produce — for Life's purposes for all.

"But wait!" you cry, so unhappily. "You know, I care deeply about so many things. If I were to follow every urge of my heart and nature I'd just make a mess of my life and of everything I touch. That would not be following my nature at all." Well, that's very good. You have answered your objection. Obviously, you have to make choices. Your actions affect many people in different dimensions. Your nature must tell you how to prioritize when you need to prioritize. Nobody can follow his nature stupidly. Stupidity arises out of unrecognized falsity. True nature looks for success, not mess. Follow your nature with full awareness of what you are doing

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and of the most likely consequences. On the other hand, when it feels very right to just let go, just let go, even if you can't clearly see the consequences.

When you permit it, Life will lead you towards the path Life wants you to follow for your own glory (however that will manifest), and for the happiness of all, and for Life's eternal celebration.

Your Work

When you put Life first, you are happy in what you're doing. When what you do absorbs you, when it gives you a sense of being centred in and grounded upon your own Life-given uniqueness, a sense of relaxed and joyful causation, of right relationship with Life, you are doing your best and highest work. You are the truest to yourself, and the closest to Godness. The Buddha also pointed this out, all those centuries ago:

Your work is to discover your work

And with all your heart

To give yourself to it.

Whether the help of a practitioner is necessary to one, to some, or to all of us, we must all discover our work and so arrange our lives that we give ourselves to our work with all our hearts.

This, I believe, is the call of the new millenium — if indeed anything so ordinary as an arithmetical change in an arbitrary date system calls for anything. Life is waiting for us to turn back to Her.

The bright lights of the city, the shops, the ads, the "media," the enticing substances, they all beckon us away into materiality and darkness (materiality is not in itself bad, if experienced in right proportion — another story for another day). The deadly sins set their snares for us, to bury us in pits of pain. All of these have one purpose: to make sure you do never discover your work, or, if you do discover it, that you never do it. How should you respond to these distractions and obstacles?

This way:

See the false as false,

The true as true.

Look into your heart.

Follow your nature.

And let your gifts shine out, please. □

© Kenneth G. Urquhart 1999

Quotations are from "Dhammapada, The Sayings of the Buddha" rendered by Thomas Byrom, Shambhala Pocket Classics. Ungodly editing by Christine Norstrand.

Pilot's Work

THE VARIOUS writing of the Pilot are available free on the Internet. One of the places to go is the Free Zone America Home page, at <http://fza.org>. There is also a mass of other things there, and there is an easy link to it from IVy's Home page <http://home8.inet.tele.dk/ivy/>. Those are pages to have a bookmark to!

Printed copies

On the Internet the Pilot's work is free, but there is quite a lot of work involved if you want it on paper. Two people supply duplicated and bound *SuperScio* and *Self Clearing*:

Asbjørn Svendsen,
Finsensvej 89 4 tv, 2000
Frederiksberg F, Denmark,
sells *Super Scio* for 600

Danish Kroner, and *Self Clearing* for 400 Danish Kroner, both post paid in Europe.

Michael G Hunsaker,
One Bird Booksellers, 831
Main Street, Martinez, CA
94553, USA sells *Super Scio*
for US\$70 and *Self Clearing*
for US\$33. Postage paid to
USA.

Write in to get prices for
other areas. □

Letters to the Editor:



From South Australia

Dear Ant,

(I notice everyone calls you Ant.) I love the IVy magazine. I love the way it accepts articles from all kinds of people and one can choose freely what one agrees with or otherwise.

Some things (not necessarily meant to be funny) have me roaring with laughter!

Keep up the great work — the Freezone is the place to be!!

Enclosing this little piece of prose I wrote 11 years ago, it's an interesting overview of the games we play! You are welcome to print it if you like [See page 5].

Best ARC, Sally Couper, Australia.



Letter to Antony

Dear Ant,

I received a letter in which the writer included pages 6/7 IVy 41, which he had received from another IVy reader.

This chap wrote about these particular pages:

"Dear Otto, you may or may not have seen the following article sent to me. Aside from the pompous remarks I'm curious to know what the story is and be in a position to dead agent anything that mentions you or is otherwise a distortion of the facts. I imagine the article contains some 1/2 truths, untruth and missing data. Would you please comment on it."

I had indeed read the article and was surprised that some of its contents had apparently become acceptable for publication without any verification. Amazing that you hadn't checked as to its veracity with me before you published it.

Not being interested in going into Q&A with incorrectness, I hadn't bothered to write to you about this article. However, as it was sent to me by others, my position was changed.

If IVy readers can just write at random about other IVy readers, especially unverified "data", this should be made known.

This type of writing spreads. A reader gets upset and contacts another, who is not an IVy client. The other, who doesn't know that I'm an IVy reader, gets upset, then has to contact me, and so it goes on.

My answer is not in the form of neat paragraphs with headings like I submitted when I used to write articles for IVy. It is just an answer to the writer of the letter to me, answering his questions. I shan't go into further discussion about it.

There is very much more I could have written. I gave a talk in the UK about a year and a half ago on the subject of "improved" data "Ron had overlooked", "Ron hadn't seen", "Ron didn't...", etc. I'm not going into this here. I have just written some (not all) specifics of outnesses in the IVy pages concerned.

The article

Line 3, about "the only one" conflicts with a statement later on in the article, which states

that "Otto Roos briefly scanned it" or words to that effect.

His being "the highest trained auditor around in 1968" is in conflict with others as well as myself who had graduated full Class 7 long before. I was called to the SO in 1967 by LRH personally as being the only Class VII, who was also (the only) OT2, as well as Review Case Officer SH, Staff Status I and II, OES Graduate, and successful Senior SH Exec. In fact I picked up and brought a group of other new recruits to the SO, among whom Neville was one, after a lecture I gave as SO Officer in SHUK in January 1968, when on a goodwill and recruiting mission.

He was not a research auditor, nor did he report directly to LRH.

The three documents were there. I C/Sed them, when handling LRH's case with the Council of XII's. They were not in reverse, although they may well have been that way later.

The mountain with the electronic trap where Xenu was being held on Madeira was shown to me by LRH himself, when we went there on a motor bike ride.

I don't recall Bill Robertson being present. Tony Dunleavy and John McMaster were also given the data re track of earlier life times and their goals to research, as I was. ("Universes" in the PRE NOTS era!)

The problem of "only three OT 6's", I don't recall. I was the first OT 6 and had also been the first OT 4 completion. The later glibness and the "Chris Weideman story" is true.

Page 6/7. That "we on staff were not allowed to attest." was indeed said.

LRH's ordering the destruction, yes, such a thing *was* said, as were quite a large number of other things when he was in one of his rages, which happened quite frequently (the reason for which you can read in the "O.J. Roos Debrief for Jon Atack" of September 1984¹).

No such actual destruction occurred. All his folders were there when the Council of XII's

summarised and C/Sed his case from *all* his earlier folders.

LRH had set aside such data for research but had not successfully solo run it, nor did he ever at a later stage. The NOTS Banks prevented this (as yet no tech to handle these had been found in those earlier days).

Otto Roos had *not* been given the hat to prepare the Class 8 Course but had on his own initiative mocked it up, at the time calling it the "Hubbard OT Auditor Course". (This hat was also not handed over to anyone else.)

When LRH came back from his "Whole Track Recall Mission in Time", he changed the name into the Class 8 Auditors Course and amended the Checksheet I had proposed. I had for example kept the minimum requirement full Class 7 classification and had also added some of the OT work, of which research we, (the old man himself, the early Flag auditors like myself, and later John McMaster, and Tony Dunleavy) had been involved in. ("The technical developments on the ship" as it is called in IVy.)

Some of this work was published in the earliest Flag Magazine at the time. It involved OT abilities like levitation on which John McMaster and I were working. It was mentioned in the same Flag journal where I was announced as the world's first OT6.

Nobody else had anything to do with the conception, planning, organisation or any other aspect of the Class 8 course. People, including Neville, became students. No jobs were "passed on to others" at the time, except at a later stage the Drug and Resistive Case Research, done by Bill Deitsch, Craig de Fan, Rod Taunton, and myself as Flag Class VIII C/S. There was a group of SO students.

If somebody should be called "the senior tech terminal", it is of course LRH. He had the immediate assistance of, as far as setting up the Class 8 Course was concerned, myself and somewhat later, after Class VIII had become an established item, the Tech Aide (Brian Livingston), and on his direct lines the Flag VIII C/S, myself.

1 We still have the original of "O.J. Roos Debrief for Jon Atack". Check with your distributor for price of photocopies, or email ivy@post8.tele.dk..

LRH did not need anybody "to point out things to him or to the technical developments on Flag to be inserted into the course". Those technical developments items had in fact been included in the initial checksheet I had proposed but were in fact *not* introduced into the Course. John McMaster broke his toe as a result of a fall during levitation and items like "telepathic auditing" we were experimenting with under LRH C/S were not introduced as they were far too uncontrollable at the time. (Some of this data did find its way many years later into the development of NOTS!) Some of the ESP results were mentioned in the early Flag data. This was also the time when Quentin Hubbard and myself were given the hat of "skull watcher" as LRH called it.

The remarks about OT 7/OT 3 are correct.

Mish mash being offered as OT 8. Yes, from whatever I have seen it is that way, and it still is up to the present day. The same as "the L's" which were sent to me as being the genuine thing. As I compiled all the Class 9 to 12 data for LRH from the LRH C/Ses of these senior tech developments, it would seem that I'd know the genuine stuff.

The "final comment" in the 2nd paragraph of page 7 is technically not quite correct. It stems from the pre NOTS days. OT 3 and NOTS are basically also negative gain levels. They prevented LRH and the research auditors from successfully running OT 8 at that time. This was the reason further OT 8 research auditing actions were halted. (David Mayo, as LRH's auditor during the development of NOTS, did run into some of this material at a later stage, and also requested me to run some of it in the AAC Santa Barbara, which I did.)

"Phoney status"

It is possible that at a later stage even Classes 10 to 12 became glibbed. This was not so when LRH personally trained us. I have no idea which Class 12 auditors Neville came across who "couldn't audit for toffee", or what his qualifications are to be able to make such judgments... The ones I have known, and the 10-12 trainees, I at later stage was even privileged to have helped LRH in the training of, were great auditors.

The last 3 paragraphs of page 7 may indeed be true in some people's opinion. There have been quite a number of people who claim to have discovered items "Ron overlooked", "Ron missed", etc. Having been among the first of the supposedly "illustrious people", referred to, and having worked on a personal basis for years with LRH, I unfortunately have to admit to have always recognised him as a man without peer.

He certainly did not "miss", "overlook", or what have you in his auditing technology, regardless of the things which happened at a later stage in the church itself.

This does not mean that others have not contributed to the development and later updating of the technology. However, to in any way make less of the work of LRH is a very unwise disconnection indeed. The subsequent developments, even those of LRH himself, all stem from the basic technology and data he put together.

In an earlier IVy I described him as a gatherer and relay point of data even more than as a source. The data was always there, but he created the workable working technology *all* the later developments are based on. So it doesn't really behoove any of us to invalidate that or his earlier work. Especially those who *did* successfully complete the Upper Level Auditor Courses, and who *did* achieve the skills of mastering the flawless auditing of these levels, (and the altitude!) are not likely to invalidate that data or those who deliver it.

All the best, Otto J. Roos, Holland

The above letter was sent to Neville Chamberlin who sent the following reply:

I have read Otto's comments. A good deal of time has passed since these incidents occurred. I could dispute about what he says, but what is the point? We have moved on.

The article was written to clear up several areas of misconception which seem to exist. In fact I have had several private responses from people who read it thanking me for putting it all into perspective.

Personally, I am not bothered whether or not you publish Otto's letter. He knows the truth of the matter and if he chooses to "defend" his perceived "status" by saying what he does, then that is his choice. In the end, he is the one who has to live with it.

I have known Otto for over 30 years. This article was not, in any way, an attack on him. He has made some very valuable contributions toward the development of the technology and should be acknowledged for what he did. He should read what I wrote again and then take a look at what it is in himself that has been triggered, that would provoke such a need to justify himself after all this time.

Lastly, Otto says he was prompted to respond by a letter from another person. Can he recall the data on 3rd party?

I think we can regard this present discussion finished. I know there is quite an interest in what happened in the old days, and I think our new Editor, Terry Scott, will look with a kindly eye on original articles about old time from different viewpoints. Ed.

LRH and Sex¹

by Joe Harrington² Sweden

Sexuality and sexual practices and sexual “perversions” were an area that LRH spent a great deal of time on.³ He discussed sexuality and sexual orientation at length in *Science of Survival* and used sexuality to establish a person’s location on the tone scale.

John McMaster, the first modern “Clear” was assigned a condition of treason by reason of his homosexuality. John was a dear friend and I never considered him a “1.1”.⁴ Hubbard’s son Quentin was a Class 12 auditor, OT7, and a homosexual and this was a source of trouble for Hubbard. Quentin left the organization and committed suicide in the late 70s. I don’t think he was quite 20 years old.

LRH had an intense interest in the sex lives of others. He developed sec. checks that elicited the most minute details of one’s sexual history. LRH required Sea Org recruits to furnish a detailed account of their entire sexual history on their SPH (Statement of Personal History).

Adult/unmarried Sea Org members are forbidden to engage in consensual⁵ sex and while I was in the Sea Org two course supervisors were comm ev’d for engaging in sex out of marriage.

LRH frequently commented on the sex lives and sexual practices of government officials, psychiatrists, priests and ministers. His GO regularly used allegations of sexual perversions against people LRH considered enemies of his organization. And true to his policy, they continue to do so to this very day.

LRH stated that all sexual perversions stemmed from the R6 implant of OT3. In 1982 he issued a bulletin which stated that all sexual sensation was part of a whole track psychiatric implant. A frequent allegation he made about his “enemies” was that they were “sexual pervers.”

In retrospect, I find Scientology’s policies on sex rather hypocritical, considering Hubbard’s ritual Sex Magick practices while he was living with Jack Parsons after WWII. I’m sorry if discussion of sexuality is uncomfortable for some readers, but it did play a role in the development of Scientology practices and policies and can rightfully be traced back to its creator as the source of the views. Hubbard certainly incorporated his personal views on sex into the philosophy he copyrighted and discussion of them is quite germane.

The reader may not be aware of some of the areas and activities I’ve articulated on. My witness and participation in the evolution and involvement in the subject and the organization covers 33 of my 55 years. It has been a long-standing LRH maxim that anyone who criticized him or his writings was simply manifesting undisclosed transgressions against him or his organization.

Hubbard’s ethics system

When he implemented his draconian Ethics System, at the top of the long list of “High Crimes” was the expression of any criticism about him, his wife, or his organization. I per-

1 Excerpted with added footnotes by Frank Gordon from the IVy List “Test Pattern” of Fri, 22 Jan. 1999.

2 joe-harr@mbox.sverige.net

3 See also the Pilot’s comments on “Sexual Inhibitions” in the CofS in IVy 40, p.44.

4 Someone whose tone level is covert hostility.

5 consensual sex. Sex by mutual consent or agreement, i.e., where there is no undue influence or force used.

sonally witnessed many people expelled and declared "suppressive" for such acts.

Hubbard's Ethics and Justice policies are an integral part of the philosophy of Scientology and I would hope that no direct or indirect attempts be made to censor or stifle discussion or analysis of the genesis of these practices or policies.¹

Last night I listened to a 1985 tape wherein John McMaster discussed the history of the S&D and the implementation of Hubbard's oppressive Ethics and Justice System in 1965.²

I certainly realize that some of my candid remarks about LRH are uncomfortable for some who may have a different view about the man and his motivations, or the reasons for the disintegration of the subject and the organization. IVy is about the exchange of International Viewpoints. Any reform must deal with the identification and correction of corrupt practices and policies and a free and open discussion of them.³ □

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- 1 Two of the best aspects in Hubbard's first book were 1: Cut through the common tendency to evaluate, and get back to the factual underlying events (no Freudian interpretations or judgements, please); and 2: His invitation to: "Please continue." Implying: "Please continue to survive --" that is, "to be who you are, doing what you are doing, and having what you are having." A comparable phrase often used by Catholic Priests is: "I'm listening."
 - 2 This tape has been transcribed and appears in IVy 25, p.36 as "The Story of S&D." Another excellent John McMaster tape appears in IVy 34, p.18: "Effortlessly Creating a Safe Space." Here John reported that Ron said to him, "John, find out what it is that you're doing ... because there isn't anyone here who can do what you are doing." And "I found that I was hitting the effortless band, and making it safe ... When your space becomes expanded and safe, there is no rebuff."
 - 3 See: "IVy's aim," p.2 of any recent IVy: "From 1982 on many left or were thrown out of that church and continue to use and develop the philosophy and technology outside ... it is our aim to promote communication within this field .."

London Conference

By Kathleen Grady, Germany

The recent spring conference in England included several talks worth commenting on. Antony Phillips spoke about *Our Progress*, and asked the audience to come up with ways that communication had been suppressed by the Church of Scientology. He then used these to show us that, although we were progressing outside the Church, we still have to work to overcome the culture that the organization has instilled in us.

Neville Chamberlin talked about *Processing the Positive*, explaining how the focus in the old days was on positive processing that brought people up — not made them feel smaller. He gave us lots of anecdotes about life with LRH on

the ship. Neville told us how he optimised his own survival, amidst ethics conditions and mayhem, by creating an even bigger game than that being played towards himself. The trick was to reverse negative flows that came towards him, sending them back out as positive ones. He then had us doing some TR-0, Knowledgism style, in which you simply have the other person in your space and don't have to sit stiffly and stare rigidly into their eyes.

In *The Objectives* by ODP, author of an article in IVy 38 and *Self-run CCH's & Buddhism* by ODP's husband, this elderly couple gave the story of their lives, mentioning places they had been to and people they had worked with. ODP

runs a clinic, delivers Objective processes and gets good results. Her husband spoke about their time on a course with a Buddhist teacher, where in fact they were doing processes extremely similar to CCHs, but done solo, and with similar effects and results.

Open Forum was a chance for anyone to say a few things. Beth gave an excellent, lively account of the alternative groups you can learn about via Internet web sites and the e-mail lists you can receive for open discussions with like-minded people. She gave statistics (from Fact-net) about the current decline in the Church of Scientology.

Chris Dunk from Derbyshire described *ozone therapy* at his centre — one sits in a steam sauna cabinet into which low concentrations of very pure, medical ozone is introduced. It is claimed that the ozone penetrates the body, producing many de-toxifying health benefits such as disruption of bacteria, fungi and viruses.

Finally, someone offered us sachets of minerals (which can be dissolved in drinking water) that are claimed to make up deficiencies in the body, making one feel much healthier.

Do Something, for Heaven's Sake was a workshop by Chris Dunk, who led a lively discussion with the audience, initially asking for our definitions of heaven — for example, Static, serenity, peace, nothingness, happiness, and so on. He then had us doing OT TR-0. This was both with and without a distracting noise, so that we could feel how it was and decide whether we became effect of the noise or if it made us change from the Static to the dynamic universe. Some logics and axioms were also thrown into the discussion.

David Lincoln gave us a talk on *NLP. Neuro-Linguistic Programming*, which came from the States around the early 1970's and among other things, is about how to establish rapport with someone (like matched terminal tech). There are a variety of techniques to find out whether a person is mainly a "feeling", "audio", or "visual" type. Easier indicators include the way they talk and common expressions they may use. He then explained a different approach to processing, where the whole contents of engrams are not run through, but certain moments on the track are simply located, by moving freely from

a point up above the time track. The techniques is known as Time Line Therapy. A future situation can then be mocked up to see whether a misemotion still exists or has been handled. David explained other techniques of getting close to others and made reference to the relevant pieces of Scn tech such as matching Tone levels. Although a lot of the techniques of NLP bear a striking relationship to the technology of Scn it has to be said that NLP was developed mainly out of the work of Virginia Satir, Milton Ericson and Gregory Bateson.

Crop Circles by Marcus Allen was totally fascinating! About 200 a year occur in the UK, which is the most common place in the world for them, especially in the south around the Wiltshire area. They mainly occur near sites of sacred or special interest, such as Stonehenge. The crops are not broken when they are bent, and this is impossible to do by hand, as they would snap. Microscopic examination shows pitted pores, which indicates they have been rapidly zapped by microwave type energy, causing rapid dehydration from the pores. The flattened crop isn't dead.

The "circles" are in fact amazing complex geometric designs, up to 300 feet in diameter, and usually are way beyond a human's capabilities of making in a field of crops, on the ground. Some are like the patterns obtained with a Spirograph drawing tool. One design even featured our solar system, and others have been of star maps. Inside crop circles, there is often an energy form that can disturb people, or make electronic cameras stop working. The circles can appear suddenly, with their formation not even noticed by crowds nearby at the time or by traffic on a main road.

A video recording, taken at night by someone looking for UFOs, shows two pairs of lights described as similar to flying lamp-bulbs. One pair came in and zoomed around, then the next pair. The whole event took just 10 to 17 seconds. In the morning, there was the crop circle! The film could not be proved a hoax by the top professionals in special effects.

The best part of the conference, though, was feeling keyed out. It's my opinion that just being in the same place as people with their cases pretty much handled is great in itself. It is a luxury to be in a room where there are friends who are on the same or very similar path. When some are further along than that it is magic indeed.

Thanks to the many helpers who made this recurring event possible. □

Is It True What They Say About Dixie?

By Nikolay Brovcenko, Australia

Here are a number of thoughts on the subject of Scientology from an old time Scientologist. Nick came into Scientology in 1959 and has followed the subject closely since. He resigned from the Church in 1984, thus opening the flood gates to enjoying the freedom of not being restricted by Standard Tech, Ethics and Policy. He has been into all sort of things, you name it and he has tried, read or observed it. Consequently, he has travelled around the World lecturing, delivering, gathering, reviewing, and researching a great deal of methodologies and data, resulting in a fresh look at "Life", its attributes and Games, how a Life Unit creates and pieces together its daily routines, culminating in the design and publication of Energetics, which is based on its own principles. This results in the production or (more appropriate) restoration of Native State (OT abilities). Ed.

THE SUBJECT OF acknowledgements has been bandied around for a long time now and lately it has been resurrected again. They were known as acks in the old dim days around late 50ties and early 60ties, when TRs were as hard as nails. They talk about Hard Professional TRs at Flag, I have never experienced those, but I bet they were not a patch on the ones in Melbourne Academy in the early 60ties. We had solid, hard wooden chairs for a start.

Training Blues

Then "Op. Pro. by Dup." (Opening Procedure By Duplication) was done by the bucket full, 7.5 hours each way in one day, and I have personally done that drill 12 times or there about. I have done my HPA (more like a doctorate) in several attempts due to (work) time factor. And CCH's kept pouring out of one's ears just for good measure. If you didn't have your coach "in session" in TR3 you just didn't get a pass on the TR's. I could name the names of the most dedicated people that were supervising courses at that time, but that may not be very appropriate at this juncture. Acks in those days were taught with "ferocity", (only the standard kind of Acks), without any deviations.

The description used in those days was: I received your message, I heard you, I understood you, and that is that. All of those mean-

ings rolled into one Ack, with all the rest of the TRs in, in, in, in.....!!!!!!!

Of course with hindsight now, it all looks kind of ridiculous, but then it was a very serious and deadly kind of mechanism (in the 60ties). One just had to do it or... suffer the consequences, whatever was appropriate at the time.

Check sheets

The course check sheets were forever changing almost hourly not even daily. My wife got off the course, with the somewhat "flimsy" excuse of having to give birth to our daughter. Talking about dedication and fervency, etc. Wow! That is just a side comment.

Real issue

Now coming to the real issue here, the Acknowledgements have a certain function to perform and they do their job well, if the mood or the atmosphere of the session is appropriate enough. Otherwise no Ack is going to be worth its salt, no matter how perfect it may be. The philosophy of an Ack is not going to do anything by itself, all the other factors do have to be in place.

In session

Putting a PC in session as an example. I never experienced that difficulty, unless the PC didn't want a session in the first place. I always wondered "How come all this talk about putting a PC in session?" They are in session when I ask a question and that is that (and it is not Tone 40 either). This is not showing off, it seems so natural to me. The interest in the PC's well-being is there, the PC's safety factor is there, and it all seemed to happen just like that. I remember a Registrar getting at me "What do you do to them? They seem to be waltzing out of your sessions and asking for more". (I was an ARC Break auditor by then, an "ARC Break auditor" is an auditor that had a special purpose of handling PCs that had services and were upset and remained upset afterwards). What I used to do was, I'd clean them up, real good, clean everything in sight so they came out squeaky

clean. They used to come out with floating Tone Arms (A high state of release, well being). This is just another one of those aside things. So, naturally one did not place the heavy burden of the processing (as-ising or whatever else) on the Acks, it sort of all blended in, everything was in place and PCs loved it.

PC not in session

When a PC senses that an auditor was all thumbs and self conscious about even being there, well what Tone 40 is going to get you out of that pickle?

If the PC is unwilling to talk to the auditor, a smart auditor would sense that straight away and find out why. There may be other reasons than auditor TRs.

Promotion of safety

Just a bit more on the promotion of "safety" in a session (auditing or training). I found that to be of paramount importance. I make sure that nothing is going to happen to the person, no dire circumstances are going to befall one while one is "baring one's chest so to speak" and there is not going to be any dire consequences or re-criminations to the being. One of my discoveries was that the beings in their "away from body" state are sort of frightened, scared and in most cases in "blind terror".

Extremes

This concerns the safety factor and the extremes of it. I was coaching a guy at St. Hill UK on TR0. Most of the coaching was done on the bombastic side of things, (because they were Sea Org crew), however, I always promoted safety and getting the guy just to be there, and lo and behold he only became fully exterior with full perception, which "lasted", and he would not leave me alone, kept thanking me so much. How do you Ack that kind of thing? But I did handle.

Another extreme on training TR0 and promoting safety, this guy was so capable and so sure of himself, he didn't want anything to do with TRs or training, so, as I was coaching, I saw that this guy was not performing as he should be, I asked him "What gives with you?" "Oh, not much, I am up the tree (those magnificent trees in St. Hill UK) playing with the squirrels", he had his body parked in the chair, which gave semblance of doing the TR0, but not really.

That's another extreme, so I had to Ack that one as well. The guy was perfectly capable of doing the TR0, look at the ability of it all, parked his

body there and made it look like it was doing it, while playing with the squirrels. Now these are extremes and there are lots of in betweens etc. An Ack is almost an after thought, if you like, it almost becomes a sort of "nicety", something one does, just to make the other guy feel good and appreciated. All the as-issing etc. is done by the PC anyway, auditor is there just to assist the PC and keep good form, so to speak.

I remember discussing this very subject with John Galusha in 1986. He was telling me about his discussions and demonstrations of Acks with Ron in the 1950ies. Ron was demonstrating various kinds of Acks to the class, one of the demos (demonstrations) was of letting a guy pour it all out to him and then patting him lightly on the knee (as an Ack) and asking "Is that enough Ack for you?" and the guy said "Yes for sure". It was not the words just an action, the guy just felt Acked and that was it. On the other hand Ron did a demonstration of stopping a chap's comm with just an Ack. It was full of intention to stop that flow. What did Ron say somewhere (pardon my not quoting here word perfect with reference and all)? The mark of a good auditor is someone who can sit down with a person and just by plain talk, without any gadgets or tricks, get him feeling better and progressing up the Tone Scale. May be this is taking it all too far? Or is it? This all came up on the mention of Acknowledgements, their definitions and explanations. The above erudition does apply equally to sessions and everyday life.

Closeness to the Source.

One can be close to the Source (LRH), or working with Source, or one can be Source. There are many that lay claim to "Working with Ron", which is very commendable, I have never worked with the guy or under him or near him, but I have been "near him" in a fashion.

I always felt that he was a good mate of mine, (if one can be so bold), as I listened to so many of his tapes. He always came across to me very much "life size", and I always felt that I was almost there with him, or he was with me ("same difference" or more to the point "identical space").

I listened to enough of his auditing sessions, auditing various people, amongst them Reg Sharp, Mary Sue and family, his friends, and others, I forget their names now. I was assisting with transcribing tapes for the blue volumes, (Research and Discovery Series) and before that

my stints at Melbourne Academy training for my HPA. So, I did not have to work with him as such, the tapes were sufficient for me to get the gist of what the guy was trying to convey and to agree or disagree with the data.

Great guy.

The guy (LRH) was totally dedicated to his Game which he expounded very clearly, in his tapes, books, bulletins (of various kinds).

What and How it finished up, well, that is another story, not a pretty sight at that.

So, being close to Ron is not limited to working with him and observing him at close quarters, maybe that would be double bonus, who knows now.

I personally am totally indebted to the guy, for speaking up and putting together the Life's work that he did, I am very grateful, and salute him.

At the same time, I am aware enough (now, not then) to see "what was" and where my awareness lead and still leads me, which is quite a revelation, in fact there were bundles of sizeable cognitions on the way.

Carte Blanche

Amongst Ron's tapes that I cherished were PDC tapes, and I listened to them by the bucket full, the best of that lot I thought were tapes that dealt with the Qs (Highest Level of Knowledge). I can quote the number by heart, PDC tape 5/6 5212C02.

I thought that was where Ron gives one a "carte blanche" for designing or creating one's own methodologies, (maybe not so much one's own as based on one's recognitions and experiences) he explains in those tapes very clearly "what is what" and where it all fits, and how to go about it, if one wants to see fit to do so. Or at least that is what I got out of it.

He also said (somewhere) that one will not always have to rely on Scientology as such, I think he was trying (at that stage) to create independent self reliant beings (not handicapped, cripples, totally dependent on Scientology, or any other technology for that matter).

What I am trying to say here is, that the whole subject of OTness (or Spiritual Enlightenment if you like) can be and is very simple indeed.

In the beginning.

When one was an "OT embryo" (coming out into the big universe, to use a paradigm) things were very simple indeed, there was no philosophy, no

Axioms, no Logics, no Prelogics, nothing but oneself and one's abilities and native powers to create anything that one desired. But there always was creating and creations, and one was very busy creating as fast as one could.

One was not an object, one was / is a Life Unit, which emanated from a huge reservoir of Life (sort of "fragment of Life"), so all other fragments are other Units of Life (LU for short) and are equally capable and do nothing else but create. (This is where "everybody" is similar "under the skin" if you like). Also, there are no differences between the Life Units whether they are with a body or not. Some of us imagined that there are differences. The difference is in the Game that the beings play and how they put those Games together.

I could go on here, and give lots of explanations about what would constitute one's accumulation of events (Case) all in minute detail, that no one would have to labor and uncover their own 1,000,000 piece puzzles, as we all have got this basic data and all we have to do is uncover it. It's all there, nothing is lacking, nothing is missing, it's only upsets and disagreements that cover it all up (like an unconscious blanket) and make it not visible.

The Mind

Data, Experiences, Memories, are the component parts of the Mind. Is it really as confusing a subject as it seems, or as some purport it to be? Maybe it is just "firmly set" in the "minds" of some, as it is evidenced by attribution of various abilities to the Mind? As if to say, "It is about to perform miracles all by itself."

The Minds are of various kinds. It all depends on which label one attached: reactive, conscious, unconscious, implanted, pushed in sideways, poured over the top and any combination one cares to name, or put labels on.

One can ask? Since when did this Mind bit become so important to the Life Units, whose "brainchild" was this brain. Admittedly there are such things as bodies and they do function, sit in chairs and the like, and we got to operate them.

Who is in control?

Since when has "the Mind" or "Brain" (these 2 get very confused) become more important than the Being (the Life Unit)? Is it me? or is it "IT"? Who or what is in control? Don't rush to answer all at once, please!

One reads "Mind this and Mind that". Mind more powerful than the being, and statements of that order. Mind does this or that wonderful function, mind heals is a very popular one. There are several "sciences" of the Mind that have grown up around it, of course, because some clever revolutionary labelled it "Mystery Plus". So, lots of people jump to the conclusion that it is a Mystery and don't even look in that direction. Let's leave it to somebody else to figure it all out, let's put it in the "too hard" basket.

Now, who invented the Mind/s etc.? Surely not the bodies! It must have been the Life Units, or did they?

To do that one has to really play a Game. It does depend on the Games one is playing. As there is nothing else there, without a Game that one is playing right now or in the past.

When one really looks, it's an awesome sight. Wow, what forgetfulness, what a marvellous Game on top of a Game. I could go on and on.

The basic message here appears to be that the being creates a mind to assist itself in everyday functions (automaticity, if you like) and somehow puts it now in the category of something that is "above" oneself and has influence over one, and one can be effect of it, without knowing about it. It just happens to one.

What sort of folly is this? It may sit well with some of us. Maybe because of a necessity, perhaps to get benefits from some insurance, government etc.

A real look

But when one comes to pulling it all apart (as-is, uncreate, unblock, I am referring to the function of the mind and its memories) one is stomped with the fact that it just does not work (the way some of us have visualized it) or there are very much simpler ways of doing things.

It is not because of anything outrageous, it just was not based on the real creative nature of the being (the Life Unit).

When one asks a Life Unit to uncreate something what does it do? It uses its mind to assist itself in the uncreative process. The mind does not re-create the event, it puts out the stored memory of it (data), but it is up to the Life Unit to act on it. Admittedly all the information is stored there, to be used by the Life Unit. Without the Life Unit to act on it, the data would not be effective.

The question arises how does one pull incidents apart, so they do not bother one (in Scn. terms as-is)? The actual uncreation is done by unblocking the blocked flows that were created in the first place. Getting all the decisions out of it that were made at the time. Once uncreated the original flow then flows away, and that is that.

Games

There has been a lot of discussions about Games lately. What LRH said and how he defined them, what attributes he attached to the Games. It's all his creations and definitions.

The question arises — "Why don't you look for yourself?"

What is a Game to you and you and you. Are you all playing the same Game or similar Games or what?

Here one can get a lot of disagreements and disputes etc. right here, and never venture any further.

Just to throw a cat amongst the pigeons here: Let's look at the real definition of a Game, if one can be so bold. Here is the Life Unit (Thetan in Scn) busily going around playing its Game and you try and stop this Life Unit. "Hey, hang on. I am looking for a definition of what you are going through or creating. Please define it for me as I am a bit short on definitions just on this subject."

This Life Unit (LU for short) scratches its "head" and "thinks" — "Is this guy for real or what? But, let's humor him and concoct something that looks like a definition, or maybe even come up with a real definition. Wow, that would be fantastic."

"Hmm, let's see what am I doing here? In playing this Game of mine. What exact steps am I going through, maybe that will help."

(I know others have defined it but...these are attempts at generalization.)

"Well, I feel I am involved in this somethingness that could be called a Game. What else? I have made some decisions at the beginning of it and following those decisions rigorously I am going through the steps of something that could be termed a Game."

Actually it is a not bad term to use. Hey, but we are deviating here from the subject of defining this thing called a Game. Are we?

"So, I am involved in the creation and creation of actions that constitute this Game.". So, how

about if one defines a Game as something that one is involved in. It's creation in all respects. And this also applies to all other LU's (Life Units) but individually, meaning that they play their own games (something that they are involved in) and if there is a resemblance between the games it could be called a "team Game".

Winning or Losing?

The question that besets one, "Is one winning all the time?" The usual answer is of course not. Such things as winning and losing, may I suggest at this stage, that they are just *labels* of those particular Games. One is a Game of creating that "I am winning" and the other is a Game of creating "I am losing".

If the truth be known one is winning at all times, there is just no real losing, none whatsoever, one could say that's a lot of balderdash. However, the simple fact is, one is winning all the time, no matter what, it all depends on the Game one is playing.

If the Game has the purpose of losing, or letting the other guy win, well that's exactly what is happening, the guy is winning by the mere fact that he lets the other guy win. You see, the guy is at cause at all times, otherwise "how would one create?" All of a sudden one takes away this creative ability from one and says that one is only creating on a via or something.

Disappearing Trick

How do masses and existences disappear? Has anyone asked the very simple question, "How is it that a lot of mass and other stuff disappears?" It could be during a session (when the going is good), or at any other time. Please notice that at most times another terminal/s (the supposed co-creator) is not present. But, never the less it all gets undone one way or another. Ah well, axioms, as-isness, duplication, bla-bla, theory and more theory. How about, we put this theory aside for a while and take a look for ourselves. Oh, maybe it will be unreal, because you never had anything disappear for you. Which is really untrue, because things do disappear or flow away unless you prevent them or block them. So the real account could be "one created the whole thing (for oneself) in the first place and walled it up" (blocked it). Now one retains it all and complains very bitterly about it.

The scenario could go like this: The original flow with its decision, "wish to retain that flow", and

creation of an opposing flow to prevent the first flow from disappearing. This second flow keeps the first flow well in place and it is permanently stuck until one unblocks one of the flows, it really does not matter which one, the whole thing will disappear or flow away, to never bother one again. It is achieved just because the original creations were one's own creations and not the other guy's.

Permanency by blocking flow

The permanency of a blocked flow is absolutely phenomenal, it's unshakeable, it's indestructible, it's permanent 100%. It survives forever more. Some blocked flows dated trillions of years ago. The blocked flow is always in its own "present time". When one examines it, one can discover when it was created, what its purpose was / is, what decisions were prevalent, every minute detail is all there, nothing is missing. (The things that will make it "invisible" are; upsets, disagreements and agreements). Simple recognition of why it was created will unblock it and let it flow away.

Why the Overts?

Why in Scn were they pushing so hard the "dones", or "overts" (things done, which were of a damaging nature)? That mere fact, they made the guy look and experience what he was creating, (not somebody else), they knew that the resolution lay in the pulling apart of the guy's creation and that was very effective. Ah, but one could have created on the other flows as well, who cares if one did or didn't, all one is interested in is, "are they your creations? And how did you string them together?"

How to...

How is it accomplished? One may ask. You mean pulling the blocked flows apart? Yes, I do.

There are at least 3 parts to it (could be more). 1. original decision, 2. flow, 3. Opposing flow.

In fact it is very simple. All one has to do is: Uncover the original decision and the flow that blocked the original flow, recognize why it was created that way and this unblocks the blocked flow. The original flow just flows away. As an explanation: One has to create something to retain that original flow, otherwise it will flow away and one has to re-create it constantly (it gets to be very tiring after a while).

Very good example of that is singing, as one sings it flows but at the same time it keeps on disappearing and without a trace as well. To keep that song one has to do something to it, record it, block its escape in the distance and if one doesn't block it, it flows and disappears. And thus one lets go of something or so it seems. The main thing is that the creation is no longer there.

It has flown away, disappeared, never to return again, it could be re-created again, or something similar is put in its place that looks and feels like it, but really is not.

Disagreements

Should one have disagreements with the materials expounded above, it is quite OK. Because one is creating and playing one's own Game, things may appear different or out of place or too simplistic.

Well, Life Units are not complicated living things, they are very simple but they like to play very complicated Games, the more complicated the better. Some go so far as to construct Games that will go on forever, so or it may seem.

In some circles it is considered that the more permanent the Game the better it is. Maybe so, who am I to dispute that.

However, when the Game becomes an unwanted condition and one starts to pull it all apart, then it becomes very obvious. In fact all one is complaining about is one's own game that one "forgot" how one got to play that kind of a Game and why.

Permanency of game

Permanency of a game, is apparent when one takes a look at its history. One took such great care to make it this way. As one is trying to dismantle (uncreate) a game it seems to retaliate as if it had a life of its own. It is an automaticity, behaving as if it was an independent something, almost a Life Unit of its own. So one has a very hard time pulling it apart, sometimes it looks an impossibility.

Also one could say that one was given or implanted a Game which one is compelled one way or another to play for ever more. That is quite on the cards, however there is a little snag here, one has to "agree" at least to be given or implanted, without one's agreement nothing can happen to one no matter what. It also could be a permission or consent, not an agreement.

Because one is the creator of one's creations, no matter how they look to others. If one thinks that is not true, "it can't be all of my creations", well that's just another Game one is playing called "it can't be all of my creations". Real simple or very complicated, depending on whose point of view one takes.

Own game

It's like this: Basically there are as many Games being played as there are people in this universe (plus some factor). For everyone one's own game is paramount.

Each one is usually so busy and immersed into one's own game/s, so much so that one does not consider Games of others as something of direct benefit to self, or even that others exist as independent Life Units that are capable of independent

games and creations. There are a lot of judgements connected with Games which are not always complimentary.

That's why one is having such a hard time of getting someone else to change their Game (Life style, behavior, habit). Also it does not work, (some Games can be modified to suit the occasion, but they are still there under the surface), until the Life Unit itself decides to change it.

In fact everyone says to everyone else "Come and play my Game, or else". And this atomic bit "or else", can be very vicious (abberative) or very mild depending on the effectiveness of getting somebody else to play their game. In fact one suffers from one's own "or else" (residence of overts) as it is one's own creation and is very potent on oneself.

The way to Enlightenment (OTness)

The road back to the original state is fraught with all kinds of disabilities and blocked flows. If one could observe oneself and estimate one's own state of awareness one would be appalled at the state of affairs.

The road to Ultimate freedom is just a road back, one has to be content with one's own creations of blocked flows, automaticities and Games. One has to unblock those or let them go whichever is the more convenient for the LU (usually unblocking).

How does one become more aware? One may ask. Well not through becoming more enmeshed in creating more blocked flows, but through cognition, realization, of what has transpired and how one created it all.

Recognition of one's creations is a major step, pulling apart the Games one played is another. Of course one may have to start at the very end and start getting upsets, disagreements, decisions off. Becoming more aware of one's own state and one's own Games.

What hides the essential elements from view are the upsets, disagreements, decisions etc., once one gets those off, the information one wants and needs will start to pop, it will surface, as before it was covered by those upsets, disagreements, decisions and was not visible.

May I suggest that the way to Ultimate Enlightenment (the Ultimate Truth) is by small actions of unblocking blocked flows, which produce cognitions, greater awareness and expansion of one's universe, return of one's abilities and abolition of unwanted Games or conditions. □

STOP PRESS .On 1. July 1999 **The Pilot** announced in a mailing that the secret of his identity had been disclosed to the Church. Details on the Internet. Get post60.txt from <http://fza.org/pilot/posts/1999/1999.html>. □

Between Lives Exploration¹

By The Pilot, Internet

THERE HAS BEEN a lot of speculation on the afterlife and the between lives area.

But it remains one of the great frontiers with little verified knowledge.

I do not consider subjective knowledge, perception, or recall to be scientific proof or dependable data. It is the equivalent of rumors, a half knowledge that is probably no more accurate than the European legends of Cathay in the dark ages were in describing the actualities of China.

I am sold on the idea of reincarnation. I am certain that we continue on beyond the death of the body.

But how much do we really know in a verifiable scientific sense? Not much, I'm afraid.

My own recalls and perceptions in this area are in fact subjective. Even if I am closer to truth than others, I would not bet money on what I know about the area.

Having a vague idea that there might be snow in the Himalayas is not the same as having a detailed map to the peak of Mt. Everest.

Evan's excellent translations of ancient Tibetan scrolls point out an interesting fact. They had an accurate perception that there was a continent to the west which was a land of cattle eaters (American Indians eating buffalo?). But they also had a laughably inaccurate map of the world. They had a true knowledge that this was one world among many, but lacked many of the simplest basics that would be in any child's astronomy book.

Our position

I think that this is the position that we are now in as regards to the between lives area.

There is something there. There is a lot of half knowledge as to what. But nothing is guaranteed.

And so I would call on real seekers of truth to attempt to report back on whatever they can after death.

I don't think that it will be easy. The idea would be to try to find out things and then to find some way to pass the data back here before reincarnating.

I know of cases where an OT picked up a new body and as a small child gave out some bit of data from their earlier lifetime. There are cases where a former life Scientologist has had processes rehabbed that had been run in the earlier life and the meter phenomena behaved appropriately.

But I know of nobody who has come through with good continuous recall. Even the OTs forget their previous life and then get back little bits of it.

Of course in general people might not want to remember their former lives in detail. But somebody who was seeking truth would be an exception to this because they would want every bit of data that they could get their hands on.

Between lives heavily occluded?

Furthermore, the actual between lives sequence seems immensely harder to recall than the earlier lifetimes. I've picked up bits of it (described in *Super Scio*²) but it's nothing that I would trust my recall on.

My working hypothesis right now is that we are still going through some sort of memory wipeout between lives despite any wishful thinking that the between lives implants have been eliminated or can easily be bypassed. But it is also possible that this is simply coming about

1 From the Pilot's post44.txt, posted to alt.clearing.technology in January 1999.

2 See bottom of p. 29.

through some case factor or that there is some simple thing that we have not yet understood about the mechanics of memory. It is possible that the drop in havingness at death is enough by itself to cause forgetfulness unless it is remedied.

As to what one might perceive between lives, there are various possibilities:

a) The real world (Earth, etc.) b) Dreams c) Implant Pictures d) Other realities (including heavens & hells etc.) e) Shared Illusions

I can hardly guess at the laws governing these various things or their relative degree of solidity. My advice is to be armed to the teeth with processes and to be both flexible and fearless, neither letting oneself be suckered into traps nor avoiding things.

We have a large array of objective OT drills which would be very useful. Among the best are those in the first few chapters of *Self Clearing*¹. Simple alternate spotting (the locational or attention process) is extremely powerful in sorting out delusion from reality. The same goes for mocking up copies alongside of real objects.

There have been various attempts to describe the between lives area. I would suspect that these are all vague half truths and not entirely accurate, but are well worth reading non-the-less so as to be properly prepared.

The best is Evan's translation of *The Tibetan Book of the Dead*. A nice second look with some insights of its own is *The American Book of the Dead* by E.J. Gold. Monroe's books are also highly recommended. And there are lots of interesting books in the new age section in the bookstores.

The After Death processing rundown

One of the biggest problems is to avoid a crash in havingness due to the loss of the body. One of the commonly described effects is that a person in good shape who is not heavily drugged when they die will come out with good exterior perception briefly and then will sink. This is described as the "swoon" in the Tibetan materials. One has a clear moment and then passes out and then comes briefly to consciousness again

and so forth. Gold describes this as being like dropping a ball, and it keeps bouncing up again for awhile, but a bit lower each time.

I would suggest that one's first action on dropping the body is to immediately work to raise havingness before one's perceptions begin to fade or one begins to go unconscious or one starts following tunnels or whatever looking for the light.

Best is probably a variation on the first process of *Self Clearing* chapter 11 which is to pick a mountain and drill ext/int on it. A mountain is a big mass and it is a good anchor point to keep things located. Have a favorite mountain and flatten the ext/int drill on it now before dropping the body. Then go a bit further and drill alternately being the mountain and simply holding it as an anchorpoint from a distance.

You want an ideal state where you can use this mountain as needed for mass or orientation but you are not stuck in it or held back by it. Some of the spiritualists worry about earthbound spirits who get too attached to the Mest around here. So flatten ext/int in advance and also drill mocking up copies of the mountain and throwing them away. You want it as a tool rather than a limitation.

So, assuming these things have been flattened before dying, this gives us process AD-1 to be done when one exteriorized and floats above the body as it dies.

- AD-1)** Alternately, a) look down at the dead body while reaching into the mountain as an anchor point, and
b) be in the mountain, feeling the mass of it and look at the surrounding area.

This can be practiced in advance once you are up to holding a stable position exterior above the body (as discussed in *Self Clearing* chapter 11). Simply do the above drill with the body lying down with its eyes closed.

Next would be to raise perception and further improve havingness.

- AD-2)** Run either simple alternate spotting or mental reach and withdraw (chapters 1 or 2

1 See bottom of page 29

of *Self Clearing*) on the environment around the body which one has dropped. Use whichever one (or both) gives you the best feeling of havingness and orientation.

According to the *Tibetan Book of the Dead*, you will tend to use a spiritual mockup of your current body as it died and you want to alter this immediately so that you don't get stuck in that form. They furthermore recommend that if any demons show up to scare you (to chase you into the womb or whatever), you mock yourself up as a bigger and more frightful demon and scare them right back.

This is all good advice and should be drilled. In preparation, run the *Self Clearing* chapter on Bodies while you are alive and well. Then drill the following, and use it as your third step after dropping the body.

- AD-3)** a) mock yourself up in a young, powerful, ideal body (this can be an improved version of your current body or whatever you like and feel comfortable with).
 b) mock yourself up as a fearsome demon (for self defense only).
 c) mock yourself up as being the mountain used in the earlier drill.
 d) mock yourself up in whatever you conceive of to be an ultimate god-like form.

Alternate between these 4 forms quickly until you can easily shift between them and don't feel stuck in any particular one.

You might want to add a 5th form after the god-like form above which would be a cloud form that permeates things. Cloud forms are often ideal for many things but there is some early track charge on these. So see if you can flatten a simple process on alternately being a mountain and a cloud (before dying). If it goes well, add it to the above list.

The 3 processes above should be done first to get one well oriented and raise havingness. Then it is time to handle the death incident.

AD-4) Run the death incident by alternately

- a) spot something in the environment
- b) spot something in the incident

Note that you have to be really careful about keeping your havingness high at this point, so I think that the above is the only safe incident running technique to use to avoid going into a

reviv of the incident and loosing present time perception.

After facing the impact of the incident, there still may be charge on the loss involved. It is important to flatten this and it would be best to use an easy technique that can be done in present time. So I would recommend the "blow it up" process from the first ACC.

AD-5) Mockup the body (alive and well) in various places and blow it up. If you have trouble holding a stable position while doing this, locate yourself above (or in) the aforementioned mountain and project the mockups from there. Continue as long as any grief turns on at blowing the body up. Note that you shouldn't be in the body that you're blowing up, just project the mockup various places.

This can be run again with copies of the dead body, blowing those up too to get over any remaining flinch at the dead body. If a good bit of charge comes off on this, then check over the original version (alive and well) again to see if any more charge on the loss is now available to be run.

Finally, we want to ensure retaining some recall, and there may be a tendency to forget simply because one no longer has the mass of the body to keep one oriented to the lifetime.

The thing to do would be to pick some special moments in this lifetime and use them as anchor points to the recall. Again, these should be selected in advance and run through occasionally so that they are easy to connect with.

Pick a half dozen or a dozen especially nice moments in time in the current lifetime, preferably ones which have some significance and will help you to remember other things when you want to. It might help to number these and think of the year they occurred along with the scene.

When I talked about the possibility of time being reset in *Super Scio*, I suggested that some key points be picked to act as triggers to recall in case you should find yourself going through the same lifetime again. The same list could be used for both purposes.

For drilling this before death, shift into the mountain and recall the list of key moments from there because you will not have the option of recalling them from the body after dropping it.

So the process would be:

AD-6) Shift into the mountain, using it to remain oriented to PT, and recall each of the key moments in this lifetime (the one just completed).

It might also help to mockup favorite possessions that have good recalls associated with them.

Comments on After Death RD processes

The one time that my body dematerialized in this lifetime, I was extremely forgetful and very dimwitted. I described that in *Super Scio* chapter 9. In that case there was no impact and no implants, it was simply a side effect of being without the mass and energy of the body briefly. I expect that to happen after dropping the body.

But in my one near death experience (also described in *Super Scio*), I was out with extremely clear perception and full intelligence, possibly because the body was still present and alive even though it had shut down completely.

I think that in actually dropping the body, the high awareness state will be there briefly and then one will sink into the forgetful not too bright state as the energy level drops. This would match the Tibetan description of having a good moment followed by the swoon.

I can't guarantee how effective the above drills will be in avoiding the swoon nor can I be sure that one would have enough time to complete them before sinking. I do think that the processes should be capable of pulling you back up if you keep at them long enough, repeating the entire series a few times if necessary. But you might have to be able to continue them through a heavy period of mental foginess.

So drill the entire set of processes, AD-1 to 6 a number of times until you can do it easily. And then repeat it at least once a year so that it stays fresh in your mind and is at your fingertips.

For drilling before death, on AD-4, running the death, you could pick a death in a movie you watched recently (so you'll have some things to spot in the "incident") and run it to a mild win of recalling the movie scene clearly.

Process AD-5, blowing up copies of the body, is fun even before death and blows some charge on the current body, so don't be afraid to use it before death, it doesn't hurt the body. This is a nice one to do simply for its own gains.

And shifting between the mountain, an ideal body, a scary body, a godlike body, and a cloud

form is also a nice process in its own right. So these are all good drills under any circumstances.

You might also want to drill shifting between a few different mountains at least once so that you don't get too fixated on one.

When you do die

When you do drop the body, run through the above set of processes immediately, you don't know how long you will retain a clear state of consciousness.

Repeat the entire set if necessary until you feel better and have confidence that you can hold a stable position and retain recall. You might have to keep some kind of form mocked up to stay oriented. Occasionally thereafter, you might want to run through the set of processes again.

Up until you get this done, you should ignore anything that shows up. Just treat it as a distraction. If there are opportunities or whatever, one would expect them to repeat once they've got your attention, so just ignore any tunnels, pearly gates, visitors, or whatever until you finish your processing.

Once you are done, then it is time to explore and learn things. Here the sky is the limit.

Unless I was otherwise distracted, my first action would be to go around and visit people and try to establish communication.

In the western tradition, one is drawn down a tunnel and rushes towards "the light at the end of the tunnel". In the Tibetan materials they suggest that you don't let yourself be pulled or pushed around but either remain unmoving or move in a reverse direction because these things are trying to get you to go to your fate rather than your desire.

This is good advice. However, if I was feeling gutzy and fairly confident of shifting out of a flow or a picture and back to the mountain when I wanted, I might go along with something or even step into a possible implant just to see what I could learn. I might also go into something while also holding an external anchor point (such as a mountain) on a similar basis.

What and who you meet

Next, the western tradition is that you are met by friends and family who have died (usually this is at the end of the tunnel). The Tibetan

material says that you will be met by beneficial entities (even if you resist going down any tunnels). Other traditions generally have some kind of similar meetings with guides or whatever.

I would suspect that all of these are seeing the same thing from different perspectives and with different dub-in layered on top of an actual truth. In other words, you will run into something which either is a friendly force or is pretending to be a friendly force (be careful) at this stage.

I would further suggest that what looks like a relative or a savior or a benevolent goddess should not be taken at face value. However, you may be dealing with a friendly force, so be polite and not offensive. Try doing some light processing, teaching, and exchange of knowledge and see how that goes. Think of the alien in Sagan's *Contact* wearing a friendly form to put the heroine at ease. But this could also be bait for a trap, so take care.

After the benevolent entities, the Tibetan materials say that the nasty ones will show up. Here you can use the scary form if needed. But even with demons I'd be inclined to talk first and to process unless they are determined to make trouble.

According to them, near the end of the nasty ones, they will try to judge you and you should reject the judgement. There also seems to be a judgement step in most of the other traditions and the Tibetan advice seems good for this.

Eventually, according to *The Tibetan Book of the Dead*, all this stuff will die down and you can go about the business of looking for a nice body which has some money in an area where religious studies are possible.

Different perceptions

According to Ron, there will be between lives implants, and they will try to sucker you in with nice pictures of pearly gates or whatever and then hit you with an implant and you should just sidestep these and look for a body on your own because they wouldn't actually help you find one but just dump you back here to look for yourself after wiping your recall.

According to some of the other spiritual traditions, and also according to Monroe, souls will

tend to cluster together and form some sort of shared mockup and exchange data before selecting a new lifetime.

According to many traditions, there may be heavens and hells or other places that you might go to.

According to Dante, Christ ended up in hell and tore the place apart and rescued people before resurrecting. Not a bad idea if you can do it, and if that's a bit too tough, then scare off the demons and shift back to the mountain if you find yourself in such a place.

I would be inclined to explore these things and even to take chances, but also to hang onto anchor points and visit people and keep doing various processes. I would think that any process which you can remember would be worth trying again in the between lives area.

It would be best to be loaded for bear¹ before tangling with the between lives area. Learn as much as you can and process as much as you can first. Even if your body is in bad shape, I would recommend hanging on and processing as long as possible rather than dropping it.

At the top one materializes and dematerializes real bodies at will. That makes you senior to any cycle of life and death. I'm not there yet, but it's where we are going. You don't need to die to do this, instead you unmock the body and then mock it up again.

As I see it, there is no need to drop the body to continue research as Ron was reported to have done. I suspect that that was just a shore story. But if one is stuck with the fact of the body having died, then use it as part of the research effort. And please try to report back whatever you find out.

In the meantime, the after death rundown should be practiced, not only against the possibility of dying by accident, but also to make it safe to unmock the body if you get up to that level. That one time where my body did vanish left me feeling that it was unsafe to do that, because I forgot so much while I was in that state that I might not have remembered to come back if the girl hadn't been there calling me. □

See page 29 for data on Pilot's writing

1 common US slang referring to having one's shotgun loaded with heavy ammunition for shooting a bear rather than buckshot which might only annoy the bear and encourage him to chase you. Ed.

Good News is a Process

By Jim Burtles, England

There are many times when bad news is all around,
When one can hear those mutter, mutter kinds of sound.
That's when I long for goods news, just to feel alive.
We need to keep an even balance to survive.

If we get more bad than good, we just shrink, you know.
But when there's more good than bad, we kind of grow.
That's the basis of my good news / bad news process
To turn from bad and boring to pleasant success.

Now bad news is a kind of comm, so please do ack.
But you must never try to send more of it back.
You ought to be reducing the charge if you can.
Then you'd be helping that other beleaguered man.

Duplicate the message and make it disappear.
To create the space for something else to appear.
A different item from what was there a while ago.
What a chance to pass on some good news that you know!



B

International Viewpoints

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