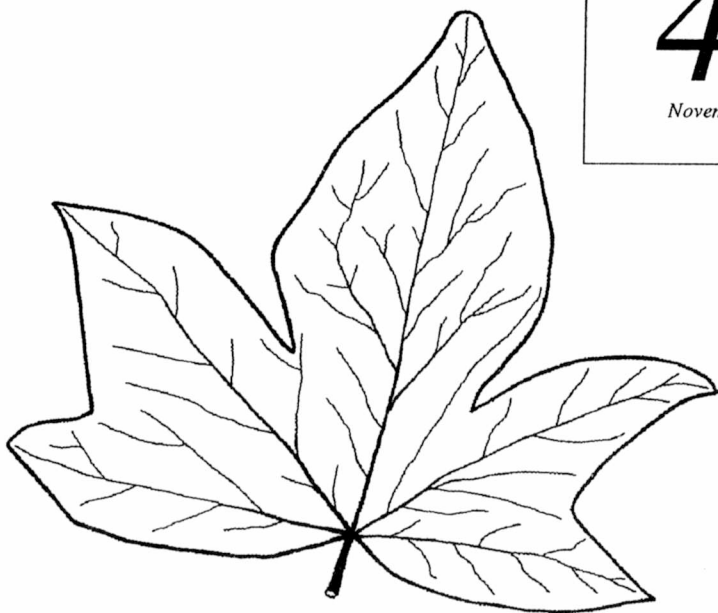


44

November 1999



International Viewpoints [Lyngby]

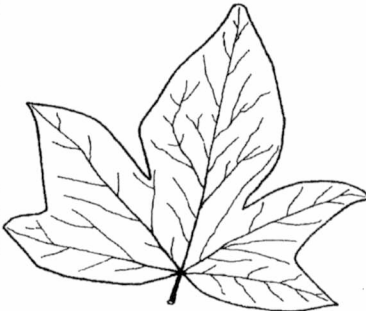


ISSN 0905-9725

*International
Viewpoints
(Lyngby)*

Number 44
Nov. 1999

*International
Viewpoints* =
I.V. = (nearly)
Ivy (plant and
girl's name)



IVy

Editorial board consists of:

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

Printed by I.Tønder Offsettryk ApS

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

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

Internet: ivy@post8.tele.dk

Ivy@TheUS.com & ivymagweb@usa.net

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

BG Bank A/S, 5 85 87 98, Reg No. 1199 (DK)

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

International Viewpoints is independent of any group or organization.

IVy's aim:

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

It is this large subject that *International Viewpoints* deals with, and it is our aim to promote communication within this field. We are independent of any group (sect). We represent many viewpoints, sometimes opposing!



Contents

- **Another Look at Basics- #25:**
 - Auditing the Whole Track 1955 . . . 3
 - A History of Dianetics, Scientology and the Development of Eductivism, Part 2 5
 - The Composition of a Goal . . . 10
 - Scientology Experiences 12
- **Before KSW — 5:**
 - Dublin 1957 13
 - Management by Objectives . . . 16
 - Solo Auditing the Grades 18
- **Internet News:**
 - Group Consciousness Processing 19
 - Etymology 20
- **Regular Columns:**
 - A World of *IVy*:
 - God Bless You 21
 - Kemp's Column:
 - Magic and OT 22
 - IVy* on the Wall:
 - The Myth of Xenu: Technological Mythology in a Postmodern Age. Part 1. . . 24
- **Book News:**
 - Two Book Reviews about Musical Art-Forms 30
 - Control Mechanisms 32
 - To the Readers of *IVy* 33
 - A Look at GPMs 34
 - Tech Breakthrough 36
 - Cycles of Action 37
 - Notes on the R7 PT Implant . . 39
 - The Sea Orger's Tale 41
 - Nine Lives 43
 - Sales Data 44

Remember: IVy 2000 subscription

Contents © 1999 International Viewpoints (Lyngby)

Basics

Another Look at Basics- #25

Auditing the Whole Track 1955¹

by Frank Gordon, USA

In the previous article in this series, #24, I emphasized the importance of "Live Two-way Communication". In this article, I'm including a personal experience of mine about what happened when I applied two-way communication to the whole track.

In 1955, I was thirty years old and living in Indianapolis. I was then working as a research biochemist on a better influenza vaccine. This was shortly after Ron wrote *Dianetics 1955* and I had bought an autographed and numbered (#713) manuscript edition of it for \$5.²

The remedy of communication

Dianetics 55 concentrated on the importance of communication, and had one very simple and fundamental process. The pc was asked to mock-up something before him saying "Hello", or "I did it", and him replying "Alright" or "Okay."

Then the flow was reversed with the pc saying "Hello" to it and it replying "Okay". The aim of this process was to remedy the scarcity of communication.³

The remedy of whole track communication

Then I received PAB 52, "Auditing the 'Whole Track'".⁴ In this PAB Ron applied the above two-way comm process to the whole track.

He used an E-meter to find the length of time back to where the pc was stuck. Then, "Tell me some things you could say to —," and "Now have — say okay." After the pc could do this easily with no comm lag, he said, "Give me some

things — could say to you", and "Say okay to that." This was run until the comm lag was flat.

Then, "What can you say to that environment?" and an OK from that environment. Then with that environment originating and the pc giving OKs.

He ended the PAB with: "...we have a method of handling..superior to anything we have had in the past and which can evidently work at any level. I invite you to try this on your preclears and then tell me how it works for you."

Applying whole track communication

I had an old original E-meter and ran this process on a friend. Putting him on the cans, the first step was "to discover the time back to where the pc was stuck," which I interpreted to be a good read. Then I called off periods of time, "50 to 100 years ago," and so on, At about 5000 to 10,000 years ago, there was a read.

Upon discussion, he was a very poor fisherman in Chile, starving to death. Then by "What could you say to the fisherman?" "Have him give that an okay." "What could the fisherman say to you?" "Give that an okay." Back and forth until the comm lag was flat (the EP⁵ in 1955). Then the same process with the fisherman's environment.

After this, I scouted around for another read, and this time he was the black chief of a tribe in Africa and had failed them. We ran the same process on the chief and then on his environment. This was hot and gave very good meter

1 An earlier version of this article appeared in *The Free Spirit*, June 1991, p.17.

2 \$5! Ah, those were the days.

3 "What degree of originality is required... none." Simply the idea of communication ... is all that is necessary." *Dianetics 55*, 1974, p.150.

4 *The Professional Auditor's Bulletin* of May 1955. Also in *Tech Vol II*, p.195.

5 End phenomenon. In addition to a flat comm lag, the pc happy, relaxed and extroverted. There is an extensive definition in the *Tech Dict.* 72, p.139.

action. It got to the point where he pictured the chief outside the house.

There was a third vague area where he was "holding some pine trees up." (He had a tract of pine in Southern Indiana).

The result

I asked him later what the process had done, and he replied that it was as if a "whole bundle of confusion had vanished", and was happy with the result. Also he shortly after traded some of his pine in exchange for having a beautiful lake bull-dozed out with considerable financial gain.

I wrote Ron, as he had requested. In his reply he considered the appearance of the chief outside the house in present time as the end phenomena. I hadn't fully realized this, and recognized my difficulty in spotting an EP.

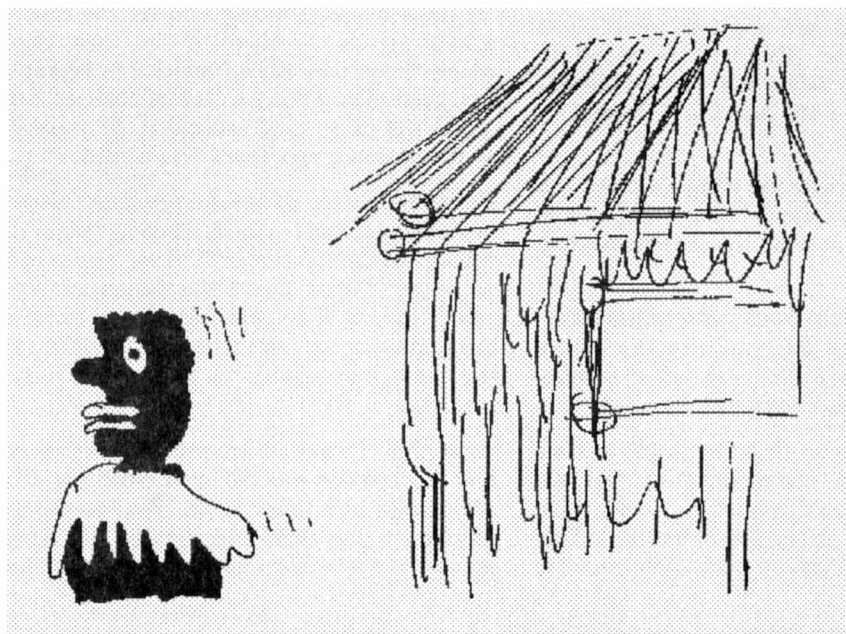
Summary

This particular whole track process worked quite well and could probably be used for any

situation in which one's attention is hung-up or stuck.¹

This simple process for remedying communication scarcities predated Hubbard's complex researches into Goal-Problem-Masses (GPMs) on the whole track; and seems worth exploring further. It could also provide an alternative or supplement to the "timebreaking" of TROM.²

Note: TROM is available from Judith Anderson, P.O. Box 5221, West End Brisbane 4101 Queensland, Australia for \$A40 or £20 Sterling and includes postage: e-mail; juditha@powerup.com.au. In the USA, contact Flemming Funch, 7448 Oak Park Ave, Van Nuys, CA 91406 .USA. E-mail address: ffunch@new-civ.org. He charges US\$40 inc. airmail. Home Page; <http://tranceform.org/trom/> or <http://fza.org/trom/index.html> □



Give
IVy
as
a
present

- 1 This process aims directly at "Clearing: a gradient process of finding places where attention is fixed and restoring the ability of the pc to place and remove attention under his own determinism." (HCOB 1 Feb. 58) *Tech Dict* 72, p.76.
- 2 See the book review: "TROM: A better bridge?" in IVy 31, p.30. Timebreaking is differentiating any past incident from the present. According to report, Dennis Stephens developed TROM (The Resolution of Mind — A Games Manual) to resolve difficulties he'd had previously with Hubbard's GPM processes.

A History of Dianetics, Scientology and the Development of Eductivism, Part 2

By Jack Horner¹

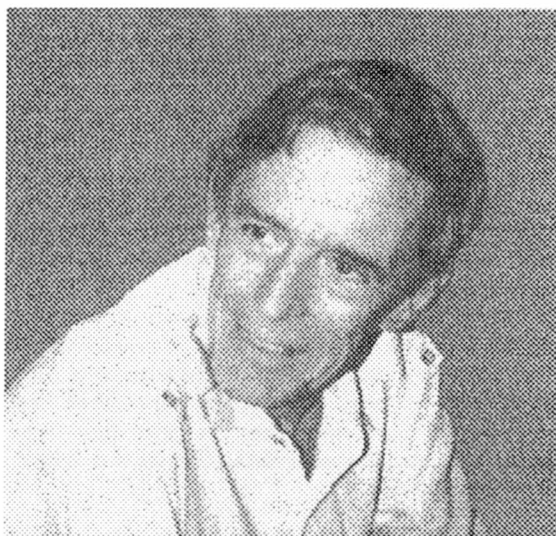
[This article has been adapted from a copyrighted lecture given by Jack Horner to students of Eductivism on June 5, 1971, in Los Angeles, California. Used by permission.]

IN 1965 THERE WERE some other people as well as myself who kind of backed off from Scientology. There was another man, named Harry Thompson, who had developed an upper level type process and had labeled that "Am-prinistics". Very effective and very good, but it takes a high level of ability to utilize it. I played around with that for a couple of months, used that as an excuse to cut my bridges from Scientology, so I couldn't go back, and then I said "To heck with the philosophy, I've had 15 years of it, and that's enough. I'm going to take a vacation". So I took a 3-year vacation.

Scientology, because of its Clear program, was getting a lot of publicity and growing all over the world very rapidly. But it went on a very militaristic and fanatic line. The minute you get on the "only source" and the "only solution", you get into fanaticism. And they started building a semi-military organization called the "Sea Org", to keep people in line.

The only game in town

Now one of the fantastic and yet unfortunate things about Scientology, and the reason why many of us stayed with it for so long, is that Hubbard had discovered so much, and if he didn't discover it all, he certainly put it together very well. He was so right about so much that if we didn't see something, we were a little prone to say it was our failure of vision, not his. "He must see things we don't see" tended to be our



rationalization on it. So we'd go along with things we didn't agree with, because maybe we just didn't understand them yet.

And it was the only game in town. By that time, in teaching this subject around the world, I had looked at every imaginable philosophy, spiritualism, type of psychology and so forth, and I didn't find anything with a better set of generally applicable techniques. So where else was there to go?

And I had 15 years of personal contacts tied up in that. It was quite an interesting bridge to burn, to cut myself off from 15 years of worldwide friends, who weren't allowed to talk to me anymore because I disagreed. Now, that to me was a violation of the whole concept of what we were trying to do in the first place.

¹ Continued from IVy 43. Jack died in 1989. See also his lecture transcripts in IVy from IVy 37. Jack Horner was very well known and active in Scientology in the 50s, writing a book, *Summary of Scientology*, of which I have a copy, auditing, and instructing official Scientology courses in at least three continents. *Ed.*

But I eventually discovered that, in cutting myself off from Scientology, I had stopped using my knowledge. The overt act, if any, was on myself. Because I wasn't sharing all of that understanding that I had gained from the years of work I'd put in. And I was cutting my own throat. So I bandaged my throat and started lecturing again.

The Sea Org and R2-45

Then I was informed that the Sea Org had hired some special people on a mission to get me. In the first place, in giving the lectures I started to give, I was sending people to them. I guess it was too much for them to confront. And they wouldn't leave me alone. During that period a man appeared at our back door in Evanston, Illinois with a bottle of acid in one hand and a gun in another. Also during that same period a man named Otto Roos was sent by L. Ron Hubbard on a mission here to Los Angeles (I was not in Los Angeles, I was in Chicago), to rent a theater, advertise my name in the newspapers, and say I was giving a lecture and then when the people got there, lock them in and chant implant phrases at them. Esta (Gluck) was there. You can ask her.¹

They were advertising in the Scientology papers at that time, "If any of you members of the Sea Org see the following people use R2-45", and they listed some names of people. R2-45 is exteriorization by gun. You know, you take a 45 automatic and blow a hole in somebody's head, and that gets them exterior. Most people didn't remember this. Too many newcomers didn't know, but Hubbard demonstrated this at a congress one time. He demonstrated it with blanks.

Burning books

One thing I didn't mention earlier in the lecture: I wrote a book when I was in Scientology that was published in 1956. Its original publication was in South Africa. It was called "Fundamentals of Scientology". I gave Ron the right to also publish it, although I held the copyright, under the name *Summary of Scientology*, and it was subsequently published in England, the United States, Australia, New Zealand, Africa,

and so on, and it sold well over 60,000 copies, and got a lot of people into Scientology.

That book is out of print. But you would never know of its existence in Scientology. Scientology sort of became like Russian Communism. If you were in good standing your name was known. The minute you weren't it was erased from the books. Like Stalin ceased to exist for a couple of years, after his statue was all over for many years. History is rewritten in order to go along with the policies of the moment. So, when I left Scientology, all of the remaining books they had of mine in stock were burned, by order. So you can't get a copy of my book from them. Several people subsequently read my book and went into Scientology as a result. When they were asked how did they get into Scientology, they said they read my book, and they were asked, "You read his book? You still got it? Yeah. Bring it in. It's got to be burned". A few people said they'd lost it and kept it anyway.

Here's a subject which is presenting wisdom, and has tremendous amount of validity, tremendous amount of workability, but is also dramatizing insanity. Whatever happened to Hubbard? I didn't know for sure what had happened to him. The people I knew in Scientology were among the most intelligent people in the world, and how they could go along with that sort of thing was difficult for me to understand.

Hubbard Missed Some Things

Now, why should the good be lost because of the insanity? So I said, "Hubbard must have missed something". And I started going back over my experience, I dug out all of my books, and I started researching to find out what had Hubbard missed.

There's an interesting thing, that if you as a being get into research and start trying to find something, and you find it without identifying it, you dramatize it. Hubbard, in researching his clear material of the GPMs, missed that the GPMs were "only solutions", that each one of them has in it as a basic computation "this is the only solution". And he dramatized that and

¹ Otto Roos' comment: "Otto Roos wasn't sent so much for Jack Horner as he was for Charles Berner and his group. He was apparently in those days the worst of the boys" Ed.

has been dramatizing it since. Also, he missed the most important part of the GPM structure. It took me a while to find that.

I had to go back to his very basic premises of affinity, reality and communication, which he had insufficiently defined. His definitions of those terms lead to the errors that produced things like the Sea Org and things like shooting people who disagree.

Reality as agreement

If you agree that reality is composed only of agreement, and you have to stay in agreement in order to have reality, and that the source of that reality is a "one source" that is not you, you then become trapped into having your reality from that one source, and having to stay in agreement with whatever that source says to do or be, in order to have reality.

So I put together some new processes, like "Who or what are you free to agree with? Who or what are you free to disagree with?" And for people who were stuck in agreements (because Scientology had become a subject of enforced agreements) this tended to unstick them.

I redefined reality, which Hubbard had very badly misdefined, or not defined adequately. Also, he had never defined affinity correctly, by his own admission in the Phoenix Lectures, and his definition of communication was too mechanical. And those very basic definitions, those axioms and assumptions, are the things from which the processes are developed.

The beginnings of Dianology

And out of that came what was called Dianology. For years I had kiddingly said, "Someday somebody's going to start Dianology and Scientetics". I was looking around for a name, and looked in a *Webster's Unabridged Dictionary*, and there was "Dianology" in the dictionary. So I said, "Well, it's in the dictionary, we can use it".

And also it was close enough. I knew there were thousands of people who'd been trained in Dianetics and Scientology and had their techniques and tools for helping to clear people, but who were dissatisfied or could not go along with Hubbard's organizations and his no-pay schedule. So why should they go without being able to use their knowledge and share it, too?

Okay, so I wrote a book called *Dianology, A Better Bridge to Personal Creative Freedom*. The last page of *Dianetics the Modern Science of Mental Health* said, "For god's sake, get busy and build a better bridge". And for years I helped him build his. Finally, I realized it didn't have to be that one. So I started very quietly out here in Los Angeles around April of 1969 to teach a few people what I knew, and I called it Dianology.

I didn't throw away the good that I knew from Dianetics and Scientology, whether developed by Hubbard, or developed by myself, whether developed by Joe Winter or John Campbell, or John Farrell, or Perry Chaptalain, or Wing Angell, or Nibs Hubbard, Jr., or anyone of a number of people who contributed heavily and importantly to the subject called Scientology. I took the best of that, and from the axioms that came from Dianology created processes that weren't in Scientology and Dianetics as well.

John McMaster leaves Scientology

John McMaster, the first clear of Scientology, got tired of the militarism of Scientology. He got tired of being thrown overboard tied hand and feet with Hubbard and Mary Sue watching. So he left Scientology. I asked him to come over here last year, thinking that he might feel a little alone, and he wasn't alone in the fact that there were a lot of us who had a lot of good knowledge that were willing and able to use it.

So Dianology began to move along, and we moved over to Westwood (in Los Angeles) in January of 1970, in two little rooms, and began to have a pretty good hot line of processes. Having to start from the beginning with no books, all the bulletins had to be written, there were no tapes, there were only my own research notes, and as we could, processes which were printed up for students to learn. The people who started in Dianology in the very beginning really were working with not many tools or training aids. It was a very personally taught course. Still is, really. But we built and we built and we built.

Infiltration and break-in

Well, last year they couldn't have that either. We were getting too successful. First they sent a spy in and he carried a little tape eraser around with him and erased all of the tapes, particularly those having to do with the history of Di-

anetics and Scientology. We didn't notice it for awhile, until a student started to play a tape and there was nothing on it.

I threatened to suspend the student that I suspected, and that same night this place was broken into. The door downstairs was broken down. In the office all of the tapes that they could find were stolen, mostly mine, all the lectures I'd made up to that point, plus all the administrative records, mailing lists, so forth, meters, our receipt books for the first six months, a couple of Scientology certificates, and a few other things. The only things that were stolen were materials of that kind. No typewriters, or anything important from a thief's point of view. It's kind of interesting, because later on a guy named Bob Thomas, who was kind of a big wheel in the Scientology organization, came to talk to me and John Mac (McMaster) about possibly getting back into Scientology. And we asked him a couple of questions that he couldn't have answered unless he'd heard the tapes. He answered the questions.

Using Dianetics to handle an attack

They got so uptight that they had a guy waiting out in front of my front porch of my apartment one night and proceeded to pound on my skull, which was kind of an interesting experience. I live in a very nice neighborhood, but I came home after a night course here one night and as I proceeded to open my front door — John Mac was sitting inside, he was staying with us at the time — some guy came running across the street and I happened to notice, I turned around, there was a fist coming at me. So I got a few body blows before I managed to get the guy off of me. I couldn't quite catch him. He had a car waiting for him with a driver. It was a lighted doorway and he made no attempt to take anything.

But kind of the ironic thing was that after I staggered inside about 14 cops showed up because various neighbors called the police and so forth in very short time, and I locked myself in the bathroom and sat down and ran out the incident, using Dianetic techniques to run out what they had just done. I was laughing and crying, you know. I was crying about the fact that people would think I was that bad. Still kind of ironic.

Dianology becomes Eductivism

We haven't had any particular trouble since, but I decided something, because Scientology was in-

volved in what I considered psychotic activity. They were still locking people up in chain lockers. They were still putting 6 year old kids on bread and water for a week or two at a time aboard that ship. I decided that I did not want to be connected in the public mind in any way with Scientology. And Dianology was a name I had taken because I couldn't find a better one at the time.

So we spent a lot of time researching names again and I found a verb in the dictionary which was to "educe". To educe means to draw out the potential of, or uncover that which is hidden. So from that I coined the word "Eductivism", which means the practice of bringing out the potential of or uncovering that which is hidden. And the term "eductor", which means one who helps somebody develop his potential or uncover that which is hidden, and the term "eductee", meaning one who is doing that. And this name at least is a clearly differentiated name from Scientology and Dianetics.

Eductivism clearing and post-clearing procedures

Meanwhile our processes were developed. A clearing procedure was developed that was partly based on the Saint Hill GPM structure of 1964, and partly based on the clearing procedure that I got a clear bracelet from in 1958. I didn't have Hubbard's current clear procedure until about the middle of last year. It's a different clearing procedure. In my opinion it produces keyed out clears.

I did not have his OT materials at first, either, so after we developed our clearing material in Dianology, I developed our post clearing procedures, our "OT" processes, to help a new clear operate as a clear. Some of what needs to be done after clear I had discovered by having to go through it the "hard way". Because, operating as a clear is not the same as operating as a pre-clear or a human being who isn't. It is a different state of being that's indescribable until achieved.

And so we developed a set of post-clearing processes. Meanwhile I acquired Hubbard's clearing procedure and his OT materials up through OT 7. The conclusion we've come to is that, effectively, they key out the reactive mind and then restimulate and set in some old implants with

OTs 1 through 7. So people are programmed and conditioned into the control of Hubbard's organization. I don't know that anyone there knows that's what's being done, except possibly Ron.

Our post-clearing, instead of going in the direction of running out old implants, has primarily been devoted to, "Now that you've got your own universe, and it's in your control, how do you relate effectively, dynamically, and well, with the rest of the universe, physical universe and other dynamics?" And, "How can you function with love, and ability, and power (small p), creatively, as a clear in a world of unclears, and bring about a clearer world, and a clearer self?" Because, clear is not a state that you reach and that's it; rather, you get clearer and clearer and clearer.

How we differ from Hubbard

The trouble is, that this red-headed old pirate, L. Ron Hubbard, who was probably Henry the Eighth, is a loveable son of a bitch. I have a tremendous amount of admiration and respect for this man regardless of the disagreements I may have with him. He is a genius at codification, organization, and alignment of material and he's a fantastic and very able being who I think has the unfortunate liability of having gotten stuck in some of his own research and never having cognized on it.

The difference is this: My belief or consideration is that if we can provide a pattern and a road, a pathway, a map, a guide, a set of tools to free people so that they are infinitely free to create an infinity of alternatives and act on them or not, then they do not have to be controlled. That in their freedom they will act for the greatest good of the greatest number of dynamics without having to be told what that is.

Hubbard believes that when you clear people, and free them, they must be directed, and there must be a directive, organizational method of insuring a particularized kind of freedom on this planet. Which would end up with a one-organization planet. The one thing that his training program is guaranteed to produce and maintain is a group of the most effective fanatics since Mohammed. Because the system itself rejects those who aren't fanatics, and those who aren't fanatics tend to reject that system in time.

A datum of comparable magnitude

Without an alternative to Scientology, the people in it and the tools and technology of

the mind they have are sufficiently powerful that it is feasible and possible it could end up controlling this planet. Unless there is something equally as strong, or a number of, a lot of people with enough power individually to guarantee that it doesn't happen.

One of the problems in defining and explaining and communicating Scientology in the days I was in it, was, what could you compare it to? Nothing. There was no philosophy of comparable magnitude. And something is not really comparable unless you've got something to really compare it to. So one of the things I also decided was that in Dianology/Eductivism we are going to be a datum of at least comparable magnitude. And, also, if we, in Eductivism, can assist, help, and bring about, freedom, and sanity, and ability, and talent, and help those people that Scientology couldn't or wouldn't or can't help, then we must have something that they don't have, that's senior.

Future of clearing technology

I look forward, in the oncoming years, to being able to create both an organization and a technology in which many of us work together in the spirit of play as a game, and as fun, to help as many people be free, and happy, and creative, and functioning in the world as possible. Because, one clear can influence a whole community, whether he says anything or not. And if there are enough clears, enough people in a sufficiently aware and advanced enough state, then we can bring about a fantastic civilization on this planet.

Whether you realize it or not, you're on the frontiers of man's understanding and knowledge. You're on the outer frontiers of the discoveries of man and existence. And it's an exciting, exciting adventure. We get bogged down in the problems that are sometimes involved, but the rewards and the joy, and the creative satisfaction of these discoveries make existence really worthwhile.

So I look forward to a great future, a great, and marvelous, and wonderful future that we have in creating a greater civilization for all of us, not only in this life, but in our lives ahead. And I'm glad to have you on the team.

Copyright © 1978, 1999. All rights reserved.



The Composition of a Goal

By Maximilian J. Sandor, USA¹

ONE OF THE MOST BASIC issues in Life, Universe, and Everything can be described as the concept of "goal". In a sense, it could be called the most basic issue of all, and it is certainly central to any contemplation on any subject whatsoever.

Many books have been written on how to achieve it. Some of the methods work sometimes, sometimes not, and very often will result in the opposite. Nearly all of these theories fail to differentiate the composition of a goal in the first place, ultimately running in circles and engaging in self-defeating or pseudo-working strategies.

Self-evident

The composition of a goal is so self-evident that one is easily deceived about the power of its structure. One is tempted to go on without looking further. This is not surprising if one considers that most, if not all, "case" of a human being is built upon the confusions and failures around goals.

To look at the deeper composition of a goal in general requires to look at one's own "case" — something that beings refused or didn't dare for aeons.

Patanjali

One of the very, very few who ever found out about the importance of the structure of a "goal" was the Indian philosopher Patanjali, one of the greatest thinkers in the known history of mankind. However, since the power of realizing the structure of the goal is so immense and yet so embarrassingly simple, he declined to share crucial details of his findings out of fear that its knowledge may be abused by evil persons.

He did leave enough clues, however, and the subject becomes much clearer after having studied his findings on the gunas principle, one aspect of which has been described roughly in the chapter "Prime Axioms: A modern view on the gunas principle" (IVy 43, page 11). In any case, the basic structure of a goal is so extremely simple and yet, perhaps of this very simplicity, persistently unrecognized and misapplied.

Two parts

There are two parts to a goal:

the objective; the "thing" to be achieved;

and

the intention of a being to go after the objective (the will or intention).

Failure to differentiate between intention and objective will always produce random results and will create stuck attentions.

This seemingly simple statement is at the core of man's problems since countless times. It cannot be possibly underestimated and is therefore put in italics.

Dictionary definition

To see how completely unrecognized this obvious relationship remains in today's time, let's look at a dictionary, *Merriam-Webster Webster Dictionary* (Internet address: <http://www.m-w.com/cgi-bin/dictionary>)

[quote]

goal: ... Etymology: Middle English "gol": boundary, limit ...

1 a : the terminal point of a race

¹ This first appeared on the 19th 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/> See also his article *A Modern View of the "Gunas" Principle* in the last IVy. Ed.

b : an area to be reached safely in children's games

2 : the end toward which effort is directed : AIM

3 a : an area or object toward which players in various games attempt to advance a ball or puck and usually through or into which it must go to score points

b : the act or action of causing a ball or puck to go through or into such a goal

c : the score resulting from such an act
synonym see INTENTION
[end quote]

While the original meaning of goal is literally a spatial definition, the dictionary defines it also as an "action" and as a "score" before giving "intention" as a synonym.

This example demonstrates the degree of collapse of conceptual domains that became associated with the concept of goal.

Again, if intention and objective is *not* separated, the power of intention becomes paralyzed and the results of such paralyzed intention are random.

Application on past goals

This realization can be used in three ways:

to create new goals in a way that the target will be achieved reliably. In honor and respect to Patanjali, the answer, albeit obvious from the information given here in this chapter, will not be spelled out.

to analyze the creation of objective/intention structures (or goals) in the past.

to resolve past confusions about goals (which is the vast majority of all "case", of course).

Let's start with the analysis of past goals. In the "beginning" beings were powerful but bored. In order to have a game, a goal must be created.

This happened and happens in the following steps:

1. select an object or state as a target (objective) (Note: it seems that it doesn't matter at all what this object or state consists of).

2. find something in this object or state that aligns with the individual "prime axioms"¹.

3. *pretend* this property or quality cannot be achieved (Note: this is the lie that will hold the construct in place).

4. create an energy of intention that propels toward the objective.

5. lean back and watch the spectacle unfolding.

Again, if the force of intention collapses with the objective, there will be no movement towards the objective possible. Like a short-circuited battery, no power or action can result.

Like in a battery, the two poles intention and objective *must* be held apart in order to provide power.

Result of confusion

Now, what happens if a being confuses both?

A mental mass remains where the original two poles of the goal have been. This charge remains until the being sorts out its original intention and the objective it pursued. In the meantime, the being's focus is fixed to this charge but finds itself unwilling to examine it at the same time.

Remedy

How can a collapsed goal be restored or resolved?

Here are some historical examples of solutions and pseudo-solutions:

differentiating between objective, intention, and core beingness (Patanjali's approach using the "gunas" principle)

overloading one of the poles to bleed out the power (examples: raja-yoga to overload the force of intention, and bhakti-yoga by "underloading" the object of intention, meaning giving up completely on the original objective.)

suppressing the intention and spotting the original lie in the properties of the objective. (This is the original Buddhist approach. If done only partially, it is a very dangerous approach because the intention, if unsuppressed before bleeding out, will be

¹ (the original set of goals). See IVy 43, page 11, "Prime Axioms: A Modern View of the 'Gunās' Principle" by the same author.

recreated in full force if the objective has not yet dissolved as well.)

spotting at least part of the lie in the objective. (Gendlin's "Focusing" theory draws its power from this. His technique is one of the very few process sequences (rundowns) that found entry into the academic mainstream. Of course, it is not the answer to everything, despite his claims).

moving the entire construct completely out-of-sight. This is a most dangerous approach that goes around in some New-Age circles. The charge, hidden from the person's view, will not diminish over time as assumed. Inevitably, one day the being will look at the area where it "stowed away" the charged constructs and be hit with unexpected force.

rekindling the original intention by fuelling a purpose associated with it. The strong attention on the positive pole can act like a temporary separation of the poles. Works like a charm, but only temporarily so. Much could be written about this subject. However, instead of theorizing about it, it is much more useful to use a process that brings about a separation of the poles.

The problem of past failed goals is pervading the entire "case" of a being, from the lowest to the highest levels. The latter will unfold a cou-

ple of obstacles, such as hubris that is holding constructs in place and can derail many good efforts. Such high levels, processes that prompt the being to assume "cause" over other things or areas can contribute to tearing large clusters of failed goal constructs apart in a wholesale fashion.

As a side-effect of such processing the being will be able to construct new goals in the future in a way that its poles will not block each other.

Ultimately, the being should be able to let go of the "carrot-stick" construct of past goals and cause things *directly*.

Escape from the universe

As an important example, as long as a being has the goal to "escape from this Universe", the being will not possibly be able to do so.

Now, if one would say that to "exit this Universe" one should not have the goal of exiting, this would be a partial truth, of course, but it could also confuse a being further.

Instead, it may be far better to encourage the process of active separation of intention and objective as one of the most important actions that can be done.

In other words, actions, rather than words. □

Scientology Experiences

One of IVy's subscribers, a former Scientologist, has begun a project to collect personal accounts of people's experiences in Scientology. The ultimate goal of this project is to produce a printed history of Scientology written from the viewpoint of those who actually lived it. To make this project a success, a large number

of personal histories will be needed, both from old-timers and from relative newcomers, to accurately characterize the changes that have taken place in Scientology. If you would like to contribute to this project, send your story to:
Tom Fielder,
1302 S. Western Ave.,
Anaheim,

CA 92804 USA.

Submissions via email should go to: tjf@uci.edu

All submissions will be kept strictly confidential and nothing will ever be published, either in printed or electronic form, without the express written consent of the author or his/her heirs. □

Is *International Viewpoints* a good Christmas gift for one of your friends and acquaintances?

Before KSW — 5:



Dublin 1957

By Antony A Phillips, Denmark

THE RECENT TAPE TRANSCRIPT of Jack Horner in IVy 43 gives some aspects of working fairly close to Ron in the 50's, and I thought some might be interested in working in Scientology in the 50's, away from Ron. I worked from March to September 1957 at the Dublin Org, which later closed down.

If you have access to the tech volumes, you can read about what Ron says about the Dublin "org" (which was called The American College of Personal Efficiency) in PAB 79, 10th April 1956. At that time I was a field auditor (that is to say I was very unsuccessfully trying to set up a practice, in Surbiton, Surrey, England, after having completed the Professional Auditors Course in February '56). I received the PAB as a Professional Member of HASI (HASI = Hubbard Association of Scientologists, International, Scientology was not named (formed) as a Church at that time in England) and was somewhat excited (success, where I had failure).

In October of that year Ron held the bi-annual conference in London (The London Congress on Human Problems) which I attended, and I was thrilled by his lecture on Personal Efficiency (5610C07 according to my Tech Volume: I have heard 5610C18 "How to Create and Instruct a PE Course", issued free by New Era Publications, and it does not contain the method of teaching I heard in the London lecture). Briefly this talked of a method of "lecturing" to newcomers which was a two way comm with individuals in a group, asking them questions, not giving data, and questioning until the audience had come to an agreement on what was asked (We covered basics like "What is communication?"). This method was called "Teaching by Agreement" and was apparently pioneered in Dublin. The principle was very real to me (little else was), I was inspired by it, and it could be that I postulated that I would teach PE that way.

In early 1957 I was out of work, having taken a full time Indoctrination Course at HASI London, Run by Rosina Mann in close cooperation

with LRH. Mary Sue Hubbard happened to be on the course, as it was a pioneer action, and after modifications, became the present day comm course with Trs. 0 to 4 (we had what became 1 to 5, five being a dummy auditing step using all previous Trs.)

Called to lead

Out of work, I found myself painting the staircase of HASI London. The Office of the Association Secretary was in the basement at the foot of the stairs, and the Association Secretary, Jack Parkhouse, called me in to him, told me that a man who had agreed to go to Dublin to replace the present head had changed his mind, as he wanted to remain with his girl friend, and would I go. Well, I did not fall off the chair with astonishment or fright, but I considered I was totally incapable of handling such a job. But I had had a little bit of a Christian experience prior to Scientology, and sort of went on the concept "If God has called me, who am I to say no?" So I said yes, even though it was Jack Parkhouse, not God.

In a week or so I was off, but before I sat in on the Personal Efficiency Course in London to learn the ropes. There was a definite curriculum (something like: Cycle of action, communication, ARC, Tone scale, energy/havingness, I think also part way through, stable data and confusion was added). There was a different subject each night, participants given home work. I believe John Noble was the instructor (talk of supervisors was a long way in the future).

So, shortly afterwards I was off by the night train to Holyhead, and the boat to Dublin, arriving early in the morning Sunday. And when I arrived, I learned from the man I was replacing that he had found himself unable to address the course that started the previous Monday (something about him finding himself sitting on the curtain rod, unable to get his body to speak) so I would be confronted with a double sized audience on Monday evening.

That was a grim experience. Somewhere I had got the idea that even if one was shaking with

nerves, one fared better if one tried to appear confident. So I stood up there before some thirty Irish people and tried to appear confident. I was in a dreadful state. Totally unable to confront that mass of people, unable to see them (remember, TR0 confronting had not been invented then). But my body did stand up straight and confident, and my voice, I hope, had a far greater sound of confidence than I felt. It was definitely not teaching by agreement, as I was not aware of any of the people before me. It was just a lecture, giving as best I could the data of the PE Course.

But you improve by doing. I was trapped into this situation (blowing and suicide never enter my head somehow when I am going through hell). So I doggedly taught that course, and actually got fairly good at this teaching by agreement lark. I found it real fun, for example, asking one person "What is communication?", acknowledging any answer (I wrote up the answer, as solid is one level of reality), then asking another individual if they agreed, getting them to amplify, and handling originations etc. from the individuals, finally coming to an agreement which was usually a paraphrase of the Scientology definition of the subject. Getting every one to contribute.

Each night homework was set, getting them to use the principle taught. I can remember one instance where the homework was to get someone to do something, using ARC. A lady typist aged about 20, came in overjoyed. She had got her younger brother, who previously was out of her control, to mend a puncture in her bicycle.

The first night (Monday, after testing) we taught create-survive-persist. The man I replaced, who was a former Roman Catholic told me how difficult it was to teach this in Dublin, as the Roman Catholic belief was that only God could create (I never knew if that was true). That looked a bit fishy to me, so in the beginning I was very careful to tell them that the create we were talking about was creating something out of something, like creating a cake out of the ingredients, while God created something out of nothing. Looking back I'd say it was a bit out integrity on my part, as any one can create in their own universe a cat (mock up) out of nothing. Later I found no difficulty in going over the cycle of action without the need for my spe-

cial explanation, and I guess my predecessor was himself creating a difficulty out of nothing!

Finances

The financial state of American College (we did not use initials to abbreviate) was not good. We were in debt. Our practice had been to advertise in the two Dublin newspapers. In both of them our bill had grown to such proportions that they would only advertise if we paid in advance, and we did this with one of them.

In the middle of the summer we did not have enough money to pay the electricity bill, and the supply was cut off. I did not know what to do, so we soldiered on for a while without electricity. Fortunately we did not need it, as it did not become dark before the students went home in the evening, and the duplicating machine could be turned by hand. When Jack Parkhouse heard of our dilemma, he sent a check to cover the electricity. (I had not thought of asking for money!)

You must understand that I was 27 years old and had no experience of management, before I met Scientology having been an employee in two or three opticians (optometrists). To be placed in a position of management, totally untrained, was, in my older eyes, sheer lunacy.

The staff

I was full-time employed by the College. I think my wage was £11 a week. Not bad, if I had been able to pay myself. When I left, I donated my back wages to a building fund (a letter had gone out to all members of HASI London with a "You are assessed £x for the building fund" sort of message). As a result of that I got my name on a brass plate amongst many others that was on the hall wall of HASI London, at 37 Fitzroy Street.

The other staff in Dublin were a registrar, Nuala, and an advanced course instructor, I think his name was Bernard. I think they got between £2 and £4 a week.

Activities

The main activity was the free PE course, which I ran five evenings a week. We did a test (OCA, I think) at the beginning and at the end, and on Friday night the fight was to get people to sign up for the Advanced course. My guess was that it cost about £4, but I can't remember. This was hard work. I was given the figure of 25% unem-

ployment in Dublin, and was given to understand that the population of Dublin consisted of a very few rich upper class Protestants, and a large majority of low class Roman Catholics (incidentally it was quite common for people to ask their priest if it was OK to come on the Personal Efficiency course before they came on).

The one money making activity was the advanced course, which I think took four weeks and I don't think it was every week night. From that we were supposed also to collect private preclears. I inherited one lowered mental ability 18 year old as a preclear (was not able to help him), but we did not get any more.

The other money making activity was acting as employment agency, supplying Irish nurses and orderlies to a hospital in Chicago, USA. We advertised for this also in the newspaper, and while the few we got in my time were waiting to go to USA, we got them on the PE course.

Reporting

Every week I wrote a report, one copy of this I sent to Jack Parkhouse in London, the other to Ron. I was very unhappy at the position I was in. Coming from a comfortable financial background, I felt it was quite an overt to owe money as we did. And I really did not have a clue as to how to handle. Consequently, my reports were pretty negative, whining things. Pretty early on I started asking to be replaced. Instead of being replaced two auditors were sent at different times to help by auditing me. It was the time of CCHs. Both of them had me doing open air (walking along the street) objectives. Looking back I feel they had little understanding or interest in me and were just doing the process robotically, so I won't name them. One of them later squeezed a large sum of money from an acquaintance, to finance a firm designed to produce anti-gravity devices, and two further firms designed to prop up the earlier firms financially (the whole lot went bankrupt), and he is author of one of the books "exposing" the terribleness of Scientology.

Finally I was relieved, but my successor (the other of the two auditors that came to rescue me) apparently did no better, as the College closed down.

When I was relieved a job was found for me at HASI London, and things went much better there, with either Ron himself, or an expert per-

son appointed by him, running the org. But that is another story.

Dr Phillips

There is one "funny" (peculiar) thing that happened before I went to Dublin. I had noticed that at that time all the high up people in Scientology, both in Washington and London (the only two fully fledged orgs at the time) had the title Dr. and I assumed that they had earned those titles — that they were Doctors of Scientology. However Dr. Jack Parkhouse, fairly casually, told me that when I came to Dublin I was to call myself Dr. Phillips, as that gave extra status. I queered that, as I had done nothing to deserve such a title. In the end I was sent a piece of L.Ron Hubbard letter-headed paper on which was written:

5th April 1957. Dear Anthony [spelt wrong], I have pleasure in informing you that the conferring body is hereby awarding you with the degree of Ph.D. for your services in the research of the American College. Wishing you every success with your operation. Best Regard, L.Ron Hubbard, By RS [RS would be Rhona Swinburne, Rons personal secretary in London]

Conclusion

Rereading this, it looks rather negative. However there is one strong (though first dynamic) positive point to my stay in Dublin. I taught the Personal Efficiency course about 25 times. Each time working hard (on the teaching by agreement principles) to get a new set of individuals to have an understanding of some Scientology basics. Despite my general low communication level, there was nothing robotic about this teaching. Each week they were a new set of individuals in a new unit of time. I really got a very good grip on those basics, something I have been very thankful for ever since. When the church "went mad" and chucked a far more able me out in 1983, I knew that those basics were right, and, when I slowly realized I was not a suppressive person, dangerous to any Scientologist I talked to, I could no doubt more easily see where the church had gone wrong. In fact those 25 or so weeks (at age 27) gave me probably the first worthwhile stable data I got on what life was about and how to handle it. ☐

Note: We have recently put on our Home Page a much longer account of someone's experience as staff member. Ed.

Management by Objectives

by Allen Hacker, USA¹

One of my students was reading through the material for doing Standings by Domains (similar to Conditions by Dynamics) and came up with the following question:

"Just a quick question..I came across the term "Management by Exception" which I couldn't define well enough to feel that I actually understood it! I know it doesn't pertain to personal Standings but I still don't get it."

Management Methods

I realized some time ago that this is actually one of three or four questions on the same subject, Management Methods. Since they relate directly to, and are the non-Scientology-world's parallels to (1) Managing by Statistics, (2) Planning by Product, (3) Purpose, and (4) Staff Blows, I thought this was worthy of an article. The following is based on my emailed answer to that student.

MbE: Management by Exceptions

Management by exceptions is establishing a statistical baseline and tolerance range, and then calling any deviations from it "exceptions".

Say that a machine can produce 100 widgets an hour, but no human operator can work that fast. The design engineers say an operator should be able to get 85 per hour under perfect conditions. So you run the machine and tweak the operator's skills and the materials supply line until you reach an occasional ceiling of 82 per hour on a historical run of 6 months. That's the top of your range. You analyze and find that the average over the past 80 hours is 80 per hour. That's 2 down from peak, and your worst case without actual disruptions is 77.

So now you know that your baseline is 80 per hour and your variation tolerance is about +/-2

on a rolling two-week statistic. Anything below 77 or above 82 is an exception. As in "exception to the rule", where "rule" is synonymous with "established performance" or "baseline".

Then it's a matter of using the Routine Standing procedure to identify exceptions and correct the causes of drops, and to analyze, reinforce and incorporate the causes of rises. This way you get a stable and gradually rising level of productivity, which would be reflected in a gradually increased baseline, toward optimum productivity; in this case, 85 widgets an hour.

To put it into the framework of some people's past, each staff member writes letters to Central Files (the public). Stats are kept. They are supposed to be responded to by using the Conditions formulas. In the example above that would be the Condition of Normal. (The Conditions and "Normal" are the predecessors for Standings and "Routine".)

In the casinos an efficiency consultant timed blackjack dealers to find the average number of blackjack hands dealt per hour. Then the casinos made that the goal for everybody. Then they asked everybody to find ways to increase the average without running over the players, to find the upper limit. The refined average became the baseline by which each dealer's efficiency is judged. Dealers who deliver less are coached, pressured and fired if they don't improve and aren't handicapped.

But the casino example and the widget example are fundamentally different from the org example in two ways. (1) both of them recognize that a fundamental limitation exists in such analysis, and (2) both are computed to "optimum" rather than "maximum". You could say that

¹ Allen, Speaker | speaker@asc.org: ASC Missions Group -0- <http://www.asc.org>: Articulate Management | <http://www.artman.com>

they have a third difference underlying these two: their analysts live in the real world!

In the org, one is expected to endlessly increase one's stats. Thus there is a necessary "crash-and-recover" cycle. You write more letters every week than the week before until you no longer take time to eat or sleep, and then you fall asleep one awful night during a disgusting lapse of duty and purpose, and your stat crashes a bit. They help you to figure out how that happened by locking you into the basement to clean the sewer lines with dental floss until you come up with a realization as off-the-wall as the remedy. Then they put you onto another post where, whaddya know, you get to write letters to CF again! Only you also get to re-start with a new low number as your baseline, because after all, any is better than the none you wrote during your 5 years in the basement. And so it goes until you remember there is a front door on the building and that you know how to open it.

(Sorry about that! But someone once told me that it's always a good idea, when teaching something, to give a real-life example or two as to how to do it right, and wrong.)

MbO: Management by Objectives

Management by Objectives is setting goals and then either meeting them or not. (In the org this is called Planning by Product.) You backtrack from the objective to find each step that will have to be accomplished to have gotten there, and then you cast them all onto a project timeline and task them out to people for the doing, with deadlines. (In the org, "deadline" is a literal term.)

MbO is most often abused by the imposition of unrealistic goals by management, or overly optimistic promises by subordinates. (Like failing to divulge how much overtime you *really* put into that project last month, so that your manager is misled into underestimating what it will take to complete a similar project next month). MbO is also the method that provides the greatest opportunity to introduce arbitrariness, most often in the form of "time". Setting deadlines is an art, and like any art it is subject to corruption by the demands of market pressures and other external expediences.

MbO is the most commonly used method, (a) because you can see milestones and watch them

pass fulfilled or not, and (b) because the task was assigned to a specific victim, you know in advance who you can shoot for any failure before it becomes a question of why you let the guy fail. In this light, the analytical and informational requirements of MbO provide a great device for eliminating people you don't like: give subordinates impossible deadlines to ensure that they will fail, and give superiors under-rated project requirements to set them up for failure.

MbM: Management by Motivations

Management by Motivations means just that: systems of internal and external rewards for doing what's wanted. Pay, bonuses, raises and commendations, trips, promotions, etc. And penalties for failing to do what's wanted: tiny raises and embarrassingly small bonuses, no raises or bonuses at all, being singled out and humiliated in meetings or talked about behind your back in ways that are sure to get back to you, being passed over, demoted or suspended. Even seeing the guy down the hall fired for no apparent reason just to keep you on your toes.

MbM is impossible to do if you hate people or are a psychologist or other Terrestrial-religion adherent, because it won't work if you don't trust people, if you try to motivate them with fear, or if you think they need to be programmed or manipulated to be competent. Interestingly, MbM also fails if you focus too much into "higher" motivations (purpose) to the exclusion of caring for the "lower" more survival-type of motivations.

Actually, MbM fails through any attempt at using a particular quality or level of motivation to the neglect of others. That is why its proper title is, as are those of its sister methods, plural: Motivations. Further, the imbalancing of motivations is what makes manipulation possible. Tell people who can't afford to be without a job for even a couple of weeks that they must do or die, and most will do what you want. In the same way, tell people who are so purpose-driven that they can't see themselves doing anything else that they must do it your way or no way, and if they don't know where else to go to do it another way, they will do what you want. In fact, manipulations played against purpose are far more powerful than those played against need.

MbM is the libertarian dream so-far unavailable, where everybody does the best he can and works always to improve on that, simply because he wants to. Of course he has to use Management by Exceptions to know how he's doing, and the Standings to know what to do at different performance levels, and Management by Objectives to keep his activities focused, sooo.... he has to be a lot smarter, educated and purpose-driven than just about anybody on the planet. Which is why nobody uses Management by Motivations. Instead, they abuse it.

Turnover

To cap it all off, there's the topic of Turnover. Turnover is when unquestionably perfect managers lose staff because those deserters are incompetent (can't deliver the infinite), lazy (go home at night early enough to put the spouse to bed), or stupid (can't work effectively without training, tools, materials or coherent guidance, and can't understand those things when given anyway). Turnover is the percentage of total staff that one loses in a given period, usually annually.

Any organization that fails to use a proper integration of all three of these methods will suffer reduced effectiveness and increased turnover. That's the real shame of management in today's world. At best, a given organization uses only partial versions of the three, without effectively integrating even those. At usual, most organizations try to get by on just one, and the most simplistic and arbitrary-ridden one at that: MbObjectives. Reinforced of course, by manipulation and carrot-and-stick "incentives".

OK, That's it for Management 101

Actually, all of these can be used in personal life. In truth they are, without being named. But they are used poorly insofar as nobody is trained in them except in the business context. But, with a velvet glove, a home can be run as a business, with income, expenses, budgeting, streamlining and cost-cutting, and objectives and identified motivations. So can a professional practice. In all areas of application, however, it does have to be done sensibly and with a modicum of sanity. □

Solo Auditing the Grades

By Christine Norstrand, USA and Heidrun Beer, Austria

On an Internet list someone wrote: "I'm still trying to figure out if there is any value to running O/Ws (Overt/Withholds) solo? Confessionals run solo may not blow the o/w, since they are still kinda withheld if no one at all ever hears of them."

Christine replied: Yes, there is value. Withholding something is an action — the fact that you don't confess your life story to everyone you meet doesn't mean you are withholding.

If you look at something exactly as it is and take responsibility

for it, then you don't need to have the absolution of another. The thing is: Are you still withholding it? Are you still being right? Or can you admit to yourself that you were wrong, reframe whatever happened in a context that you can learn from, and then get on with it?

It's nice if you can get another's forgiveness, especially people you've wronged, but that isn't always forthcoming and sometimes for reasons that don't have anything to do with you.

What you get in a confessional, as opposed to solo, is the experience of having someone accept you as you are, with your faults and shortcomings.

Heidrun replied: It boils down to an even more basic principle: You can run solo as long as you have enough free theta to as-is the matter you are addressing.

The old rule "Auditor + PC together are stronger than the bank" has, as you can easily see, three variables: the theta of the

auditor, the theta of the PC and the entheta of the bank.

Auditing works as long as free theta, in any combination, outweighs the entheta of the bank.

I might add: of the bank in resimulation. If you audit a light matter and everything else — even if heavy — is keyed out, it can work OK if you do it solo.

Next day you get wildly resimulated and you need an auditor for a comparable action.

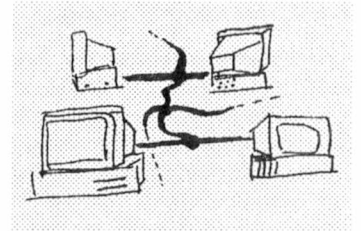
It can even happen that without any bank in existence you simply create enough entheta in present time, and solo is no longer workable.

Running O/Ws can be turned into a game, by the way! It is not necessarily so that a “must be right” is automatically in place. If you make it your game to *exactly* as-is the whole matter — what role was played how and why by everybody involved — it runs solo very fine. ☐

Internet News:

Group Consciousness Processing Basics

Comment by Kathleen Grady, Germany



“Most processing which we are familiar with today is aimed at the individual, the optimization of its existence, the fulfilment of its dreams and enhancement of its life quality”, writes Heidrun Beer in the introduction to her article on group consciousness processing, which I have found on the internet (http://www.sgmt.at/aut_hb/groupcon.htm). “But there is a whole additional area of case and processing to look at.”

Based on the assumption of a very fundamental duality in existence — the duality between “spiritual” and “physical” —, she pictures a spiritual evolution which is in a fascinating way a mirror-image of the physical evolution. The article is pretty long and not easy to read, but maybe you want to have a look at the lady’s ideas:

Are we all “single-celled” spiritual individuals, helplessly separated from each other like nature’s bacteria, and unable to enter into a super-human group-consciousness compound, a kind of multi-celled spiritual life-form of a complex structure like the body of a tree or an animal? Or are there already some individuals amongst us who have the capability of combining their perceptions and intentions into some kind of stronger and much more powerful “bigger me”?

Is it true that the most dangerous threat for the happiness and progress of this new brand of

spiritual being is the encounter with ourselves, the spiritual “single-cells”, and why?

Does the simultaneous existence of spiritual single-cells and potential group-consciousness “cells” really mean that auditors will have to rethink and re-formulate their processes, depending on the question whether they are auditing a spiritual single-cell or an individual who has group-consciousness capabilities?

If various forms of group-consciousness compounds are really the future we have to expect, what will happen to our proudest values, to individual freedom and power of choice? Heidrun Beer writes:

“How in the world will we sell the multi-cell compound model to all those cells who enjoy their individuality now? And yet we look at our physical body, and we just know instinctively that it is a higher stage of evolution than a shapeless ugly splat of germs which maybe can make for some nice yeast-bread or beer, but in a million years could not build a space-shuttle or compose the Song of Joy.”

Is this just a writer’s fantasy that has gone wild, or is it the vision of our spiritual future? Decide for yourself — read the article on

http://www.sgmt.at/aut_hb/groupcon.htm ☐

Etymology

by Todde Salén, Sweden

AT THE TIME SOCRATES was active in ancient Greece, the subject of Etymology was not developed. In some of Plato's dialogues Socrates makes efforts to derive the basic meaning of words.

To modern scholars, the Socratic attempts to find root words and argue on the etymology of words is almost pathetic. However, it is easy to ridicule somebody when you have a more advanced viewpoint to look down from. Unlike us, Socrates could not use the results of arduously collected data in the subject of modern etymology.

Socrates did launch the idea that, if a human mind could only grasp the basic meaning of each letter in the alphabet, then that human being could understand all the words.

Comparison with DNA

I once had a similar idea on the genetic code of DNA. I thought that, if you could grasp how each of the four basic proteins of the DNA spiral worked, you could decipher the DNA and predict what each sequence of such basic proteins is coded for.

Since then, I have confronted the Magic Universe, and realised that, in the creation of atoms and molecules as well as in the creation of DNA or words in the human language, there is a step of magic (i.e., postulates), where a certain sequence of atoms, basic DNA proteins, or syllables of sound are translated into characteristics of molecules, protein coding or meanings.

All such magic is based on postulates and not structure. As LRH suggested "function monitors structure". The structure of syllables is not causing the words to have a certain meaning. The sequence of DNA proteins is not responsible

for what a particular gene creates. The arrangement of atoms in a molecule is not what gives that molecule certain characteristics. It is the function that is magically postulated into the structure.

The secret that creates all that is *magic*, theta postulates. Each human being can create new words and thus try to act as such a magician of words. But, only if s/he manages to get others to agree, such words get accepted and used in the language. Nobody can do it by himself. You need support from others to get each new word accepted and then used as part of that language.

Magic needed

It is far more complicated to create a new gene and endow it with coding of certain proteins than to create new words that are accepted and entered into the language. It is not enough to have your larger 3rd dynamic (group) accept your postulate. Genes belong to the 5th. dynamic, molecules to the 6th. dynamic; and it is so much more difficult to create on the 5th or 6th dynamics that we have a long way to go yet before that will happen. It is possible that our biological scientist will find a way to start creating new genes in the next millennium, but it is very doubtful that human beings will be able to create new molecules with tailor made characteristics before it is time to establish the 3rd dynamic kingdom¹ (the year 2,401 according to some interpretations of Nostradamus).

Socrates was a brave thinker/philosopher. He knew that he did not have the answer to etymology, but he dared speculate and in doing so (2,400 years ago) he helped me arrive at this conclusion on magic.

Hail to you Socrates!



1 See Todde's articles on the Third Empire in earlier IVys (full contents of IVy on our Home Page). Ed.

Regular Columns

A World of IVy

By a Pelican

God Bless You

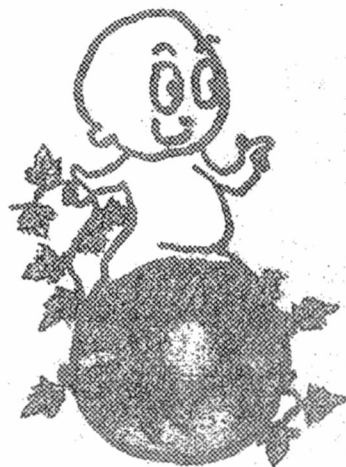
When you see someone who is obviously a criminal, mental defective or of an inferior race, well, the reaction of many would be to have a critical thought, at least.

In some rather more lawless places in the world, the response might be a short burst with a Kalashnikov. You might at least feel a fleeting point of agreement with the viewpoint of Adolf Hitler about the advantages of ethnic cleansing to make the world a better place.

Before the beginning

Perhaps some of us are above such thoughts. A stiffer test would be the experience of a guttersnipe kicking you in the shins or stealing your purse. It is harder to love your fellow man in the face of direct provocation.

Before the beginning there was a Prime Cause, often referred to as God. The entirety of the physical universe and her spiritual viewpoints in it (that is, you and me and our fellow man) are the creation of God, who would presumably therefore have affinity for her creations, and be omnipresent among



them. Thus, God loves us all, even the biggest villain you can think of.

Experiment

So here is an experiment:

As you go about your daily life, spot people of any and all description as you pass them in the street, see them on television or whatever, and remember that a spark of God is within you, and so, think the thought "God Bless You" at every person you see, even the obnoxious ones.

Do this for a week and see if it doesn't change your reality!



——*——

A World of IVy is intended as a short column, one can turn to when in a rush, and gain a little inspiration. It is written by different authors who remain anonymous. Would you like to submit an entry? Send to the editor.

Regular Column

Kemp's Column

By Raymond Kemp

Magic and OT¹

APPARENTLY, MY RECENT article, *The Magic Track*², was well received, but prompted some questions that I shall comment on here.

One was: "How did they have babies (sex)?" An interesting question, for it highlights one of the most noticeable factors about this present society. It is in this society that we became, if you will, sex oriented with respect to bodies.

As Ron once said, what if this society was Tree Sex oriented? Then we would say "Wow I saw a really sexy oak tree", or "Should junipers and pine trees grow together, and in the same field?"

There have been many societies with differing mores in this area. One of the space civilizations got sexual kicks from fondling a crystal sphere. Another was hermaphroditic,³ and could be male or female according to who was the first to succumb to sex, during the act. Rape was having sex with another who had not yet matured — it fixed the victim's gender for life.

This society is totally oriented on Body Sex, as a way of life, far beyond its basic purpose of propagation of the species. We could call it the glamorization of sex. Until this aspect is



confronted and handled, we are going to have more of the troubles that plague our youth today.

Even homosexual sex is now being glamorized. It is called "the Gay Lifestyle" and is *not* the basic to homosexuality — which, by the way, is quite common in many other species.

In the area I discussed in *The Magic Track*, the emphasis on bodies as sex objects did not exist, but that is not to say that sex did not exist. Certainly there was "blanketing,"⁴ where one overwhelmed another into producing a desired result, which could range from high levels of sensation to the creation of new "bodies". (That is not the right word as, often, there were no bodies: more accurately, "new aspects or terminals of oneself".)

1 This is reprinted from *IVy* 12, 1993, with additional footnotes.

2 *IVy* 10 (and Homer's Internet Archives, see link on *IVy's* Home Page), reprinted in *IVy* 39. *Ed.*

3 Having sex organs/characteristics of both sexes. *The American Heritage Dictionary* says Hermaphroditos was "the son of Hermes and Aphrodite, who became united in one body with a nymph". Ray notes: "Hermaphroditic is the best way I can describe it. Actually it was a little more complex than that."

4 See L. Ron Hubbard's *Scientology. A History of Man* chapter eight (Bridge Publications, Inc. and New Era Publications International ApS).

Regular Column — Kemp's Column

Aesthetics

One could say that a main lifestyle on the Magic Track¹ was the creation of a beautiful effect, which leads into what Ron once called the Ninth Dynamic: Aesthetics. He also said once, with more truth than seems obvious at first, that the Dollar was the Ninth Dynamic, certainly so here.²

Ethics, as a luxury of conduct, did exist. Morals, as a set of rules of conduct, complete with penalties, did not, until towards the end of that era.

When was the Magic Track? Well, it was long before items such as OT III, it was probably the next series after the Home Universe, but may have segued³ from that.

Atlantis, Lemuria, Arturia and such are but pale dramatizations or dreams long remembered and still sought.

The writings of Blavatsky, A. E. Waite, Eliphas Levi, Aleister Crowley and the Qabbalah are dim, faded attempts to recall past glory ... because the Magic Track, itself a misnomer, exists. Then Now Will-Be, all coinciding with (or, if you prefer, in quantum relationship to) what we laughingly call Present Time — as if there were anything *but* the present.

How do you contact your excursion on the Magic Track? Well, it is real magic, you mock it up, make it a little more solid, and keep it from going away. Then you need to realize that, as you created it, you can un-create it.

It is all a matter of what your concept of Present Time is, and that to most people is a matter of a few milliseconds or even nanoseconds.⁴

The Magic Track was followed by the first Space Era, with the same basic postulates plus "Build a machine that can do it". After the decline of that was the first planetary agrarian⁵ society, followed by the industrial (big, heavy machinery) society, then the technological (smaller to mini machinery) civilization. From that, the cycle seems to return to the space societies.

OT

Many people's dreams about OT are yearnings for the Magic Track, trying thus to bypass the cycle of what has repeated before.

Unfortunately, even the gradient scale of OT and the Magic Track are separate items and should not be joined.

Being able to do Magic does not mean that one has OT ability. And to have OT abilities does not mean that one is creating Magic.

I do not remember who said it first, but I have always found it a useful definition: "Magic is simply tomorrow's technology, not fully understood today".

I hope this answers some of the questions arising from my previous article. □

Normally you only get to see articles in older IVy's by looking at your back numbers — and if you are missing any, let your distributor know and we will quote a price for filling up gaps you may have. Please see page 33 for letter from Pam Kemp (Ray's widow). Ed.

- 1 Or Magic Universe, see for example the Pilot's description of the sequence of Universes in his *Super Scio*, section headed "Cosmic History", available free on Internet (link to FZA via IVy's Home Page, or see IVy 43, page 29 for printed copies. In "Cosmic History" the Pilot gives his subjective experience of the series of Universes lead up to the one we are in now, as follows: 1. Creation period, 2. The Mis-aligned spaces, 3. The Agreements Universe, 4. Home Universe, 5. Games Universe, 6. Motion Universe, 7. Symbols Universe, 8. Thought Universe, 9. Conflicts Universe, 10. Magic Universe, 11. Current Universe. Ed.
- 2 Asked where he meant, Ray replied: "All over the world currently. Urge to Survival through (accumulation of) Money, Lecture circa 1952". Ed.
- 3 Seque<Italian, third person singular for sequire, follow. < Latin sequi. As a verb, To proceed immediately with the following ... (*World Book Dictionary*, Thorndyke & Barnhart.)
- 4 Nanosecond: according to *The American Heritage Dictionary*, one-billionth of a second.
- 5 Farming, agricultural.

Regular Column

IVy on the Wall

By Christine Norstrand, USA

The Myth of Xenu: Technological Mythology in a Post-modern Age. Part 1.

ARE THE GODS STILL with us, even to the end of the millenium? If they are, in what form do they appear? Are myths as much a part of new religious movements (NRMs) as of the ancient and traditional religions? One interesting and important myth that promises insight into these questions is the Myth of Xenu, one of two myths that comprise the core of the hidden sacred scriptures of the Church of Scientology.

The Church of Scientology is both an interesting and important new religious movement. It is interesting because its operating values are in the area of logical, rationalist thought, yet its conclusions and truths are mythic truths that are literalized by its proponents. The writings of L. Ron Hubbard begin in postivistic literalism and end in myth, but a literalized myth that functions as a secret dogma within the Church, available only to its advanced students. The Church has a spiritual *technology* for freeing its members of unwanted barriers on its collective path to spiritual enlightenment, a technology consisting of ritualized questions ("processes") and courses that culminate, at the highest level, in the person being "Cause Over Life" (stated end phenomena for New Era Dianetics for Operating Thetans, or NOTs).

The Church is an important new religious movement for several reasons, not the least of which is its importance in protecting the religious freedom of others. It has demonstrated on a global level that it is a force to be reckoned with. Although its resources pale beside those of the



Roman Catholic church, its financial resources are vast and the methods that it uses to protect itself from its enemies are both controversial and ruthless. It has, in less than half a century, made inroads into the governments of several powerful western nations. Yet the church is not without its critics, even multimedia critics, and the Internet newsgroup, alt.religion.Scientology is outspoken in its criticism. The newsgroup is routinely flooded with sporgeries¹ and its members attacked.

Church spokespeople claim it is the victim of religious persecution in Germany:

That the German government estimates it a force so formidable that, according to Church spokespeople, it has levelled religious persecution at resident and alien scientologists (Hatewatch, 1997).

The Church claims that Scientologist artists and performers have been banned from Germany and their German engagements cancelled.

Scientologists cannot work for the German government and the government maintains a roster of church members.

¹ sporgeries are spam+forgeries. A regular poster posts something to alt.religion.scientology. The same post from the same person *appears* to be posted several times with the same subject. But the content is nonsense and is actually *forged* because the original poster didn't post the nonsense and *spammed* to make it difficult for others to find and read the person's original post.

Regular Column — IVy on the Wall

Strong reactions have directed global attention to the California-based church. These claims are not without their critics, who explain that Scientology artists may perform in Germany but are not government subsidized.

Scientology and Heaven's Gate – Context

The sacred scriptures of the Church of Scientology, which center around the Xenu myth and its twin creation myths, communicate best the religious consciousness and cosmology of not only Scientology but also of a technological framework that is shared by other post-modern new religious movements, including Heaven's Gate.

The Context — The End of Modernism

In January 1986, the Challenger disaster became a defining crisis for a new generation, just as the assassination of Kennedy was a defining moment for the baby boomers. The world watched the United States, its technological leader, take its best and brightest and blow them up. Millions of school-aged children watched in their classrooms. Those children are now in our universities. In that explosion, the technological Tower of Babel fell; the new civilization would not be realized through humankind's technological ingenuity. While Generation X may be characterized by its passive lack of belief and sometimes its lack of hope on more than a personal level, the Challenger children are marked by an active and reactionary distrust of technology that heralds the end of the technocracy born in the 1950s.

Scientology was introduced in 1952, although its predecessor subject, Dianetics, existed as early as the mid-1940s. Its founder, L. Ron Hubbard, is often dismissed as a science fiction writer by the press, although he claimed a degree in nuclear physics from George Washington University. GWU can verify no records beyond the second undergraduate year. Despite his unproven credentials, it is obvious that Hubbard was well-read and often expressed admiration for the work of Will and Ariel Durant.

Hubbard acknowledges in early works (1950, 1953) that he studied under and admired Commander William Thompson, himself a student of Freud. However, no Commander William Thompson has been located, and not for want of

trying by scientologists and critics alike. In any event, a strong Freudian influence is evident in Scientology's methodology, which it refers to as its "spiritual technology", a technology based on a Hubbard's theory of mind (Touretzky, 1998). Case histories from his early works (1950) contain regressions to pre-natal experiences in the womb of a traumatic nature, usually attempted abortions by the mother.

Philosophically, Scientology was born into a pre-Challenger Disaster world wherein technology was considered a viable hope for humankind's future. In that world, such Nietzschean values as "Scientology is for the able" and an emphasis on personal responsibility echoed the spirit of many people. Hope is a cornerstone of Scientology, hope based in belief in the individual's ability and the indomitability of the human spirit.

Hubbard's lack of credentials, his refusal to have his research reviewed objectively by the his peers in the psychological community, and an arrogant disrespect for the acknowledged authorities of the time caused him to not be taken seriously by the mental health community or the popular press, who condemned his work as "pseudoscience". Hubbard made great claims of increases in IQ and personal ability, which he supported by excerpts from case studies but not by research done in accordance with the agreed upon norms of the time. Hubbard responded with a 30-year tirade against psychology and psychologists, denouncing the entire field as both harmful and evil. The enmity between Scientology and psychology exists to this day in and toward the church he founded. This is particularly true in the American psychological community, where empirical evaluation is valued over descriptive interpretations.

Is it a religion?

Central to the evaluation of the myth of Xenu as a religious myth is the supposition that Scientology is itself a religion, a claim not without controversy. Those opposed to Scientology, and there are many, argue that Scientology focuses on the consciousness of the individual and, moreover, that the individual's relationship with a creator is irrelevant to the religion. There is no worship service, per se, held in Scientology churches, although Sunday services

Regular Column — IVy on the Wall

are held. The subject of God, as an entity whose existence might be proved or disproved, both ontologically and cosmologically, the usual purview of religion, is left to the individual himself.

No deity stands at the center of Scientology's religious teachings. The lack of such has stirred up antagonism from fundamentalist groups who consider Scientology a dangerous gnostic cult and draw links between Hubbard and Aleister Crowley. The antagonism appears to flow in both directions -- Denigrating references to traditional religious beliefs occur in Scientology's scriptures. The Scientology Comparative Theology Page, which claims "to promote the scholarly study of the religious beliefs of Scientology, and compare them to other religious belief systems" but does a less than objective job of it, does quote several of these references.

There is an obvious lack of a savior in Scientology's mythology -- unless one sees Scientology's founder as an integral part of the myth. This is not an uncommon pattern in narcissistic charismatic leaders (Oakes, 1997). In later years, after Hubbard had severed administrative ties to his church, he often complained that he was repeatedly called back to remedy organizational crises personally.

This is not without traditional theology precedence: *A God about whose existence or non-existence you can argue is a thing besides others within the universe of existing things. And the question is quite justified whether such a thing does exist, and the answer is equally justified that it does not exist. It is regrettable that scientists believe that they have refused religion when they rightly have shown that there is no evidence whatsoever for the assumption that such a being exists. Actually, they have not only not refuted religion, but they have done it a considerable service. They have forced it to reconsider and to restate the meaning of the tremendous word God. Unfortunately, many theologians make the same mistake. They begin their message with the assertion that there is a highest being called God, whose authoritative revelation they have received. They are more dangerous for religion than the so-called atheistic scientists. They take the first step on the road which inescapably leads to what is called atheism.* (Tillich, 1959).

After a lengthy battle, a surprising reversal in IRS (USA tax authority) policy acknowledged Scientology as a bona fide religion for tax purposes. It is also staunchly defended as a religion by H. Gordon Melton, a legal expert witness on cults and curator of the American Religions Collection at the University of California Santa Barbara. Dr. Melton's collection houses copies of the sacred scriptures. Dr. Melton was offered copies of the scriptures by Heber Jentsch, President of the Church of Scientology, on the condition that he prohibit access to the documents. Dr. Melton declined (personal communication, fall, 1992). Other scholars, including Irving Hexham, who sponsors a discussion forum for the academic discussion of new religious movements at the University of Calgary in Alberta, Canada, share this belief.

Scientology's purpose, as stated by Hubbard (1953), is "to bring mankind out of the barbarism it thinks conceived it" to a greater spiritual awareness of itself. This constitutes a religious purpose, *Geisteswissenschaften*, (Dilthey) that is, a science of the spirit or mind.

Theory Behind the Methods

Hubbard's study of seminal psychoanalytic concepts is evident in Scientology's most basic counselling techniques: The basic processes in Scientology's "spiritual technology" and similar procedures derived from Freud's work could be likened to watching a movie (Descilo, 1997). The parishioner, in the framework of a formal session, repeatedly reviews a traumatic or distressing event. The pastoral counsellor asks her to rewind to the beginning of an incident, viewing the incident until the end, and then reporting what she saw, heard, felt, and thought while reviewing it. As in the case of a second, third, or fourth viewing of a movie, different aspects emerge with each viewing. It seems that repetition of a technique is used to achieve a deeper level of resolution. As in flooding and other systematic desensitization techniques, repetition of a concept or trauma reactivates and then desensitizes the trauma's emotional and cognitive content. This reactivation creates what is described under the concept of state-dependent learning, wherein a person must be in a similar state to the time one learned or experienced something in order to be able to recall it (Ger-

Regular Column — IVy on the Wall

bode, 1989). Repeating an emotionally uncomfortable concept or traumatic event serves to trigger the event or the material connected to the concept, which are stored in state-dependent form (Goodwin et al, 1969). By repeating material in the person's conscious awareness, her preconscious material will begin to surface, and as the repetition is continued, previously unconscious material may surface, although the form may be more imaginal than factual. When all such previously unconscious material has been viewed and therefore no longer unconsciously affecting the person, she is *Clear*, or permanently free of the effects of past trauma (Hubbard, 1950).

At the higher echelons beyond *Clear*, however, the parishioner's sessions are done "solo" and session content proceeds in either of two directions: either "drills" to enhance native abilities, or the overcoming of limitations that originate outside of the person's own case.

Importance of Myth

With Scientology's emphasis on its "spiritual technology", it might seem the least likely candidate for an examination of its mythology in an archetypal context. To examine Scientology in the rationalistic context characteristic of western psychology, however, is to determine the outcome ahead of time. If we grant that Scientology is *Geisteswissenschaften*, and we have no reason not to, rationalistic materialism cannot do justice to it.

Given Hubbard's antipathy for American rationalist psychology and especially the lack of quantifiable data on Hubbard's research, a mythological descriptive approach is not only more feasible but even more fair to the religious nature of the movement as well. The widely held view that the psyche is an epiphenomenon, a secondary manifestation, could be argued to be presumptuous when evaluating a religion because religious experience posits the very Cartesian dualism that rationalist psychology and contemporary philosophers such as Daniel Dennett (1969) rule out at the start.

In common parlance, myth is a word that serves two functions: It both limits and extends preconceptions. Even when myth is applied to tales and stories, it implies that these are untrue and

hence not to be taken seriously. Yet myths are also those stories that give meaning and importance to events in our lives and history, that reveal personal meaning in the archetypes, those underlying constant forms in human experience. Sacred scriptures structure human meaning and values, thus reinforcing religious traditions.

Neither myths nor archetypes are rationalizations for behavior. When a people reduce their beliefs to empirical certainties or logical proofs, even quantum physics undertakes to expose their delusion. There is no life without a mythology — the materialistic mythology manifests itself in technological hopes and dreams, and in recurring economic cycles. Myths further the quest for the religious self, proclaiming a central reality and then building a structure of values around and in relation to it.

Myths are, at least in part, religious because their stories mirror, if through a glass darkly, the cosmology (the nature of the universe itself) and the ontology (the nature of existence) of the essential person, that personality which is both transcendent (true for all times and places) and immanent (true here and now). They tell of the human dilemma and struggle even in a technological context (Young, 1996b), and bridge the chasm between our concept as fundamentally immortal selves who cannot conceive personal nonexistence, that is *spiritual beings*, divine or "in the image and likeness of" in nature, and our functional selves, symbolized as limited, and alienated from our essential core.

Accessibility

Unlike the scriptures of ancient and traditional religions, the sacred scriptures of Scientology are copyrighted, and the church has used its considerable power to ensure that they are protected. Within the church, only parishioners who have spent years of study are allowed access to the scriptures, and then at a financial cost of many thousand U.S. dollars. In fighting the dissemination of church scriptures on the Internet, the church contends that downloading (and it is necessary to download in order to read) or saving the scriptures to disk constitutes copyright infringement. Whether or not that is legally the case, the church is litigious in this regard and I have chosen to summarize, rather

Regular Column — IVy on the Wall

than quote the scriptures themselves, although there are links to the actual text throughout this document. [Home Page version at <http://www.lightlink.com/xine/myth/xmyth.html>]

In fairness, however, the church's motives in protecting the scriptures may not stem solely from the monetary considerations but also to protect the uninitiated from what it considers the detrimental effects of being exposed to the myth's highly evocative images. Faithful scientists who take the myths as literal rather than allegorical truths, are warned that premature exposure to the sacred scriptures can cause illness, pneumonia, and death.

The sacred scriptures, and particularly the Xenu myth, are nevertheless posted anonymously to the usenet newsgroup, alt.religion.Scientology, and at Andreas Heldal's Free Internet web site in Norway or from sites on some university campuses, if the above link should fail. They are also included in the Fishman affidavit (1993), are archived in the American Religions Collection of the University of California Santa Barbara library (Melton, 1992), and can be had for the cost of photocopying from the United States District Court, Central Coast Division in San Luis Obispo, California.

Summary of the Xenu Myth

Ninety-five million years ago, as a solution to overpopulation, the evil head of the Galactic Federation, Xenu, used renegade soldiers from his government to forcibly bring people to earth. They were placed on volcanoes and atomic bombs exploded on them. A false collective past and culture were holographically imbedded in the force of the explosion. The images contained god, the devil, angels, and archetypal symbols. The beings were then gathered up and "packaged". A six-year battle ensued which he lost. Captured by officers loyal to the people, he was imprisoned in an electronic mountain trap. This area of space, the Galactic Federation, has since been a desert. The incident is designed to kill by respiratory infection and sleeplessness anyone who contacts it. A body is actually a mass of

spiritual beings who have misidentified and become stuck to the being or to other beings comprising the body. One cleans off and frees these beings by running two incidents, the volcano explosion incident and "implant of false reality" of the Xenu myth, and then another earlier, incident called "Incident I", a creation myth.

Summary of the Creation Myth

The creation myth occurs at the beginning of time, four quadrillion years ago. A loud snap is followed by waves of light. A chariot emerges and turns in two directions. A cherub blows a horn and approaches the viewer. Another series of snaps and the cherub fades and blackness falls on the being. If an entity does not recover his true identity by running the Xenu myth in a variation of the procedure outlined above, the creation myth is taken up.

The Myth of Myth — a context for interpretation

We can examine the Xenu myth and its companion creation myth in four contexts:

Eternal Return

Mircea Eliade sees all myth as concerning the beginnings of existence and of identifying *in illo tempore*¹, the timeless moment that is both immanent and transcendent in human existence. The eternal return contains the annihilation of time that returns to that "time before time", the past before the past, that is both transcendent and immanent in the present moment. Myths are sacred, instructive, and important. They explain how it is that the world is as it is. Myth is sacred because it opens the door to a world that exists, not alongside our everyday world, but which permeates it. In the sacred beginnings of *in illo tempore*, supernatural beings are given finite existence in reality, whether the reality of the whole cosmos or a small part of it. Time *in illo tempore* is qualitatively different from profane time, from the continuous and unidirectional sequence of connected events. Order emerges from chaos in such moments of return to the primordial beginnings of experience.

1 in illo tempore – literally *in no time*. The time outside of or before

Regular Column — IVy on the Wall

Myths are also instructive and offer behavioral models for activities in the profane world. There is an element of magic, an impulse to make the external world conform to one's wants and needs, in myth but this can also be seen as an interface to those elements of religion that bring humans into harmony with those elements in the real world (people and events) which they do not control. Earthly events, the literal history, are unreal and illusory. Mythological realities are true and substantial. With repetition and ritualization, myths come to define the world view and so shape the outer environment through human action.

Myths are important. They carry the structure of meaningful human existence, addressing not only rationalistic or imaginative faculties, but the whole person and her relationship with the cosmos. They speak to the existential situations in which a person finds herself: the ebb and flow of relationships, events and cataclysms in the physical environment, and of individual experience as she is born, grows old, and dies. Myths unite people because they address common and ancient experiences that are part of human existence: struggles of good and evil, life and death, integration and alienation.

Monomyth

Joseph Campbell (1968, 1972) describes myths as symbols that evoke and direct individual psychological energies and are at the same time woven into the larger fabric of cultural world view. Myths are the dreams of societies and one's personal dreams are the embryonic forms of the larger dream that both influence and reflect one's personal destiny. Myth honors the spiritual energies that manifest in the moment in four ways.

First, is the sense of awe or wonder, the sense of a numinous power outside of finite human control, what Ruldolf Otto describes in *The Idea of the Holy*. Myths address fundamental realities and basic mysteries of existence: who we really are, and why we are here, why bad things happen to good people, how do we live knowing that we are going to die and what happens then?

Second, myth provides a cosmology, a model of the universe. Myths communicate this in a way that is imaginal and evocative, rather than abstract and rational, and in so doing communi-

cate universally by way of the understanding that comes through the senses, faculties that all people share. Whether that image is of the cosmos as a great island or an ordered cluster of galaxies, myths communicate what the universe looks like and where people fit into it. As for Dr. Mircea Eliade, order is a keynote: myths set the boundaries of spirit and matter, and sacred and profane experience.

Third, myths serve a sociological function in supporting the social order and to integrate outsiders into the group. They educate the young and new arrivals into the mores, values, and ideals of the community through repetition and ritual.

Fourth and most important, myth serves a psychological function, initiating a person into her own realities. It guides a person through the peak and valleys of human experience from childhood to death. Children are reassured through their fears. Adolescents are strengthened in their definition of boundaries and encouraged to take risks. Adults gain insight into the use and abuse of power and ability, and elders find in myth a vessel for carrying their wisdom to new generations. All of these moments take place in the here and now. They are ordered and their meaning acknowledged through myth.

The true gods and heroes are within the person; they are the person herself. By developing this spiritual awareness, the chasm between the subjective inner world and the hostile outer world that disregards individual hopes and wishes, is bridged. Campbell develops these four functions of myth within the conceptual structure of monomyth, a universal pattern of departure, initiation, and return that echoes throughout all cultures and individuals who respond to the call to meaningful existence.

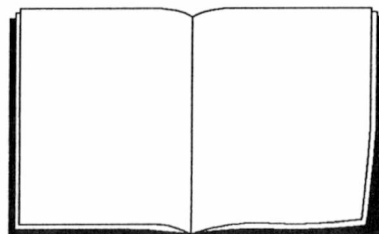
The monomythic pattern contains, implicit in its departure, initiation and return, a kind of spiritual death and transformation that is as valid for the human listener as for the mythic hero. What the hero ultimately discovers is her own self, her own identity. Meaning is central to the religious self -- myths illustrate a universal condition, outside of time and applicable to all, if not taken literally but rather symbolically. □

Continued in IVy 46. Ken Urquhart is in IVy 45

Book News:

Two Book Reviews about Musical Art-Forms

by Frank Gordon USA



Sentics: The Touch of the Emotions by Manfred Clynes, Garden City, N.Y.: Anchor Press, 1977.

This was also published in *Annals of the New York Academy of Sciences*: v. 220, art 3, as *Sentics: biocybernetics of emotion communication*; and there was an extensive review article in *Psychology Today*, v.10 (Feb. 1977), p.98.

In his book *Sentics*, Manfred Clynes (who was also a concert pianist) demonstrated the connection between "pressure waves" (found by pressing on a sensor connected to a graphic recorder) and emotion.

He found that there are characteristic waves corresponding to courage, hope, love, grief, etc. For example, he found that the love and grief waves are very similar; and that to express joy, the sensor must be inverted. For example, Bach's "Jesu, Joy of Man's Desiring" expresses joy musically. He also found that laughter has about five pulses per second.

It might be interesting to examine this book in connection with the musical expression of moods or emotion. Music can also be used to assist social bonding and education.

***The Singer of Tales* by Alfred Lord**

Alfred Lord in his book, *The Singer of Tales*, examines the oral transmission of tradition in music, as in *Beowulf* and *The Iliad* and specifically

in researches into the transmission of Yugoslavian history. In these, formulaic expressions like "fleet-footed Achilles" are used to maintain the rhythmic structure, and in the Greek Odes, a standard dactyl/spondee (-.. / --) is used to end each line.

The tempo and rhythm of these songs undoubtedly arise from and express the common social tempo-rhythmic patterns, serving as a kind of popular educational system. In a parallel way, the tempo and rhythm of work songs, can help people work harmoniously together.

Instrumentation

It is very common today to conform pitches to an instrument, but it is likely that in earlier times, this pitch was established by the singer's natural body resonances.

For example, The Parable of the Sower¹ in the original Greek begins with Akouete (hearken). If this is sung, then the first two sounds, "Ahhh" and "Oooo" correspond to the natural chest (which can be maximized by placing a hand on the chest) and mouth tones.

This enabled the singer to maximize and establish these tones, and thus be more self-determined.

It is of interest that these two tones, "Ahhh" (chest) and "Oooo" (mouth) together with

1 Mark 4,3: "Hearken; Behold, there went out a sower to sow: and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up. But when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear." -- The *imagery* is musical. The seed thoughts or vibrations or living beings may be devoured as food, have inadequate nourishment (stony ground), be choked by competing vibrations (thorns) or fall into good ground (a harmonious and supportive fundamental vibration).

"Mmmm" (lips) in sequence produce the basic sound "Ahhoomm."¹

Music and national language

It is very probable that each language grouping has its own characteristic music, and that Beethoven, for example, would not be mistaken for a Frenchman. For example, the 5th Symphony's famous opening (...-) has the same rhythm as the start of every German fairy tale, "Es war einmal," ("There was at one time") which is similar to the English "Once upon a time."

Natural tempos and rhythms

There is a simple way of finding a person's natural tempo and rhythm in his or her speech patterns.

This can be done by making informal and spontaneous sound recordings of these speech patterns and then converting them into music.

Making such spontaneous recordings could provide a way of composing an operetta. I made a fragmentary attempt to compose such an operetta which I called "Harmony Institute", and which centered around the theme of helping people work together harmoniously. It began with a receptionist and a phone ringing. The receptionist picks up the phone and sings:

Har-mon-y Ins-ti-tute

C E G A G G

Hel-lo, How are you?

A G A G G

How do you do?

F E D C

Later, there could be a scene where one singer asks:

"What is your song?"

"My song? (sadly) I don't have a song."

"Everyone has a song! Let's see if we can find yours."

The above is the musical equivalent of knocking out suppressions and restoring one's real aspi-

rations. The actual music could be produced by the record-convert tech given above.

The relationship between seed and ground

The differing relationships between an individual and his group (or between a seed-thought and a philosophy) can be illustrated by taking the note A on the piano, and seeing how well it harmonizes with different keys (or grounds).

For example, it would harmonize very well with the key of A Major or Minor, and very poorly with E-Flat, where in order to fit, A would have to be distorted or flattened into A-Flat. Experimenting with these relationships can illustrate the message of The Parable of the Sower.

Shades of Affirmation and Denial

A representation of the difference between shades of affirmation and denial might be made musically as follows (C' is high C):

There once was a boy named Uh Huh!

C F

Who lived in the land of Uh-uh.

C' A

And everywhere that Uh Huh! went

C F

The people all said Uh-uh Uh-uh, Uh Huh!

C' A C' A C F

By whistling, humming, pitching the intervals on a recorder-flute and then occasionally chording short pieces on a piano; and also recording spoken phrases and shaping them into music, I've had a lot of creative fun. □



1 This connection leads me to speculate that this parable is based on deeper material in Eastern Philosophy.

Control Mechanisms

By Phil Scott, USA comments by C.B Willis, USA¹

C.B Willis' comments are inset – next page.

How might one take over entire cultures? Or simply take over the top management of these cultures? If the control mechanism crosses national and cultural lines, then cross cultural control is possible.

You get what you reward?

That remark by L. Ron Hubbard is apparently quite true.

Accordingly one suggests to a PC that he was a clam a few years back and that the mention of his jaw hurting when you talk about clams dying is a recall from those days, and you suggest to the PC that only a person in very good shape can recall such a situation.

You then get a person who can recall being a clam, or for that matter, being shot out of a volcano with H bombs by a vertically challenged, non-thin person with wings and a bugle..... then with a smile, congratulate him on his recall and he will even tell you how he was a venusian railroad engineer just last lifetime and teleported here after his last death there in the 50's! With all the details, and since he mocked it up, it will read as true.

Later as he mocks up that he robbed banks this lifetime and he knows he did not rob any banks, we can attribute that recall to dead space aliens stuck to him, since we know and he knows that he has only stolen cookies this life time.....all because we first suggest, and Hubbard even spelled out the exact recalls in his various platens²! Reward such recalls!

How convenient.

It all sticks because apparently there *is* a considerable array of things we do not understand about ourselves and our very probable eternal existence, and we get clues all the time, the NDE³ experience for example in small children, the child prodigy, Kirlian photographic experiments and much more.

It's just that lies trap, and truth sets one free. And admitting to not knowing does not trap, it's the truth you see....so a being, even in ignorance, if he admits he does not have a clue, is at least not trapped by his own lies. Just the lies of others and the culture.

As he begins to see that others have lied in these regards (trains on Venus etc....proveably a fabrication)..he can then begin to debunk the lies of others that he has believed. With those gone, and admitting that he really does not have much of a clue, truth has a faint chance of emerging from time to time....one is not trying to fit the glimpses of actual reality one sees into some artificial, fake framework.

Control mechanisms:

The artificial framework screens out truth, and puts one under the control of the framework. In the broader culture it's a largely accidental, evolved framework. So we have a lack of control across cultures... even within cultures.

In Scientology we have a deliberately fabricated framework set out, and anyone who allows it to become his way of thinking about things is controlled by that framework, and you see the organization that supports it, and by Hubbard himself.

1 This is an Internet exchange which took place on 17th August, 1999, on public newsgroup alt.clearing.technology

2 Clearing Course and most of the OT levels in the Church of Scientology contain platens; written material containing the items, incidents, etc. which one must run for that level. *Ed.*

3 NDE = Near Death Experience. *Ed.*

Do you see the mechanics of that? It's a crucial issue. The more incredible the thought matrix (set of assumptions) is, and deviant from actual reality, the more control is afforded. (That is also addressed in the US Army manual on brain washing).

CBW: Yes. If people have no spiritual touchstones of truth or access to gut-level feeling intuition (which I understand to have a combined spiritual and instinctual basis), it's easy to put over an "incredible" set of assumptions or conclusions. Couple that with a strong attachment to being in relationship with the group or person, and it's a recipe for disaster.

Phil: Hubbard wished very tight and complete control, so we got a very "incredible", synthetic framework of reality presented.... a framework that, by the way, invalidates much of the existing ambient framework, our cultural standards so to speak, that is also in great error.

So as Hubbard points out the error in the existing cultural frameworks, us idiot types then as-

sume that his mind control matrix must be correct!

CBW: Without reference to Hubbard here, it would be false to conclude that one who points out an error also automatically sees and sets forth what *is* truth. It's possible to trade one error for another, or to trade an error for a partial or distorted truth (which are also errors).

It's also false to conclude that one who *advocates* a way of behavior or an attitude also consistently *does* that behavior or holds that attitude. Likewise it's false to conclude that one who *decies* a way of behavior or attitude does not turn right around and *do* that very behavior or actually hold the publicly decied attitude.

Phil: Not so, it's just another control matrix, based on lies, and with a few grains of truth so it will be effective. The issue now for some is to figure out who funded the research, and who supports the cult in its criminal activities world wide. □

To the Readers of IVy

From Pam Kemp, USA

I WANT TO WRITE to you and let you know that I have to give up some things in my life, as life has become so hectic, and I am afraid that writing the articles in "Kemp's Column" is one of them. I have enjoyed writing them and I have had some nice rewards for doing so.

Life really is interesting, how it twists and turns — Raymond died and I was lost for a while. Then life became so full again when I picked up all the communication lines both his and mine.

I have been so busy auditing/counselling and being a business consultant that I'm booked up for two months in advance.

Two weeks ago I was asked to slow down — my doctor wanted to know was I under any stress? Had my life style changed? That got me looking at my scheduling book for the last year and I was really surprised at what I had been doing. Yep! Six hours of sessions a day and three hours of driving five or six days a week.

We beings think we can do it all and it's true. Then the body

says: "Wait a minute". I'm 64 and find all this motion too much. So I decided to be responsible and cut out those things that I absolutely did not have to do.

I want to thank you all for reading the articles and for your nice comments and I hope all of you continue to write so that I for one can sit in my *spare time* and read.

My life goes on in an upward direction and yes, in a different direction now, so life is fun and I have enthusiasm for my future.

Thank you again. Pam □

A Look at GPMs¹

by Phil Spickler, USA

For anyone that's not real familiar with what goals auditing is all about — we're referring to Goals Problems Mass technology — I shall endeavor in a few sentences to give the general idea.

Let us start with Prime Source, the Static, the undifferentiated point of nothingness that is nowhere and everywhere, from which all emanates. And let's just say this includes goals which exist in the form of just free-floating ideas, like the goal to catch catfish, which is just a floating idea which has no mass and no motion as yet.

A goal is selected

Now let's suppose one of us, as a viewpoint extended from the Creator, grabs that idea and says, "That's my goal! And by gum, by golly, I intend to pursue it to its final accomplishment."

And of course that intention puts a lot of fire and energy and horsepower into that goal now. In fact, it puts enough in there to make it timeless — it could go on forever.

The arising of an opponent

But in order for a goal to be worth its weight in divisions of TA down,² and so that it won't be accomplished in one instant, it absolutely has to have somebody else on the scene who has snatched out of thin air a goal or a purpose that truly opposes the first one, and that has just as much intensity and just as much sense of accomplishment in it as you could ever imagine.

And bang! These two come together (talk about magnetism!). (This sort of thing, as you may have already divined, makes for holy hell on the

second dynamic or in a thing called marriage if it goes unnoticed by the folks who are intending to live happily ever after. Talk about disharmony!)

The arising of time and existence

These opposites, of course, do give us time and existence, and what happens in the course of time in a full-fledged goal-oppose is that the two folks, each with a different goal, keep hacking away at one another, each attempting to overcome the opposition in an effort to achieve the goal.

The tendency to become what you oppose

But since there is an unpleasant tendency to become what you resist or oppose (*Bozhe moy* — Russian for "My god!"); each side of this goal-oppose starts taking on the characteristics of the other, until finally, over perhaps a very long time, the two original characters in this drama go through something called the crossover.

The crossover is a sort of a midpoint where each is about 50-50, namely, 50% of the intention of one goal and 50% the intention of its opposition.

Switching sides

After the crossover, and over another long period of time, the opposing forces keep at each other until eventually and sort of in the shape of an hourglass or a big "X" the guy that started out with the goal to catch catfish is now fully opposed to anything or anyone that has anything to do with catching catfish, and the guy who in the beginning was on the side that was so opposed to catching catfish is now on the other side and fully embracing the notion that the

1 Sub-edited and footnoted by Frank Gordon from Phil's E-mail, "La recherche du temps perdue," 16 Aug 1999 on the IVy-List

2 Called a "blowdown" on the E-meter. "1. a tone arm motion to the left.. 2. a period of relief and cognition to a pc while it is occurring.." *Tech Dict* 72, p.49. In life experience, a new understanding and sense of relaxation with the "letting go of a hang-up".

catching of catfish is now a pretty noble thing to be doing.

In summary

Well, there you see it. So at the beginning and at the bottom of this GPM, we had the bottom terminal and the bottom opposing terminal, and some long time later and completely forgotten we have the original guy now in full opposition to that which had been his original goal, and the guy who opposed that goal is now in the top terminal, fully embracing it. Now that is quite a story, and it can encompass a period, theoretically speaking, of many lifetimes — a lot of living and a lot of places.

A sad example

Ron, and the Church of Scientology, managed to do and complete a GPM in under 50 years, in which Ron and the Church started out possibly with a goal to help free mankind (this is not intended to be the actual goal; it's just one possibility).

And, of course, that goal was opposed by all the organizations here on Earth that wish to keep mankind ignorant, entrapped, and blind to the possibilities of self-understanding and freedom.¹

Well, in less than 50 years, Ron and the Church went through the crossover and ended up in full opposition to the goal to help free mankind, whilst many of their former opponents are actually and occasionally exhibiting stronger and stronger tendencies in the direction of a better world.

That's a hell of a Wow, ain't it? And if I'd had any idea at the time that much of what I was doing was extending this short-term GPM by fighting so hard and ruthlessly and relentlessly against opponents, real and imagined, I'd have probably done it anyway for kicks and the thrill of the game, but I might have less regret concerning it than I do now.

In my next posting, I propose to chat about what you can do with this wonderful tech if you don't falsely claim source or ownership of any of the things you might run into in doing it. Let's face it, we came here to free theta, not to claim it as our own and re-entrap it by calling it "I," "me," or any of the other personal groupers.²

I close with the hope that you've enjoyed this reminiscence up to this point as much as I have, and I'll see you with Chapter 2 soon. ☐

1 Or who had vested interests in the status quo.

2 An early Dianetic term. "1. a species of command which, literally translated, means that all incidents are in one place on the time track." *Tech Dict* 72, p.187. As Phil uses it, probably the misidentification of the shifting selves as one entity, giving similar results to the misuse of "it."

Free Spirit Journal

The original independent newsletter, founded in 1984. *Free Spirit Journal* covers news and insights pertaining to many organizations and activities that derive from or incorporate scientological technology. Published semi-annually in the USA.

Free Spirit Journal is your connection to the evolution of the Independent Field in the United States and elsewhere.

Address: **P.O. Box 4326, San Rafael, CA 94913-4326**

Fax: 415/499-8441; Email, FSpiritEd@aol.com

Price \$20 US One year, \$35 2 years. Outside USA \$30 one year, \$55 two years

Mastercard and Visa accepted

Tech Breakthrough

By the Pilot, USA¹

IN SPITE OF ALL THE distractions, I haven't totally abandoned the research. I've been doing a bit more handling on how all of us push mental machinery and control lines into each other which was inspired by cross correlating CBR's² and my own work. And I've been thinking more about the present time continuous creation of reality, and the recent Avatar postings have helped with that one. And I was talking to a lot of freezoners over the weekend³, getting reminded of various technical areas. I even talked to one guy who was on the R6 course in 1964 and that helped me get some of Ron's final work in that area into perspective.

So I was connecting to a lot of different technologies, all valid, all lying there as pieces of the puzzle, and experiencing a great deal of cross fertilization.

Then I was sitting there talking to a friend and we were discussing the need to keep moving forward on any line as long as it was a move in the direction of freedom and understanding, so as to avoid being stopped and having stops go into restimulation. He was drawing an analogy to studying computers in a situation where all data was not available but some was, and so you study what is available with the confidence that the different lines, which might seem disrelated, will come together eventually.

Four approaches

I thought of the entity oriented approach and the R6 oriented approach and all the other almost contradictory but sporadically workable

approaches and suddenly everything fell together into a cohesive whole.

There are 4 broad areas of tech:

1. The objective present time oriented tech including OT drills, Avatar, objectives, etc.
2. The grades style tech, including many freezone things which the CofS would not call grades but which are working the same kind of thing from different angles.
3. The theta line, entity, plugs, machines, and what have you type handlings.
4. The item or pattern oriented stuff that relates to R6 and GPMs and implants etc.

I'm talking here about 4 classes of things rather than specific approaches or processes or theories about individual types of things within the broad areas.

Unified theory

The areas seemed slightly in conflict as to theory. But the exact same difficulty might well resolve on handling from any of the 4 areas, indicating that all formed a part of what might be holding a particular aberration in place.

So there had to be a broader viewpoint from which all of these were part of the same cohesive whole.

It had to be happening now, in present time, because of objective PT processes being part of the puzzle.

It had to involve grades style whys because they run well, and that especially brings to mind

-
- 1 AKA Ken Ogger of Los Angeles. This is from his post61 to Internet, dated 7th July 1999, shortly after his identity had been revealed to official Scientology. Since The Pilot (Ken) has recently achieved the State of Release from Hiding from the Church, we are celebrating with a few of his many articles. May many others now in hiding also achieve that Release State, and the greater freedom it allows. *Ed.*
 - 2 CBR = Captain Bill Robertson, founder of RONS Org (FreeZone organisation with branches, now autonomous, in various countries). *Ed.*
 - 3 Due to his identity recently having been revealed to the Church, the Pilot was able to attend the American Fourth of July event for Free (Independent) Scientologists and ex-Scientologists. *Ed.*
-

overts and motivators, which would say that we are doing it to each other now in PT.

The whole entity business, especially this bit about pushing control entities on each other, would have to be the delivery mechanism.

That leaves R6 like patterns, items, implants, GPMs, or whatever, as what is being delivered, which is not to say that we have the PT pattern, but we may be close what with all the research into these things.

So here it is, the unified theory:

We are now in PT implanting each other on a compulsive basis below our conscious level of awareness.

The entity mechanisms are how we do it.

The R6 type stuff is what we are implanting into each other.

The grades type stuff is the reason *why* we do it.

It is all going on in PT, which is why objectives and OT drills work.

We are holding each other in the trap of a singular solidified reality and compulsive agreement.

But as we work any of the above lines we begin to shake things loose.

As each of us begins to come up in awareness and loosen our hold on others, it becomes easier for the remainder to go free.

Of course, if you weren't doing it to others, they couldn't do it to you successfully.

I've hardly scratched the surface of this. There is much more work needed here, and as you all know, I'm quite distracted right now.

But I wanted to get the basic idea out immediately.

My gut feeling is that this is the key that we needed to make it to real OT. □

Cycles of Action

By the Pilot, USA

THE NATIVE CYCLE of action of a thetan is to be constantly creating.

But once a being gets stuck in traps like this universe, he can't make his creations manifest instantly, and so he uses a cycle of Conceive-Project-Manifest. In more detail, this is:

1. Conceptual Create
2. Repetitively projecting the Creation
3. Creation Manifest

This could also be viewed as Be-Do-Have or Mind-Body-Product.

In other words, you mock-up something, and then you have to keep mocking it up until it manifests.

Create-Survive-Destroy is an implant.

In an unaberrated cycle, the third step is not an absence (as in destroy) but a havingness (as in manifest).

The aberration is:

1. Create — but it doesn't manifest immediately
2. Struggle, trying to keep it going but decaying
3. A decay down into destruction.

We should be able to just create & create & create, but the universe & group agreement resists manifesting the creations, hence the need for repetitive create without sliding downscale before the creation will manifest.

The big repetitive cycle will occasionally need lesser cycles within it.

As lesser cycles are completed, you must go back to the bigger cycle and resume from the point where you left off.

Aberration

Aberration is sliding off into a lesser cycle and not coming back up to the bigger one, but instead moving off in the direction of the lesser cycle, which should have been a temporary action.

In going from A to B, you hit point AX and find that C needs to be handled. So you do AX to C and then get back to AX and continue from AX to B as quickly as possible. You always keep the real target, B, in mind while you do the cycle with C. You must avoid going A to AX to C and then from C to somewhere else.

In truth all destruction is an aberration, it is not the opposite of create.

At basic, a being either creates something or he doesn't, and when he doesn't it is not there. This is not destruction. He can create it again when he feels like it, he has not destroyed it but simply stopped creating it.

For example, you begin playing a Beethoven sonata at the piano. Then you stop. It is not destroyed. You can play it again when you feel like it, you have simply stopped playing for the moment.

Destroy is a solution to having creations persist out of one's control, but it is undesirable to handle things that way, it becomes an even worse problem because now you have trouble mocking the thing up again when you want it.

At the top, alter-isness does not bring about a persistence.

Going back to the Beethoven example again, you take the melody and begin playing some jazz variations on it. The original is still available. You can have both. You can do one or the other at will. The original is not obscured by the altered version and the altered version does not persist any more than the original does. Which one you choose to play more often is a matter of taste and quality and aesthetics and has nothing to do with the sequence of alterations.

Other aberration

Persistence of the altered condition is yet another aberration. At a guess, this one is linked with aberrations on consecutive time where the present obscures the past or something like that so that you have to keep the altered one around because you can't get back to the original.

Also, the practice of not-isness, which could also be termed destruction, obscures the as-isness of things and would therefore lead to a persistence of alter-isness as the last vestige remaining of things which one doesn't want to lose completely.

All of the above ideas started jumping into view when I got the idea that I was continuously implanting the create-survive-destroy cycle into others as part of the continuous PT implant.

Get the idea of blanketing the planet with telepathic waves that make everybody think that the create-survive-destroy cycle is necessary to existence.

Get the idea that you are doing it to each person on earth continuously and that they are doing it to you continuously and that others are doing it to each other continuously.

There is a sort of flow zero on this as well. Get the idea that we are doing this to ourselves. And get the idea that we are only fooling ourselves in thinking that we are doing this to others and that the real effect of that is that we do it to ourselves without realising it.

I'll talk more about the continuous PT implant in a separate post. □



Notes on the R7 Present Time Implant

By the Pilot, USA¹

SEE MY EARLIER posting on “Tech Breakthrough” and the post on “Cycles of Action” that I’m also issuing at this time.

The theory is that we are running a continuous PT implant in on each other. This implant holds reality solid and keeps us in agreement. It only works against somebody because he is doing it to others. It is a continuous telepathic flow below the level of consciousness and one is blanketing the planet and everyone on it with this flow.

But let me warn you that this is still theory. I’m finding things on this and getting lots of cognitions, but it could still be only half right. This one is really hard to see and I’m only getting at it by approximating it in mock-up form and following up on whatever seems to raise awareness, produce cognitions, and take off charge.

I called this “R6” in the “Tech Breakthrough” post, but that was just a vague generality. It is not a pattern of terminals and opterms along the lines of the 1964 GPMs or the CC of 1965, although it does have some characteristics of those.

In honor of Ron’s “Level VII” tape and to indicate that this is something like R6 but the next layer up, I’ve decided to start calling this thing R7.

The exact anatomy of it is still unknown. I’m using R7 as a catchall for whatever the hell turns out to be in it.

The primary characteristic is that it is being projected in present time, and so my first order of test and the way of running it is to mock-up projecting something over the entire planet telepathically and see if something begins to react or come into view.

Mock-up by approximation

The technique of mock-up by approximation is do many mockups of something that is suspected to be there around the area that it is suspected to be in. The mockups that are close start getting drawn into whatever is really there and tend to be pulled around to match what is really there. You sort of go with the flow as you do this, letting things shift as they feel like shifting until the real thing becomes visible. Ron used this to bring GE anchor points into view. It also works for making things like chakras visible. There are other applications.

The first suspicion that panned out on this R7 implant was Create-Survive-Destroy. I picked it because around 1956 LRH theorized that it had to be implanted. And yet it is true in the real world. You don’t have to think about it or have charge for something to follow the create-survive-destroy cycle, it just happens in the real world even if nobody is watching. So it permeates everything, and it does so in PT rather than being a restimulation of some older implant.

What happened

As soon as I started getting the idea of sort of beaming that one all over the planet, it felt like energy was shifting around and I started having cognitions like crazy on cycles of action and on C-S-D especially. That is all written up in the “Cycles of Action” post.

I started getting a picture with it. On create, a temple is created and then on survive it is overgrown by the jungle and begins crumbling and on destroy it is in ruins.

I started getting a rhythm on it. Create and Survive are fast and then destroy hangs there a bit.

¹ From post63, 29 Jul 99.

The whole thing goes over and over, C-S-D, with the rhythm and that picture each time. Note that it is not really in words but is a language independent conceptual intention.

After zeroing in on it, the next step is to alternately project it for a few cycles and not project it for a few cycles, with the idea being to cool down or stop one's continuous unconscious projection of it across the planet. As this begins to flatten I seem to get a feeling of pulling back on the "not project" step and after a few more alternations, there seems to be a feeling of real quiet.

Once the outgoing wave flattens, you can alternate admiring and ignoring the incoming wave until it ceases to affect you.

Another concept

I fooled around with a lot of other concepts, trying to find another item of comparable magnitude to C-S-D. Often I got the feeling that I was hitting the edges but not quite close enough, and then I got "sleep" to run.

And it expanded out into Awake-Working...-Sleep. And the rhythm was different, with working being the longest and sleep a bit shorter and awake being fast and crisp. And the time for the whole cycle is not quite the same as for C-S-D, but the two do run concurrently, so that there is a sort of aesthetic inter-relationship of the two varying rhythms, like two different drums occasionally lining up together and then syncopating and then lining up again. And the picture I got on this one was like somebody (a peasant woman?) in a field, and they work and then they lie down in the field and sleep and then they are hit by some drops of rain and jump awake, and then they work again, etc. over and over.

There is a hypnotic quality to the continual repeat, and a bit of a feeling of overrun because it goes on and on.

More concepts

Another of these is Alive-Dead-Forgotten. The long one is alive, dead is quick and forgotten is of medium duration. The picture seems to be of a seated man, who becomes a skeleton which is then covered by cobwebs.

Another one that seems to be there is Rebellious-Overwhelmed-Agreeing.

These seem to be steady state cycles. If there was only one terminal, it would flatten or otherwise give way under the impossibility of holding an absolute perpetually. If there were two terminals, the tendency would be to flip flop eventually and begin to go down a GPM like progression.

But three terminals seems to be enough to form a cycle that just loops on itself infinitely without change. Generally one of the three seems to hold for the bulk of the time but we swing through the other two occasionally before getting pushed back into the one that is intended to persist.

Physical universe laws

Then, in regards to physical universe laws, I found violation-delusion-mechanics. In other words, there is a moment when one might violate physical laws, and then it seems like the violation was a delusion, and then one is back into physical universe mechanics. And that reminded me of endless times where I'd mentally push at something and it seemed to move for a moment and then it seemed like that was just a delusion. It wouldn't work to hold the physical laws always absolute, but it works to allow momentary violations and then make it seem like they were delusions.

The last one I've found so far is responsibility-abandonment-effect. In other words, whenever you abandon responsibility, you slide into effect until you take responsibility again. But in this form, it doesn't lead anywhere, but simply cycles around.

At this stage I think that all the items will be in triads rather than opterm pairs.

As far as I can see right now, these aren't even spiralling up and down, but just going round and round endlessly.

I think there is a broader overall structure, perhaps threes of threes, but I'm not seeing it clearly yet.

I'm sorry that this is still so incomplete, but it's heavy and highly occluded and I prefer to get my notes on something like this onto the net as fast as possible.

□

Magic happens when you give up control.
Jinendra Jain.

The Sea Orgers Tale

By The Pilot, USA¹

Editorial preface — (*by the Pilot*)

Chaucer and the Sea Org.

There is no known connection between Geoffrey Chaucer and the Sea Org. Furthermore, this section does not appear in the earliest editions of *The Canterbury Tales*. It is believed to be spurious, having been added to the work by a 15th century monk who had escaped from the RPF.

IN THOSE EDITIONS where it appears, this segment is placed following the Nun's Priest's Tale beginning immediately after the following pair of lines:

"Sir Chaplain", said our good Host, "by Saint Paul's"
A blessing upon your britches and your balls!

But in the crowd there did arise
The sound of rendering and pitiful cries

"My balls are gone" a pilgrim said
"a man called Hubbard stomped them dead"

Our host with shock viewed the man askew
"Then tell us your tale without further ado"

T'was in my youth with a dream so grand
I did join the Sea Org, signing with my own hand

A contract that gave, to a group with poor reasons
the use of my soul for a billion seasons

But all would be well, for we had the tech
My mind would be clear, my soul be perfect

And long did I dream of that wondrous state
My soul purged of overts, my mind a clean slate

But the tech was elusive, none came my way
all that I got was to work day to day

I ate rice and beans, I slept very little
I never left post except only to piddle

I wrote endless letters, for that was my job
to come get the tech, that I longed for so hard

"Arise" yelled my senior, you are sleeping too long
The stats must be doubled, your sloth is so wrong

And there were the orders, their meaning was clear
the letters must double or I'd be out on my ear

I stayed up all night, I worked in a tizzy
I had eaten no food, I even got dizzy

But when came the count, at Thursday at two
My stat was one short, I almost then blew.

But then did I think upon saving the planet
If I abandoned the tech, the psychs they might ban it

So I went to the muster, my face was cast down
My senior looked over and gave me a frown

"It's to the RPF, that now you must go
henceforth we will treat you like a low dirty Ho"

A worse piece of shit was what I would be
A low RPFer, upon whom all would pee

1 This was posted to the Internet (alt.clearing.technology) on Tuesday Dec. 30th, 1997, as part of his post18, which contained 15 other items. The RPF (Rehabilitation Project Force) is (or we hope forlornly, was) a group one was assigned to in the Sea Org, really as a punishment (called rehabilitation) for mistakes made. Those who have been in the Sea Org will not need any explanation, those who have not, will have difficulty in believing the facts. Amongst other things members had to work very hard with physical work, had very little sleep, and very poor food (all points characteristic of a Suppressive Cult, as elaborated by the Cult Awareness Network before it was taken over by Scientology. See IVy 1, page 25, also in Homer's Internet Archive, available from a link in IVy's Home Page.). Ed.

But then there was light in the darkness ahead
I would get to co-audit, I would go clear instead

So I cheerfully lived with the smells and abuse
Finally the tech would to me be of use

But the word went to Hubbard, that deep in the hold
Was a glad RPFer who was cheerful and bold

So he came stomping down and gave forth a roar
"Where is this cretin, that the RPF doth adore?"

"Did you not know, that you're supposed to feel sad,
You should be wretched, you're to learn that you'r bad"

"The stats they were sacred, and you fucked them up
You failed to double, it was not up to luck"

"But if a Flag RPF is a tea party for you,
I have a new place in which you might stew"

"I create new reality, my postulates will tell
The RPFer's RPF shall be your new hell"

And when I heard this, I wanted to scream
I wanted to rage for the loss of my dream

But facing this man with the rage on his face,
MAAs¹ at his back and me in my place,

I could not say a whisper or protest any more
And that's when I felt my balls fall to the floor

They fell out of my pants and rolled down the deck,
and Hubbard did see them and say "Look at that drek"

And then did he raise his boot up so high
and stomped down on them as I stifled a cry

It was then that I knew that my soul was enslaved,
this man would own it till he went to his grave

That's the end of the tale of where my balls went
of the rest of my life, t'was in slavery spent

It is only now that I have freedom at last
for the Hubbard eventually from the mortal world passed

And so now you see me, as ball-less I wander
and fare now to Canterbury, for my sad life to ponder

Thus ends The Sea Org's Tale, a probably spurious but interesting reflection upon medieval thought.

Here is to joking and degrading² in the New Year

Have a Happy One,

The Pilot



"The main advantage that rich people have over poor people is an "abundance mentality". This is based upon having an abundance of preferences. They never focus on want, but instead on abundance. That upon which you focus always expands. The rich focus on richness and get richer. Poor people focus on "poorness" and so remain poor. When we think and claim we are focusing on richness, we are often focusing on lack and the situation becomes even more lacking."

Extract from a contribution to IVy-subscribers Internet list by John Lester. Open to subscribers — contact us if you want to join this list — write ivy@post8.tele.dk

1 MAA = Master at Arms, equivalent to Ethics Office in official Scientology outside of the Sea Org. Concerned (my opinion) with discipline and towing the party line rather than ethics. *Ed.*

2 Ron wrote a piece, Bulletin of 5 February 1977 (also published as HCO PL, same date), C/S series 100 entitled "Jokers and Degraders" (in *Tech Volume XI* page 291, Nov79 edition). Quote from the Bulletin: "In some cultural areas, wit and humour are looked upon as a healthy release. However, in the case of orgs, this was not found to be the case. Intentional destruction of the org or of fellow staff members was the direct purpose." This would perhaps indicate the tone level of the leadership of Scientology in 1977, where earlier a motto had been "If it is not fun, it is not Scientology" *Ed.*

Nine Lives

By Ralph Percy, USA

Only nine lives? How parsimonious!
Mrs. Ginty, a flapper in the twenties,
in her beads, short hair, short skirts
fed me (sometimes) on caviar
or fresh salmon, which I liked better.

Then there was Crassus Orbiculus
a Roman Senator, no less, in the
decline and fall days of SPQR:
he had a golden cage made for me
and grieved when I departed.
Actually I also was aggrieved —
mistakenly joining an alley cat's brood,
hungrily foraged the meager Roman scraps.
It was far better back in Egypt, where we
were temple cats, the guardians of divinity.

And so it goes —ho hum. But still, why nine?
Only a human mystery, not a feline one. ◻

Copyright © 1997 by Ralph Percy All Rights Reserved

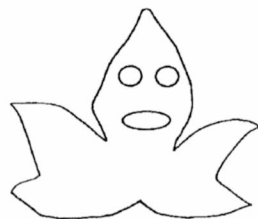


B

International Viewpoints

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

The next *Ivy* appears in year 2000 — and it will only appear through your letter box if you have paid for year 2000. This is a reminder if you have not paid



Sales Data

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

Distributors

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

fully responsible for the local material sent out.

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

Scandinavia, 175 DKr.

Antony A Phillips
Postbox 78
DK-2800 Lyngby
Denmark

British Isles: £20

Anne Donaldson
28, Huxley Drive
Bramhall
Stockport, Cheshire
SK7 2PH
England

USA: Canada, Mexico US\$45

Sehlene LeCornu,
180 Ripley, Apt. # 5
Camarillo, CA 93010, USA
Email: IVy@TheUS.com

Australia: \$A45, NZ \$A50

Carolyn King
23 Towarri St., Muswellbrook 2333
NSW Australia

Holland fl. 85,-

Ineke Nouwens
Gentiaanweg 1
NL 5643 CA Eindhoven
Holland



We are also very interested in receiving your articles and letters. On editorial matters, write direct to the Editor at Box 78, DK-2800 Lyngby, Denmark
Or Internet:
ivymagweb@usa.net or
ivy@post8.tele.dk



International Viewpoints [L yngby]

Contents *IVy* 1999 (Number 40 to 44)

| Author | Title | Page | No |
|---------------------|---|------|----|
| | Pilot identity revealed | 25 | 43 |
| Ambry, Brian | Sly and tall edgy lurks | 34 | 42 |
| Beer, Heidrun | OT3 as a cult implant — handling | 17 | 40 |
| Beer, Heidrun | Solo auditing the grades | 18 | 44 |
| Blouch, Ron | Molecules of Emotion (Book Review) | 19 | 41 |
| Bo, Sam | Life repair success story | 16 | 41 |
| Brovcenko, Chris | Did LRH miss something | 29 | 42 |
| Brovcenko, Chris | Jest for fun | 32 | 41 |
| Brovcenko, Chris | Letter to Ken Urquhart | 30 | 41 |
| Brovcenko, Nikolay | Is it true what they say about dixie? | 36 | 43 |
| Burtles, Britta | Make a difference! | 20 | 41 |
| Burtles, Jim | Do get real | 47 | 41 |
| Burtles, Jim | Good news is a process | 47 | 43 |
| Burtles, Jim | Taking stock | 47 | 40 |
| Chamberlin, Neville | Original OT8 | 06 | 41 |
| Chen, Muriel | John Dalmas, The work of (book review) | 22 | 43 |
| Couper, Sally | Letter | 30 | 43 |
| Couper, Sally | Scenario | 05 | 43 |
| Ducker, Curt Daniel | Honest Study | 41 | 41 |
| Gordon, Frank | Affinity | 03 | 40 |
| Gordon, Frank | Auditing the whole track 1955 | 03 | 44 |
| Gordon, Frank | Hubbard's contributions to Epistemology II | 03 | 41 |
| Gordon, Frank | Hubbard's contributions to Epistemology III | 03 | 42 |
| Gordon, Frank | Ideal process, The | 16 | 42 |
| Gordon, Frank | Live two-way communication | 03 | 43 |
| Gordon, Frank | Two book reviews about musical art-forms | 30 | 44 |
| Grady, Kathleen | Group consciousness processing basics (review) | 19 | 44 |
| Grady, Kathleen | Incident, The | 18 | 43 |
| Grady, Kathleen | London conference | 34 | 43 |
| Grady, Kathleen | What I think of auditors | 33 | 41 |
| Hacker, Allen | Life repair the Acceptance way | 15 | 41 |
| Hacker, Allen | Management by objectives | 16 | 44 |
| Harman, Ray | Auditing - The missing ingredient? | 16 | 43 |
| Harrington, Joe | LRH and Sex | 33 | 43 |
| Horner, Jack | Engrams, bodygrams, and the power of time 1 | 12 | 40 |
| Horner, Jack | Engrams, bodygrams, and the power of time 2 | 10 | 41 |
| Horner, Jack | Engrams, bodygrams, and the power of time 3 | 07 | 42 |
| Horner, Jack | History of Dianetics, Scientology, Eductivism 1 | 06 | 43 |
| Horner, Jack | History of Dianetics, Scientology, Eductivism 2 | 05 | 44 |
| Jessup, Amos | New age in old bottles | 35 | 40 |
| Keller, Lyn | Telepathy and healing | 08 | 41 |
| Kemp, Pam | Four basics to live by | 24 | 41 |
| Kemp, Pam | Freeing Johnny | 24 | 42 |
| Kemp, Pam | Love (a gift you all have) | 24 | 43 |
| Kemp, Pam | Tech as I use it today, the | 24 | 40 |
| Kemp, Pam | To the readers of <i>IVy</i> | 33 | 44 |
| Kemp, Raymond | Intangibles of processing, the | 10 | 40 |
| Kemp, Raymond | Magic and OT (repeat from <i>IVy</i> 12) | 22 | 44 |
| Lawrence, Ted | Missingness | 21 | 43 |
| Lübeck, Bernd | Freie Zone e.V., Munchen, Update on | 13 | 43 |

IVy

| | | | |
|--------------------------------|---|----|----|
| Norstrand, Christine | Desperate need for beauty, The | 27 | 42 |
| Norstrand, Christine | Did LRH miss something? | 19 | 40 |
| Norstrand, Christine | Play's the thing, the | 27 | 40 |
| Norstrand, Christine | Solo auditing the grades | 18 | 44 |
| Norstrand, Christine | The myth of Xenu: Technological mythology in.(part 1) | 24 | 44 |
| Pearcy, Ralph | Nine lives (poem) | 43 | 44 |
| Pelican | A just appreciation | 23 | 40 |
| Pelican | Arrogance — tolerance | 23 | 41 |
| Pelican | Everybody knows | 23 | 42 |
| Pelican | God bless you | 21 | 44 |
| Pelican | Most unusual Buddha, The | 23 | 43 |
| Pelican | Quotes | 23 | 40 |
| Pelican | The urge to help | 23 | 40 |
| Phillips, Antony A | Before KSW -5 — Dublin 1957 | 13 | 44 |
| Phillips, Antony A | Life repair series introduction | 14 | 41 |
| Pilot, The | Between lives exploration | 42 | 43 |
| Pilot, The | Cycles of action | 37 | 44 |
| Pilot, The | Direction of research | 16 | 40 |
| Pilot, The | Exteriorization / Interiorization, on | 15 | 43 |
| Pilot, The | Notes on the R7 present time implant | 39 | 44 |
| Pilot, The | Scientology Reformers' home page #2 | 39 | 40 |
| Pilot, The | Scientology Reformers' home page #3 | 42 | 41 |
| Pilot, The | Scientology and Metaphysics | 43 | 42 |
| Pilot, The | Tech breakthrough | 36 | 44 |
| Pilot, The | The sea orger's tale | 41 | 44 |
| Red Irons | Overview of life repair | 14 | 41 |
| Roos, Otto J | Letter | 30 | 43 |
| Salén, Todde | Etymology | 20 | 44 |
| Salén, Todde | Gospel #5 of the New Testament | 05 | 42 |
| Salén, Todde | Socrates | 39 | 41 |
| Sandor, Max | Gunas principle, Modern view of | 11 | 43 |
| Sandor, Max | Process and result | 29 | 40 |
| Sandor, Max | The composition of a goal | 10 | 44 |
| Scott, Phil | Control mechanisms | 32 | 44 |
| Scott, Phil | New perspective, A | 46 | 42 |
| Scott, Phil | R1-6, why does it work? | 14 | 43 |
| Spencer, Hubert | Uncontrol | 35 | 41 |
| Spickler, Phil | 22nd ACC in 1960 | 11 | 42 |
| Spickler, Phil | After KSW — 1 | 37 | 41 |
| Spickler, Phil | After KSW — 2 | 20 | 42 |
| Spickler, Phil | Before KSW — 3 | 31 | 40 |
| Spickler, Phil | Before KSW — 4 | 11 | 42 |
| Spickler, Phil | Clear, The state of in 1958 | 31 | 40 |
| Spickler, Phil | Life repair in the early days | 17 | 41 |
| Spickler, Phil | Look at GPMs, A | 34 | 44 |
| Spickler, Phil | Money versus spirit | 37 | 41 |
| Spickler, Phil | Scarcest and most valuable particle in Universe | 35 | 40 |
| Spickler, Phil | Walter, Alan.C. , An appreciation | 20 | 42 |
| Torsson, Henry | Scientology cases - South Sweden | 30 | 42 |
| Urquhart, Kenneth G | Did LRH miss something? | 19 | 40 |
| Urquhart, Kenneth G | Personal integrity and the living of life | 26 | 43 |
| Urquhart, Kenneth G | Practitioner, client and godliness (pt.3) | 26 | 41 |
| Urquhart, Kenneth G | Reminiscences of Ron — 8: Reply to letter | 30 | 41 |
| Walter, Alan | Exteriorization / Interiorization, on | 15 | 43 |
| Walter, Alan | Intangibles of processing, the | 06 | 40 |
| Walter, Alan | OT3 as a cult implant — handling | 17 | 40 |
| Willis, C.B. | Control mechanisms | 32 | 44 |

Contents List

Every year we publish an alphabetical contents list for the year in both title and author order. Similar contents lists for the whole of IVy's existence appear on our Home Page. These are updated regularly, and it is of course possible to download all or parts of these lists . Address: <http://home8.inet.tele.dk/ivy/>

| Title | Author..... | Page ... | No. |
|--|---------------------------|----------|-----|
| 22nd ACC in 1960 | Spickler, Phil | 11 | 42 |
| A History of Dianetics, Scientology, Eductivism, 1 | Horner, Jack..... | 06..... | 43 |
| A History of Dianetics, Scientology Eductivism, 2 | Horner, Jack..... | 05..... | 44 |
| A just appreciation | Pelican..... | 23..... | 40 |
| Affinity..... | Gordon, Frank..... | 03..... | 40 |
| After KSW — 1 | Spickler, Phil | 37..... | 41 |
| After KSW — 2 | Spickler, Phil | 20..... | 42 |
| Arrogance — tolerance | Pelican..... | 23..... | 41 |
| Auditing — The missing ingredient?..... | Harman, Ray..... | 16..... | 43 |
| Auditing the whole track 1955 | Gordon, Frank..... | 03..... | 44 |
| Before KSW — 3 | Spickler, Phil | 31..... | 40 |
| Before KSW — 4 | Spickler, Phil | 11..... | 42 |
| Before KSW — 5 | Phillips, Antony A..... | 13..... | 44 |
| Between lives exploration | Pilot, The | 42..... | 43 |
| Clear, The state of in 1958 | Spickler, Phil | 31..... | 40 |
| Control mechanisms..... | Scott, Phil | 32..... | 44 |
| Control mechanisms..... | Willis, C.B..... | 32..... | 44 |
| Cycles of action | Pilot..... | 37..... | 44 |
| Desperate need for beauty, The | Norstrand, Christine..... | 27..... | 42 |
| Did LRH miss something? | Brovcenko, Chris..... | 29..... | 42 |
| Did LRH miss something? | Norstrand, Christine..... | 19..... | 40 |
| Did LRH miss something? | Urquhart, Kenneth G | 19..... | 40 |
| Direction of research | Pilot, The | 16..... | 40 |
| Do get real (poem) | Burtles, Jim | 47..... | 41 |
| Dublin 1957..... | Phillips, Antony A..... | 13..... | 44 |
| Engrams, bodygrams, and the power of time 1..... | Horner, Jack..... | 12..... | 40 |
| Engrams, bodygrams, and the power of time 2..... | Horner, Jack..... | 10..... | 41 |
| Engrams, bodygrams, and the power of time 3..... | Horner, Jack..... | 07..... | 42 |
| Etymology | Salén, Todde..... | 20..... | 44 |
| Everybody knows | Pelican..... | 23..... | 42 |
| Exteriorization / Interiorization, on | Walter, Alan..... | 15..... | 43 |
| Exteriorization / Interiorization, on | Pilot, The | 15..... | 43 |
| Four basics to live by. predictable..terminal..... | Kemp, Pam | 24..... | 41 |
| Freeing Johnny..... | Kemp, Pam | 24..... | 42 |
| Freie Zone e.V., Munchen, Update on | Lbeck, Bernd..... | 13..... | 43 |
| God bless you..... | Pelican..... | 21..... | 44 |
| Good news is a process (poem)..... | Burtles, Jim | 47..... | 43 |
| Gospel #5 of the New Testament..... | Salén, Todde..... | 05..... | 42 |
| Group consciousness processing basics (review of Internet page)..... | Grady, Kathleen | 19..... | 44 |
| Gunas principle, Modern view of | Sandor, Max..... | 11..... | 43 |
| Honest Study | Ducker, Curt Daniel | 41..... | 41 |
| Hubbard's contributions to Epistemology II..... | Gordon, Frank..... | 03..... | 41 |
| Hubbard's contributions to Epistemology III..... | Gordon, Frank..... | 03..... | 42 |
| Ideal process, The | Gordon, Frank..... | 16..... | 42 |
| Incident, The | Grady, Kathleen | 18..... | 43 |
| Intangibles of processing, the | Walter, Alan..... | 06..... | 40 |
| Intangibles of processing, the | Kemp, Raymond | 10..... | 40 |
| Is it true what they say about Dixie? | Brovcenko, Nikolay | 36..... | 43 |
| Jest for fun..... | Brovcenko, Chris..... | 32..... | 41 |
| John Dalmas, The work of (book review)..... | Chen, Muriel..... | 22..... | 43 |
| LRH and Sex | Harrington, Joe | 33..... | 43 |
| Letter | Couper, Sally | 30..... | 43 |
| Letter | Roos, Otto J..... | 30..... | 43 |
| Letter to Ken Urquhart..... | Brovcenko, Chris..... | 30..... | 41 |
| Life Repair Series, 0-4 | | 14..... | 41 |
| Life repair in the early days | Spickler, Phil | 17..... | 41 |
| Life repair series introduction..... | Phillips, Antony A..... | 14..... | 41 |

| | | | |
|---|---------------------------|---------|----|
| Life repair success story | Bo, Sam | 16..... | 41 |
| Life repair the Acceptance way | Hacker, Allen..... | 15..... | 41 |
| Live two-way communication | Gordon, Frank..... | 03..... | 43 |
| London conference..... | Grady, Kathleen..... | 34..... | 43 |
| Look at GPMs, A | Spickler, Phil | 34..... | 44 |
| Love (a gift you all have)..... | Kemp, Pam | 24..... | 43 |
| Magic and OT (repeat from IVy 12)..... | Kemp, Raymond..... | 22..... | 44 |
| Make a difference!..... | Burtles, Britta..... | 20..... | 41 |
| Management by objectives | Hacker, Allen..... | 16..... | 44 |
| Missingness | Lawrence, Ted | 21..... | 43 |
| Molecules of Emotion (Book Review)..... | Blouch, Ron | 19..... | 41 |
| Money versus spirit | Spickler, Phil | 37..... | 41 |
| Most unusual Buddha, The | Pelican..... | 23..... | 43 |
| New age in old bottles..... | Jessup, Amos | 35..... | 40 |
| New perspective, A | Scott, Phil..... | 46..... | 42 |
| Nine lives (poem) | Pearcy, Ralph | 43..... | 44 |
| Notes on the R7 present time implant..... | Pilot..... | 39..... | 44 |
| OT3 as a cult implant - handling | Walter, Alan..... | 17..... | 40 |
| OT3 as a cult implant - handling | Beer, Heidrun..... | 17..... | 40 |
| Original OT8 | Chamberlin, Neville..... | 06..... | 41 |
| Overview of life repair | Red Irons..... | 14..... | 41 |
| Personal integrity and the living of life..... | Urquhart, Kenneth G | 26..... | 43 |
| Pilot identity revealed | | 25..... | 43 |
| Play's the thing, The | Norstrand, Christine..... | 27..... | 40 |
| Practitioner, client and godliness (pt.3)..... | Urquhart, Kenneth G | 26..... | 41 |
| Process and result..... | Sandor, Max..... | 29..... | 40 |
| Quotes..... | Pelican..... | 23..... | 40 |
| R1-6, why does it work? | Scott, Phil..... | 14..... | 43 |
| Reminiscences of Ron — 8: Reply to letter | Urquhart, Kenneth G | 30..... | 41 |
| Scarcest and most valuable particle in Universe | Spickler, Phil | 35..... | 40 |
| Scenario | Couper, Sally | 05..... | 43 |
| Scientology Reformers' home page #2 | Pilot, The | 39..... | 40 |
| Scientology Reformers' home page #3 | Pilot, The | 42..... | 41 |
| Scientology and Metaphysics | Pilot, The | 43..... | 42 |
| Scientology cases — South Sweden | Torsson, Henry | 30..... | 42 |
| Sly and tall edgy lurks | Ambry, Brian..... | 34..... | 42 |
| Socrates | Salén, Todde..... | 39..... | 41 |
| Solo auditing the grades | Norstrand, Christine..... | 18..... | 44 |
| Solo auditing the grades | Beer, Heidrun..... | 18..... | 44 |
| Taking stock (poem)..... | Burtles, Jim | 47..... | 40 |
| Tech as I use it today, the | Kemp, Pam | 24..... | 40 |
| Tech breakthrough | Pilot..... | 36..... | 44 |
| Telepathy and healing..... | Keller, Lyn | 08..... | 41 |
| The composition of a goal..... | Sandor, Max..... | 10..... | 44 |
| The myth of Xenu, Technological mythology in | Norstrand, Christine..... | 24..... | 44 |
| The Sea Orger's tale | Pilot..... | 41..... | 44 |
| The urge to help | Pelican..... | 23..... | 40 |
| To the readers of IVy | Kemp, Pam | 33..... | 44 |
| Two book reviews about musical art-forms..... | Gordon, Frank..... | 30..... | 44 |
| Uncontrol..... | Spencer, Hubert..... | 35..... | 41 |
| Walter, Alan.C., An appreciation..... | Spickler, Phil | 20..... | 42 |
| What I think of auditors | Grady, Kathleen..... | 33..... | 41 |

That's all for 1999.

Remember to pay for 2000 if you have not done so. Coming out right at the beginning of January, the first IVy in 2000 already has some exciting articles in it.