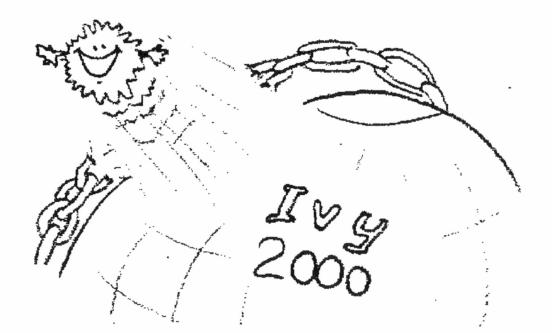
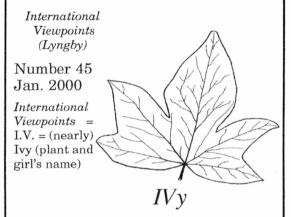


# International Viewpoints [Lyngby]



### ISSN 0905-9725



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 Pearcy.

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)

International Viewpoints is independent of any group or organization.

**1** +45 45 88 88 69 (possibly message machine)

### 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

Sharing	. 3
■ Another Look at Basics #26:	
The Computer Model	_
of The Mind I	
Why Clearing Takes Time	
Book News (appeal for)	12
Drugs And Processing	13
LaMont Johnson, death	18
Comments on the	
"Dane Tops Letter"	19
The Masters	21
Regular Columns: A World of IVy:	
Lost Treasure	23
<i>IVy</i> Looking Forward	
The Trouble with EPs	24
IVy on the Wall:	90
Integrity and the Heart ■ Letter to the Editor:	29
From Britta Burtles	33
Anonymity	33
God & Humanity	34
Thanks	36
On the Pilot's "Between Lives Explora-	
tion" Article in IVy 43	37
A Look at GPMs — II	39
Internet Presence	42
On "The Most Unusual Buddha"	43
Humor — Keeping Electricity	
Working	45
Don't Look Back	47
Sales Data	48
Send articles, drawings, photographs and letters to authors to <i>IVy</i> , Box 78, 2800	

Contents © 1999 International Viewpoints (Lyngby)

### **Sharing**

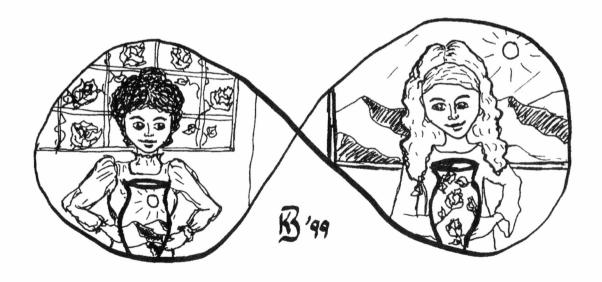
by Sehlene LeCornu, USA

The first rays of the golden sun splashed through the window of her little room, announcing the start of the long day ahead. Sleepily she climbed out of the bed which was suspended from the ceiling like a large hammock. Strawberry blond hair spilled down her back and wisps crept around the edges of her face into her eyes and she brushed them away impatiently. Murals in vivid colors lined the walls of the room, vistas of a country and place never seen or visited by the artist.

She was almost frenetic in her movements as she dressed hurriedly, pulling on her diaphanous silk pantaloons, the loose silk blouse and the braided vest. Each piece was in a color brighter than the other, and yet through the clever use of braid and marginal embroidery, each color complemented the other. Quickly she pulled the tight broad band down over her forehead, automatically pushing her long locks to the back and out of her face. She was of medium stature with delicate features and brilliant blue eyes.

Her home world was divided into two main groups, Arabic type (which is the group Suki belonged to) and the Nords or Nordic types. There had been many wars in the past as they all shared one large continent, but in recent years treaties had been signed and people were far more interested in trade and exchange of ideas and cultural objects.

Suki was only 14 years old but she was an accomplished artist with a wondrous perspective on the world of pottery and art forms. She



supervised the large pottery manufacturing shop and helped other beings of like disposition to improve their craft. There was a wide variety of pottery goods traded and manufactured for sale. No one resented her young years, her talent and willingness to help those getting started made her an almost heroic figure with her people.

A few thousand light years away, across the face of the swirling galaxy, Magda awoke in her rose and white room, filled with the fragrance of roses on the trellis outside the window. Her dark auburn hair was languidly tied up in a proper little bun with a ringlet of rosebuds woven into the plait. Magda moved deliberately, without concern for the hour hand on the clock. She considered time her tool, not her 'master'. She dressed very carefully so that not a tiny inch of material was out of place. She did not leave her room until she was certain that she had attained 'perfection'. They would wait for her, whoever 'they' were!

In the long corridor there were murals she had painted about a year ago, murals of a country and place never seen or visited. She put on her painting smock and began to work on the enchanting mural she was preparing for her mother's new arrival. The colors were clear and sharp bringing warmth and a soft glow to the room. Her designs were delicate and held secret pictures within them that the little one could see as his eyesight became more and more mature.

Magda was also 14 years old, though in her culture that was considered very mature. She was tall and lanky with huge brown eyes and that wonderful mop of auburn hair. Each time that Suki painted something, Magda did so as well. They did not know one another in their physical form for neither of their planets had space technology nor advanced communication devices. Magda was an accomplished artist who had been so in many previous lifetimes, though she could not remember any of them in detail. She did know that there was this 'other' one with whom she painted and that sometimes she could see the 'other's' paintings and used the same techniques herself.

That evening, after supper, both Suki and Magda went to their respective personal studios

and each began to play with a large ball of clay, pushing and pressing it in their hands, feeling the coolness and the lovely squishy texture. Though they did not know how they knew one another or that the other actually existed, there was a bond between them that spanned millions of miles in space. Just as Magda's hall had a mural almost identical to the one Suki had painted in her room, so the mural in her studio was identical to the one Suki had done of an unknown place we would call Egypt. To each of them their closeness was the beginning of a 'creation', that moment before something springs into existence from the magical creativity of the being.

As each girl fingered and squeezed the clay between her fingers, they began to work out a pattern that was comfortable, a tall vase. Then as if by silent agreement a galaxy away in space and time, they both placed the sphere of clay on the flat surface of the 'wheel' and started it turning, slowly at first and then faster and faster. Gently they simultaneously stroked the soft clay and molded it into the exact shape they wanted, more suggesting the shape than forcing it to appear. Dipping their fingers in the water bowl from time to time to keep the surface as smooth and silken as possible, they worked deftly, pulling and teasing the clay into a gorgeous tall vase.

When they were satisfied with the form, the wheel slowly came to a halt and they both looked critically at their creation to see that it was what they had envisioned. They then set the vase aside to dry so that they could apply an under glaze in the morning. After this was accomplished the next morning, each put her vase in the kiln to be fired.

Over the next few days, Suki and Magda spent their quiet evening hours painting their vases prior to a final firing. When they were completed, each presented their treasures to their respective Mothers. The vase that Suki presented to Beth was covered with delicate pink roses, a flower never seen on their planet. Magda's was covered with a dramatic desert scene, never seen on her world. Suki and Magda's most precious gift was in their ability to share one another's visions and creativity across forever, free beings sharing the essence of their beingness with one another.

Another Look at Basics — #26

# The Computer Model of The Mind I

by Frank Gordon, USA

IN HIS EARLY WRITINGS about Dianetics, LRH used the computer analogy of the mind extensively. In *Dianetics: MSMH*, "The monitor could be called the center of awareness of the person." At that time, monitor did not mean a TV screen<sup>3</sup>, but the built-in computer operating system. What is now called ROM, the "read only memory" which controls the basic operation of the computer and the language required to access it.

### The perfect computer

The simplest computer model of aberration was the "held down seven" first discussed in *Dianetics: The Evolution of a Science*<sup>4</sup>.

Hubbard states: "Let's postulate this perfect computer ... What would make it wrong? Exterior determinism beyond its capacity to reject. If it could not kick out a false datum it would have to compute with it ... Let's take any common adding machine. We put into it the order that all of its solutions must contain the figure seven."

To demonstrate this with a mechanical adding machine would have been very difficult. But these were replaced by electronic computers, and it could be shown quite easily with them.

5

### A brief history of computers

Those using the "Windows" point-and-click computers today are using a commodity much like a TV or stereo, and are not expected to know anything about its inner operation. This is good for business, but does not encourage the creativity of the user.

An excellent paperback history of the computer is *Hackers* by Steven Levy. It describes the main problem in the computer's development, i.e., how a human can interact with a machine which only understands long strings of 0's and 1's.

To make this possible, an intermediary language was required, and one of the first developed was a BASIC<sup>5</sup> interpreter. The user could type in a command in simple English, and this would be converted by the machine into the correct sequence of 0's and 1's (the Machine Language).

But since this line-by-line conversion was slow, something called an "Assembler" was then developed which could convert the whole program

This article first appeared in a slightly different form in *The Free Spirit* — Spring 1992, p.26. Nicholas Zvegintzov has a "Tutorial on software maintenance, The Eureka Countdown" in *Datamation Magazine*, Dyn & Bradstreet Co., 1982, in which he asks five questions: WHAT? WHY? HOW? WHERE FROM? and WHERE TO? as a way of analyzing each operation. Anyone interested in the parallels between computer software and the mind might like to look over this excellent article.

<sup>2</sup> Dianetics: the Modern Science of Mental Health, by L. Ron Hubbard, pb. 1981, Bridge Pubs.

<sup>3</sup> In earlier computers the output, both confirmation of input commands and data, and the results, was solely on paper. Ed.

<sup>4</sup> American St. Hill Org., 1972 edition, pp.53-54.

<sup>5</sup> Beginner's All-Purpose Symbolic Instruction Code (BASIC), a simplified language for programming and interacting with a computer. Developed at Dartmouth College in 1967. The version used here is that for the Commodore-64 & 128. You may have to modify this slightly if you use a different version.

into Machine Language, thus making the program much faster.

### The aberrated computer

It would have been difficult to demonstrate an aberrated computer in 1950. We can now easily do this on a home computer, if we have some version of BASIC available, which was the most popular early computer language. Our program would look something like this:

- 10 rem the aberrated computer
- 20 input "enter a number x ";x
- 30 input "enter a number y ";y
- 40 let a=7:rem the aberrated implant
- 50 let x=x+a:let y=y+a
- 60 print "the sum of x and y is ";x+y
- 70 print "the product of x and y is ";x\*y2"

When this is RUN, the results are certainly aberrated. By trying different inputs, including x=0 and y=0, one might be able to discover that 7 was being added to each number entered.

But obviously, the simplest way to discover this would be to list the program, and spot the bugged commands or implants. However, there are methods to keep a program from being listed (occlusion). Then we are really in the soup; particularly if we add an additional complexity, a random number generator, by replacing line 40 with:

40 let a=int(rnd(0)\*10).

Then the "held down seven" could be anything from 0 to 10. In this case, it becomes increasingly important that we get at "the program".

### Accessing and erasing the implant

Can this implant be erased by sheer repetition, like "running an engram"? On a computer, just mechanical repetition or "running" gives a nochange dramatization. The "running" then, must include a way to increase awareness of the underlying postulates (the "program"). This is analogous to finding a way to reveal (or LIST) the program.

To continue the analogy. As a kind of obscuring charge, what would make a program unlistable? Perhaps postulates like "These are MY things and you're not going to get at them or criticize them." Or, "I own this and you are not going to duplicate it." Many commercial programs have protective systems to prevent such duplication.

### Computer viruses as comparable to engrams

More recently, programs (viruses) have been developed which can be inserted into and hidden in a normal program and which will "take over" or "crash" the program. These can be compared with the effects of engrams on the mind, and there is a similar problem in detecting them and erasing their distorting influence from the mind.

In biology, something similar can happen with the HIV virus, which invades and converts to its own use the master genetic code of the cell.

### Idiosyncratic<sup>3</sup> operating systems

An adult can be assumed to have many of these programs or ways of handling life's difficulties. In some cases these programs may have become so embedded that they take the form of his own peculiar Operating System.

In the early days, and particularly with the the Apple and Commodore-64, and with these tools, many home-users could create programs and games for sale. As described in *Hackers*, many High School students became quite wealthy doing this. I myself, using BASIC and an Assembler, sold six programs for the Commodore-64. This would be very difficult today, given the complexity of such programs as "Windows." This tendency, parallels others in which the user is excluded from interacting with the product. E.g., the buyer of an early Model-T or A Ford could easily repair it himself. Or an early Dianeticist or Scientologist could use basic principles to develop an effective process on the spot.

<sup>2</sup> The star or asterisk (\*) is frequently used as a sign for multiplication which computers are programmed to understand as such.

<sup>3</sup> Idiosyncratic, a peculiarly personal way of responding.

This results, not in a program that can be accessed or listed with moderate effort; but in an odd way of understanding and acting upon situations. So, unless one can locate the proper access code for this implanted system (or demon) one is apt to be stymied by repeated SYNTAX ERRORs.<sup>1</sup>

This can feel like talking to a bureaucrat, whose many hidden requirements and standards about communication are unknown, unless you can get a copy of the rules he (the bureaucrat) goes by (his "program" or reality).

### Is a communication a command or information?

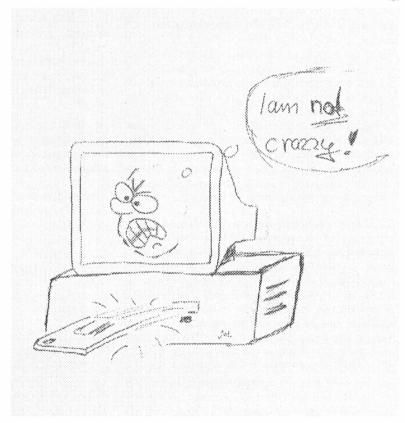
There is an interesting parallel between working with computers and auditing. With the very early computers, commands (instructions) were entered by wiring a plug-board, and data was entered separately. Later, a way was found to enter both data and instructions sequentially into the memory bank. To decode this, the central processing unit had to be able to tell whether a number represented an action command or just information.

This parallels problems an auditor can have recognizing that a statement like "Get out!" from a pc isn't a command, but just data. Recognizing it as data immediately reduces it's command value. This applies to auditing situations which tempt one to

Q&A. If the pc says, "Get out!" the auditor may decode this as a command to do something, rather than as simply information.

Handling a provocative comment as simply information is a way of avoiding a plunge into a game-condition. So this bait can be handled with just an understanding "OK," rather than an "Oh yeah! Who says so?" which responds to it as if it were a command, and results in a game.

These are a few of the ways the mind can be better understood by comparing it to a computer.<sup>2</sup> Both minds and computers process, interpret, and act upon data.



<sup>1</sup> SYNTAX ERROR was an early computer response to any typed-in command which was not exactly what the computer was programmed to respond to.

<sup>2</sup> See Logic 8. A datum can be evaluated only by a datum of comparable magnitude; and Logic 9. A datum is as valuable as it has been evaluated. *Axioms and Logics* by L. Ron Hubbard, American St. Hill Org., 1973, p.12.

### Why Clearing Takes Time

by Jack Horner

This article has been adapted from a copyrighted lecture given by Jack Horner to students of Eductivism on September 13, 1975, in Los Angeles, California. Used by permission.

ALL RIGHT, THIS IS A TALK on why clearing is sometimes slow. It isn't about slow clearing, it's about why some parts of clearing are sometimes slow, and *of necessity* slow.

### Letting the guy find his own answers

Before I go into the technical part of that, I want to make a specific point about the use of the meter while processing. When a meter is in use, if you're going to do an assessment type of question or you're going to do a rudiments type check, you want to see if a given question or thing is clean on the meter, and you then use the needle. If you're running a process, then you're concerned with the motion of the tone arm, the range arm. The range arm is important in running a process. The needle is important in doing assessments and cleaning reads.

This is particularly important because something pretty technically bad tends to occur repetitively on courses, here and there. What happens is, somebody starts to run a process, like "What have you done?" The eductee proceeds to think about what has he done, and he thinks of 7 or 8 things, one of which, while he's thinking about it, makes that needle fall. And the eductor, who now decides he wants to play God, can't wait for the guy to find his own answer, he says "That, that, that". That is *bad* educting. Let the guy find his own answers so he can gain his own realizations. Otherwise he becomes dependent upon the meter and upon you to point out his pictures to him.

The only time you say "that, that, that" is when you're doing an assessment, or you're checking

for an instant read on the meter. So if you're running a process, you don't interrupt the guy's lags. You ask him the question. That needle can play a symphony as far as you're concerned. You can keep adjusting your range arm to keep it set, but you don't take any action in the middle of a lag to "help" the eductee see what he's looking at unless he specifically says "I've got something that keeps going by, I can't get my hands on it. Please can you help me find it?" He might request it, in which case you can give him a hand, but if you want to be very technically and theoretically correct, there you would say, "Well let's see if you can get the answer. I'll repeat the question: When was your grandmother a dinosaur?"

So while running a process you let the eductee find the answers. You do not guide him with the e-meter needle to find the answers while running a process.

### The realization of source

All right. Now, let's make a point very, very abundantly clear. It is very simple, although you can put a great mystique behind it, it is fairly simple to get a person, many people at least, to recognize that they personally are the source of their own lives. They'll intellectually know this even if they know they can't deal with their lives.

Some people will of course say, "What do you mean? God did it. I was created". You get all that stuff. And you get all the EST<sup>1</sup> people who come out of EST saying "Oh boy, I source everything. Why am I growing the flowers out in the field? How come I made the sun shine today? How come I made it so cloudy?"

And I'm not saying a person can't generate source on that kind of thing, but I want to make

<sup>1</sup> EST (probably) Erhard Seminars Training (a group and practice extant around the 70s). Ed.

a point very clear, that one of the major understandings that you have to bring Americans to, at least, is that they have something to do with the continuance of their own lifetimes and that they have some effect on what happens in their lifetimes. Strange idea for American civilization, but nonetheless one which is becoming more popular.

Now it's not hard for a person to intellectually realize that. It's not hard for you to say, with presence and with force, "Turn off your stupid pictures". And the guy says, "Oh, all right", and turns off his pictures. And that's fine, as long as you're there to keep reminding him to turn off his pictures.

### Don't short-cut the process

Now eductors can get impatient and intolerant of a guy having to run the process. So instead of running the process, they say, "Well this phenomena that you're now dramatizing, cease dramatizing it, cease creating it". And the guy says, "Oh, I see, I'm dramatizing, cease creating it".

But the phenomenon is so set up that the environment can get him to put those pictures back again without his realizing he's put them back, because it still really isn't in his control. And until that *really* is in his control, he'll keep being so-called "restimulated". Which means that he responds with his pictures faster than he can be aware of it, or is able to be aware of it.

See, it all boils down to why you can key somebody out "clear" by having them disconnect from their pictures, or cease creating them momentarily, or suppress them. Usually what happens is these people very quickly know how to put their pictures way *out there*. While the person can do that, and feels very good, he is still going to find his buttons being pushed whenever the environment comes around and pushes some buttons that match old pictures. He still tends to automatically create without being aware of it.

So you get a guy who kind of knows he's source but is frustrated in not being able to act as such. Which is why we put in the lower grades thoroughly before we bring about a solid realization of that state.

### It takes personal realization

It takes personal realization to achieve a clear state and a clearer and clearer state. Knowing *about* something isn't the same as experiencing it and it isn't necessarily the same as knowing it. So you have to get a person to the point where he personally can create and personally know these things for himself, and that's what processes are about.

And you want to get him so he's truly and fully in control of his own mental faculties. But not just because *you* are present, or because *you* can do trick questions or quick saying, "All right, turn it off". "Oh, all right", and he turns it off.

Now, it's a big discovery for some people to realize that they have anything to do with it in the first place, and that they can turn it off. That's a big gain for many people. But it does not obviate the need to run the processes. And some processes are more than just a cognition. You need more than that.

### Awareness vs. control

You know, when he comes in, he's got his arm moving over here. He's looking to the right while his left hand is going up and down. And you process him and he gets this sudden awareness, "Oh, I'm moving my hand up and down". And he notices this because you say, "How could your hand moving up and down help you?" And he says, "I don't know how my hand moving up and down could help me", and you say, "I'll repeat the question, how could your hand moving up and down help you?" And he says, "I don't know, I don't know how it could do that? Let's see, if my hand were moving up and down, how could that help me?" Meanwhile his hand's going up and down, up and down, up and down, and suddenly by your asking these questions he realizes, "Hey, my hand's going up and down. Wow, fantastic!"

Then you complete the process. But his hand is still going up and down. What happened was, he became aware of his hand going up and down. He didn't gain creative control over his hand going up and down.

It's the same with a dramatization. You look at the guy and you say, "How would acting superior make you right?" And he says, "What do you mean, make me right, I am superior and I am right". Of course. And you repeat that ques-

tion at that point. Or, you say, "How would acting superior make another person wrong?" "Well, it wouldn't make them wrong, they are wrong". "Okay, well how would acting superior make you right?" "Well it would make me right because I'm superior", and he goes on, and finally he realizes, "Hey, you know what, that's silly, that's ridiculous that I'm doing that. You don't have to be superior to be right. Doesn't make anybody wrong, especially, by being superior. That's nonsense".

Good. You've now achieved the point with that process where he's now aware that his arm's going up and down. You've got to continue to run the process that produced that awareness so that he takes control of that which he became aware of. You continue to run the questions in that, what happens to be a "service facsimile bracket". Am I clear there?

Sometimes realization and cognition is not enough. You've got to not only get the cognition of the phenomenon, but the control of the phenomenon, on the part of the eductee.

### Listening to his answers

Like, listening to what somebody's telling you, carefully, knowing what to listen for. You ask, "What are you willing to talk to me about?" And he says all the things that people say when you ask them that question, "Tell me something about that", great, and then pretty soon this big light goes on, and he says, "Anything, I'm willing to talk to you about anything!" So consequently the eductor, who hasn't been listening to the content of the answers, says, "Oh, good. The process is complete".

What you've achieved there is willingness but not necessarily ability, at that point. Because he says, "Oh, well, anything". So you say, "Good, like what? What are you willing to talk to me about?" And he says, "Ah, the way my diapers looked when I was two years old". "Good, tell me something about that". "Well, they were strange diapers. They were orange colored diapers because my mother used old parachutes". And you say, "Thank you".

But notice when in time his answer is. He's willing to talk to you about anything, but his anythings are all out of the past. His subjects that he talks about come from his content of his pictures. Somebody says, "What are you willing to

talk to me about?" and he then refers to this thing called his mind to have his mind tell him what he's willing to talk about. So then his pictures and his experience tell him what he's willing to talk about.

He's answering by generating some old picture, some old experience, and he then makes a decision about the content of the picture, whether he's willing to talk about that or not. As long as he's doing that, from my point of view, that process is not complete yet.

### Cycling on the track

His answers will cycle. So let's say you're processing a guy and you say, "What are you willing to talk to me about?" And he says, "Oh, I'm willing to talk to you about my first girlfriend". "Oh, good, tell me something about that". "Well, actually, it was when I was 7 years old. And this girl, she was 14, and she took me into her bedroom, and boy, did I find out things about girls!"

Now tempted as you might be, you don't press him or her on that, you say "Thank you". You don't at that point say, "Oh, what did you find out?" Not at this level of processing. But notice, he's now gone from being in diapers to 7 years old, right? And then you go on with the process, "What are you willing to talk to me about?" And he comes up the line and he says, "Oh, I'm willing to talk to you about the day I graduated from college". "Good, tell me something about that". And he says, "What a silly thing, those funny hats we had to wear. I felt stupid walking around in those robes. It reminded me of being a monk".

And you see the e-meter go rock slam. You're running a process. Don't do anything about what that needle starts doing just because he keys in all his lifetimes as a monk. You say, "Thank you. What are you willing to talk to me about?" And he says, "Well, I'm willing to talk to you about how I felt when I first walked into the center and saw all you creeps, saw all these funny looking people. You know, and I thought, 'If that's clear I don't want any part of it." [Referring to the audience] I notice by the indicators that this rings some bells here!

You say, "All right, tell me something about that". He says, "Well I had this idea that a clear individual would certainly dress in the most modern clothing, and expensively, and certainly have a decent haircut, and be able to speak English, and have at least a Ph.D", and so on, and so on. "Thank you".

### Getting near present time

But notice that he's gotten somewhere near present time, right? So you the eductor now have great hopes, you know it looks like the process is going to flatten out, right? And you say, "Good, what are you willing to talk to me about?" And every time you've asked him this question up to this point, you've looked at him, and he's gone, "Oh, uh...". Now this time you ask him the question, and he says, with no lag, "Bananas".

And you thought he was in this present time, not recreating a lot of old "present times". You thought maybe you were actually going to get a present time answer, and he goes, "Bananas". You say, "Good, tell me something about that". He says, "I ate 70 bananas in a day cause I was trying to get in the army and I was a little bit underweight. I hate bananas". You say, "Thank you".

And then he cycles up and down the track some more, you know. "I want to tell you about my psychic experience when I was on an airplane over Greece". And he goes through all these various significances. He's been looking at his pictures, and you say "Thank you. What are you willing to talk to me about?" And then you notice that he looks at you, and he says, "Ah, gee it's a nice day", and you say, "Is that an answer to my question?" "Oh, no, let's see, what am I willing to talk to you about?" And off he goes, again, you know, down the time track. Rather I should say he mocks up old time track in present time because he's not yet able to look at this present time. It's not significant enough to talk about.

#### It's a valid process

And there's nothing wrong with all of this, because in the process of so doing, he's probably looking at stuff that in the past he's been unwilling to talk about, and those are now the pictures that he's now changing his mind about, and saying "I'm willing to talk about bananas". So it's part of the actual process of really reviewing things and making a present time decision on being willing to talk about these pictures that he's been experiencing, that he's been

carrying around but has, up to this time at least, been unwilling to share. So it's a perfectly valid process.

It doesn't really matter, by the way, if the guy knows about this intellectually, because he'll say, "All my answers are in present time", and he'll give you about two or three in present time, and suddenly he's mocking up old pictures again. So the process is flat when it's actually flat, the guy can do it without thinking about it.

### Flattening the process

Eventually he stops cycling, and you'll finally say "What are you willing to talk to me about?", and he says, "Oh, that painting on the wall". Right. And you say, "Good, tell me something about that", and he says, "Well, boy, that sure is some painting. It's got great perspective. Looks like the point of perspective is right in the center, and if you measured it you'd find that everything in that picture relates to that point of perspective".

You say, "Good. What are you willing to talk to me about?" And he says, "Ah, the rug. Gee, wow, it's got an interesting design, it's probably more expensive kind of carpeting than you usually have in a home, many homes, anyway". You say, "Thank you" And you say, "What are you willing to talk to me about?" And he says, "The carpet when I was a kid. My mother was always raising hell about the carpet and always asking who messed it up, and I would never admit when I messed it up, but I'm sure willing..."

And there he is again. I mean, there he was again. He's unable to maintain perceiving present time without falling into a recreation of the past. Am I clear? Maybe it was half an hour ago when you said "What are you willing to talk about?" and he said "Anything".

And you want to look for something between three and six answers that are actually functional present time, you know, "Oh, I'm willing to talk about my relationship to you, now". "Good, tell me something about that." "Well, I think that the way we're working together things are going to work out pretty well." "Good." You know, he's actually able to deal with this moment, this perception, and have present time. This present time — not having to drag up all the old present times in order to have some kind of "present time".

### Run the process to ability

So, you don't run the process just to a point of cognition, you run the process to a point of ability. And you have got to run the process. You can't just indicate a cognition. You can't indicate a realization, unless he's already had it. And you don't want to say, "I want to indicate to you that you just had a cognition". If he had it, he had it.

If you pressure a guy, and you're going to be clever, you know, and you say, "Well, is there anything in this room you would be willing to talk to me about?" And he says, "Oh, I see what you're after. Yeah, the door". You know. Well he might get a sudden awareness and this big cognition, and he really feels great for all of two hours until he recreates his old pictures again.

You won't get a stable gain; you'll have a temporary key-out and a temporary gain by the auditing of a cognition with force. In other words you dump the guy into a cognition, but he hasn't really generated it as a certainty and a reality for himself. It takes more patience and more time to get the guy to do it himself.

### Don't "help" him cognite

You as an eductor are fully able to cognite on the eductee's material before your eductee is, for the most part, I should hope. I mean you're well aware what they're going to cognite on before they cognite on it. Maybe not, because sometimes they come up with ones you didn't expect. But there are certain ones you do expect. And you find you want to rush the guy, you want to "help" him, you know?

Well, you don't help him. Because, even if you did the stunt I just mentioned, saying "Is there something in this room you're willing to talk to me about?" And he says, "Well yeah the door", and he goes through a couple of those, and you say, "Good, what are you willing to talk to me about?" And he says, "The way my aunt treated me". And he's off down the track, or he's off creating the past again, and making the past more real than now.

Is that clear? If you know what you're doing with a process, and you apply the process with certainty and reality yourself, the eductee will come to the realization, and not only the realizations and the cognitions, but he will come to the ability to utilize his cognitions through ability. You follow me? Good.

Copyright © 1978, 1999. All rights reserved.

### **Book News**

IVy comes out five times a year, with over 40 pages of articles on and around the subject of Scientology. Since Scientology can be described as concerning itself with all knowledge, that is not really enough pages and articles to cover all that is going on.

To some degree we try and remedy this by giving news of books. And we need help on this. So if you come across a book which appeals to you, and you feel could be of value to *IVy* readers, do write up a short article about it.

One guide line would be that the article is fairly short but yet gives a good idea of what the book is about. And as the magazine is a post-, parameta-, or Super-Scientology paper, it would be fine if you indicated something of its relationship to Scientology, regardless of whether the points mentioned agree or disagree with specific Scientology (or PostScientology) precepts or beliefs.

Not all who read your notes will go and read the book, so it would also be very valuable if you took some things from the book which might be useful to *IVy* readers in some way, and relayed them. Your own reactions and gains would also be of great interest. You probably have a similar viewpoint to some *IVy* readers.

Ø

IVy is intended to relay many varying viewpoints, and the hope is that by this relay, each of its readers will grow (in what ever way they want to grow).

Perhaps writing such an article will help you grow. Write to the editor (address page 2) if you have any questions. Ed.

### **Drugs And Processing**

By John Mace, Australia

THIS ARTICLE IS VERY MUCH in the first person, so if you feel there are a few too many "I's" so be it, but that is what it is all about — my views and experiences. Also recognise that this article is composed of excerpts from various other articles I have written and copyrighted in promoting my ideas to new public, so some of it will be "old hat" to some of you.

The entire purpose of this article is to indicate that although the *philosophic* foundations of LRH's work remain basically unchallenged, application methods have moved on. In the early days of Dianetics he said, "This works. Use it until something better comes along!" Well the something better has come along!

### **Drugs**

Drugs in relation to Processing fall into two categories;

- 1. How drugs affect sessions, and
- How to eliminate the dependancy on drugs with processing.

So let us review the first category.

In the 70s at St Hill I was asked to audit a staff member who had had a serious car accident. By all normal standards he should have been beyond processing for he had more broken bones than I can remember. Anyhow he survived the accident and spent a long period in hospital under heavy pain killers and sedatives. The convention in that organisation was and still is, "no sessions after taking drugs", with the time lapse depending upon the substance ingested.

I realise that many ex-church people still abide by those strictures and can probably parrot them off without any trouble at all, but I am a bit vague about the specific time lapse required, because I have now completely discarded the convention, as you will soon read, but in my then client's case it ran into weeks. I ran hours and hours of a mainly Dianetic programme on him, probably a couple of intensives, but it may have been more, which commenced as soon as he was out of hospital and able to sit up and hold the cans.

The rationale was that in an emergency auditing could be given, but after the prescribed drying out period, all the items run had to be checked and re-run where necessary. It may seem to some old hands that I am teaching them how to suck eggs, but it must be said to give a full picture for those of less experience.

After the drying out period every item on the extensive programme was duly checked and *not one item was found to be reading*. This was a surprise to me to say the least. It was not the quality of the auditor, it was not that the client was unusually aware, it was simply that the rules concerning auditing over drugs were not valid. I remained in the "church" for many years after that and abided by their strictures, but only because I had to, despite a deep conviction that there was a major outpoint that needed sorting out.

#### After the church

I left LRH's organisation in mid '83, but I have never stopped processing, not that I use any LRH processes any more, but one of the first changes I made was to adopt a more rational approach to processing over drugs and alcohol. Since that time the only one occasion that I have refused a person a session was when he turned up completely stoned on marijuana. It was not the marijuana in his system that I objected to, but the fact that he was so "high" that everything was a big joke. I love laughter in session, especially if it is the result of a nice realisation and the lifting of case, but...

Just recently a client with a drinking problem drove over 30 miles to see me and arrived early in the morning with a thumping hangover from the night before. Having explained my reservations about the effectiveness of the session, we proceeded, purely because he needed help — if he could not not keep off the grog long enough to be ideally sessionable, he sure needed help and

he *had* driven over 30 miles. At the end of the session he volunteered, "My hangover has completely gone!" I have no explanation as how the hangover disappeared, but I do know that he is now completely in control of his drinking, which he was not, prior to the session.

It is not denied that residual chemicals in a clients system may possibly slow the process down, but I would rather process a person who has just taken a couple of aspirins for a blinding headache, than try and process over that very distractive headache and have in fact, quite successsfully done so.

Another final example which highlights the need for a more rational approach has just come to mind. A drug addict came to me for help and initially he ran very shallowly, because the heroin in his system lowered his awareness, but this gradually improved, even during the first session. Under the old policy I should have sent him away until he dried out! But he is sitting in front of you because he needs help to dry out! So what do you do? You put him into session of course! So there you have it! If people need help, they need help and that is all there is to it! No arbitrary rule should interfere with that, especially if it is not based upon hard, proven facts.

### Eliminating dependency

And so to the second category which concerns handling addictions or compulsive behaviour. All compulsions are eliminated by addressing Identities and Upsets.

I suppose the seeds to this work was sown some years ago when I had occasion to write the following in an article on an entirely unrelated subject. It was written purely to obviate any possible copyright hassle with the church over LRH's claim that he had discovered our prime mover, namely "Survival". He may have but he was not the first.

"No matter what you decide to do, it has one purpose and one purpose only.......to enhance, promote or aid your survival." To my knowledge the first person to record this rather profound observation was an English philosopher named Thomas Hobbes (1588 - 1679). In accepting Hobbes's observation it follows that the most fundamental principle of our existence is solving the problems of

survival and everything we decide to do is to aid our survival.

Of course, without the benefit of the wonderful gift of hindsight, many apparent survival decisions turn out to be anything but that, but that is another story.

Even when writing the above excerpt, I was still in a dilemna about the concept. Logically it had to be true, but I also knew that a Spiritual Being could not help but survive, so there was an outpoint here somewhere. All the theories about Implants, Entities and what-have-you (there are too many to itemise here), did not handle the gut feeling I had that there was something else involved. This something else became abundantly clear, when Alan Walter started to talk about identities. And then it dawned on me. The something else were three little words, "as an identity" and that made the utterances about Survival perfectly logical and correct. Everything we do or decide to do is aimed at our survival as identities, not only as a body. For years I had given lip service to "Identities" in my writings and conversations without really knowing what I had been talking about!

#### Identities

So what is this Identity thing?

Well first of all let us look at what it is not. An Identity is *not you!* You are a spiritual being, an Entity, not an Identity.

You create identities as a kind of substitute *you* and operate through them, so that their personality traits become indistinguishable from the real you, in which case they appear to be part of your beingness. They appear to be you, but they are definitely not.

As a married man, when you walk out of the house and say cheerio to your wife and children, you are wearing two identities; the identity of a father and the identity of a husband. Alternatively, if you are a female, you leave the home in the identities of a mother and a wife. The moment either of you get to work, you each adopt another identity again but you also probably adopted a "Car driver's" identity on the way.

Each identity is composed of vastly different behavioural patterns and vastly different attributes. Each identity has its own list of attributes although some may be common with another,

15

but even if there are common traits, they are individual to each identity. We are each and every one of us made up of a complex web of personality traits, each stemming from identities.

### Creating identities

Identities form a very useful function, which is why you create them in the first place and I will use the ability to drive a car to illustrate that. If you do not know how to drive the car, substitute some other activity you have learned to do quite competently and go back to the first time you started to learn that activity, learning how to write as a child for instance. The activity does not matter. In the case of learning to drive a car, the very first moment you sat behind the wheel of a car to learn to drive, you created a car driver's identity. During that very first lesson you would have been very conscious of every thing you did. All your attention would have been concentrated on the various aspects of the mechanics of driving. It would certainly not be the time to relate the latest joke you had just heard. Gradually with practice you synchronised all the necessary actions and became a competent car driver; you now drive automatically without much thought, in fact you put your attention on other things of more immediate interest, telling that latest joke for instance.

What has happened when you reach this stage is that you have delegated the mundane driving activities to the identity you have trained which leaves you free to make judgements with no attention on "how". If you did not create and train that Identity, you would remain a perpetual novice and driving would be a laborious and attention consuming chore and you would be a menace on any high-speed motorway. The bottom line of course is that we would not have built any highspeed motorways in the first place!! But you created that "car drivers" identity to aid your survival — you felt you would survive better with it.

A more general example is the case of a man who is accused of abusing his wife and children, much to the amazement of his work mates. "But Tom is so easy going and considerate...... he wouldn't hurt a fly!" In his "workmate" identity he obviously would not hurt a fly, but in his "head of the house" identity he obviously hurts more than flies!

As you are probably starting to realise, the story of Identities is quite complex. They can be either a mill stone around your neck or an essential asset for the game of life.

### **Necessary attribute**

Identities are a very necessary attribute for any regular activity, but they do have a downside, particularly when they get out of control as compulsive behaviour — addictions — or when dramatising their negative personality traits.

If at any time you have done or said something you regretted you probably asked yourself, "Why did I say that?" or "Why did I do that?" You may even get closer to the truth if you ask yourself, "What made me do that? Or "What made me say that"? for the answer is simply that you dropped into an Identity that you have created some time in the past and that is what said or did "that". It was the Identity that made you say or do "that". Recently, a murderer arrested at the scene of a local crime was reported to have kept wailing, "Why did I do it.....why did I do it?"

Thanks to recent research, the mechanics of Identities have been uncovered, together with the means to neutralise them, the negative ones that is. You created the Identity, so you are the only one who can dis-create it, or alternatively, reduce its power so it has absolutely no control over you whatsoever.

### "Case" and identity

Another extremely important thing about Identities is that when the Identity is neutralised, large portions of "case" go with it, obviating the necessity of countless hours of counselling. We do not counsel the Identity, we simply eliminate it. What has to be understood is that it is pointless in the long term directly addressing non-optimum behaviour because it is the Identity which is behind the behaviour ...... it is the Identity which is responsible for the behaviour and it is the Identity which must be neutralised without addressing its activities with counselling. This explains why a person will so often revert back to non-optimum behaviour and why counselling is so often ineffective when addressing the "doingness" or what the individual has been doing; the "Identity" has to be addressed, in other words, you must handle the cause, not the manifestation.

Anything which a person does not like about themselves is an identity and any compulsive behaviour of any kind, from biting your finger nails to being addicted to drugs is simply an identity out of control.

Addictive or compulsive behaviour is eliminated by dis-creating both the relevant identity and the reason it was created in the first place and this is where the second leg of drug addiction handling comes in — the handling of Upsets.

### Upsets — mental mass

An Upset is anything a person experiences which is unwanted, be it a loss, a disappointment, an argument or simply bad news. It does not have to be some momentous traumatic experience, although that of course is an upset. Technically speaking an upset is a mental shock, and at such times a mental mass is formed somewhere, in, on or around the body. LRH used the term "ridge" and originated "Black & White Processing". For those of you conversant with the concept of Chakras, it has been noted that the centre of the mental masses coincides with the location of the Chakra points.

The mechanics of the formation of the mental mass is that the individual resists what is happening, resists the incoming vibes and the effects it has on them, so that it creates a mental mass. It is like a stream of water, if you attempt to stop it, it dams up, whereas if you let it flow, it passes by. It is the resistance to the effects of the unwanted event that creates the mental mass, in which, locked into it, are all the unwanted emotions present in the unwanted occurrence, e.g. fear, grief, pain, disbelief, loneliness, in fact any and every emotion a person can experience. This is why people cannot seem to let go of past upsets etc.; subconsciously and involuntarily they are carrying them around with them. Events which they did not resist have disappeared into the ether and are forgotten.

Mass or Matter is simply compressed or consolidated energy, as demonstrated in the reverse by an explosion, which is the act of turning matter into energy. In an atomic explosion a small amount of matter produces prodigious quantities of energy as it reverts to its original or natural state — energy. When we dissipate a mental mass, the energy encapsulated in it is released in the same manner that energy is re-

leased at the moment of detonation in an explosion, but of course in a more subtle manner. It is nevertheless, a recovery of personal energy and the being is stronger for it.

Jan. 2000

### Shock - Trauma

With reference to the urge to survive, at the moment of shock the being automatically makes a survival decision, and in moments of trauma the decision is invariably and unfortunately non-survival after the event, but because the mind is a self protective mechanism, it occludes painful and traumatic experiences and buries them in the psyche.

An interesting side issue in the running out of traumatic experiences is worth mentioning here. It is that it is a long time since I last used Narrative or R3R type processes. Now I simply locate the moment of shock in the incident and have the client dis-create it, at which point the whole incident just falls away after only a matter of a few minutes. The interesting point is that if you care to read Red Vol (*Technical Bulletins*) 2, pages 397-8 (PAB 80, 17 April 1956) you will see that LRH claims to have found "The Bottom Rung in Dianetics"..... it was the moment of shock in an incident which was the moment of overwhelm. It was pointed out to me a few weeks ago.

#### Survival decisions

To get back to survival decisions; these decisions, although occluded and buried in the psyche are like hidden hypnotic commands, so that a person is like a puppet on a string. Here is a classic real-life example; the decision a client made was, "Life is not worth living!" He made that at the age of four and subsequently, when reviewing the decision, admitted that he had attempted suicide on two occasions. For 42 years that hidden attitude had permeated his whole life. Other decisions are commonly an instruction to do something and here is a tragic example from another case history, "To forget it!" That client had not only forgotten the incident until in session, but had had an atrocious memory from the age of 6. I will leave it to you, the reader, to envisage the havoc it had created in his life. How would you like to go through the school system with a command phrase like that?

Also buried into the mass and occluded are "Things which must not happen again". Examples of this would be, "To feel betrayed", "To feel lonely", "To get angry" etc. LRH was aware to some degree of the importance of "must nots" and created R2-44<sup>1</sup> in an attempt to handle them. He coined a phrase; "You become what you resist!" Oh boy! How true! Please note that we are looking for subjective not objective "must nots". "To spoil his holiday" is objective and behind it will be something subjective, such as "The feeling of guilt". Once again, the list is endless. The mechanics of what happens is that to hold something off, a person must create it and keep it in creation to be able to hold it off, because the human mind cannot think in negatives.

Let us demonstrate that.

"Do not think of an elephant!"

Obviously, as soon as you read that, you conjured up a mental picture of an elephant, you created an elephant in your mind, even though you were told not to. Of course, you can by stint of will power, put your attention on something else and the elephant picture will disappear, but you cannot make it go by resisting it. It is like a tune which keeps running around in your mind; the more you resist it the more it stays.

Now let us go back to an example of "That which must not be experienced" namely, "To feel lonely". If you must not feel lonely that is what you are continually doing, creating loneliness, because, as demonstrated with the elephant and tune examples, you cannot think in negatives. You are continually creating a sense of loneliness in order to resist it. This is like the decision; an occluded but involuntary and compulsive urge.

### Knowledge

An important principle comes into play here; "That which you know about, does not affect you", or conversely, "You are affected by what you do not know about". Basically, if you think you know what is affecting you, there is definitely something there you do not know about; there is some component or facet which is not

known to you. More often than not, the blame is given to an entirely wrong cause. After nearly 40 years of consulting I have yet to see this disproved. There is no doubt that you are only effected by what you do not know about and conversely you are not effected by what you know about.

What must be understood here is that the entire contents of the mental mass are hidden from view until addressed, because as stated above, the mind does not like pain, so covers over all the painful details; occludes them. Sometimes the whole incident is totally occluded as in LRH's engrams, in others some memory is available, but crucially, very little if any of the details in the mass are available without being addressed in session, but they still filter through as an entirely involuntary automaticity. The contents of the mental mass are sitting there buried deep in the psyche and are an unknown factor of the persona, but in continuous restimulation; you are only effected by what you do not know about.

### Loneliness

In the case of loneliness, you can put your attention on something else and the feeling will fade to a degree, but is always lurking there waiting to be experienced. You are not necessarily physically lonely but you experience this inexplicable feeling of being lonely almost all the time.

No-one has a hypodermic syringe full of emotions or feelings, pleasant or unpleasant with which to inject others, so that every emotion a person experiences, is self-created. You cannot be implanted or brainwashed with anything. You may succumb to the pressure, but the bottom line is that everything in your universe is of your own creation and therefore you are the only one who can dis-create them.

#### Three results

Three things ultimately flow from dis-creating shocks or upsets;

- 1. you are freed from the unwanted but forgotten decisions in them;
- 2. you are freed from their emotions;

<sup>1</sup> See The Creation of Human Ability, By L Ron Hubbard. R2-44 Must and must not happen. Ed.

3. importantly, you recover the energy which went into the creation of the mental mass.

You cannot change the past but you can definitely change how it affects you now.

To handle a drug addiction, or any compulsive behaviour, you need to accept the fact that Spiritual Beings do not have addictions and therefore the source of addictions must be "Body" or "Mind".

### Handling addiction problems

Conventional think works on the assumption that it is the body which must be addressed. In the case of a drug addict, a common treatment is the use of another drug to counter the one the person craves. The less said about that the better, but the extremely limited success in this area suggests that this is not the solution. In the case of an alcoholic, the accepted solution is to totally abstain from alcohol. With my methods the person is able to have a drink if he wishes it, but does not necessarily become a teetotaller; he becomes in total control of his alcoholic intake and that is how it should be.

A long list of successes has established beyond doubt that addictions, (compulsive behaviour), are indeed mental problems, and their resolution lies in the mental rather than the physical field, for they are the product of Identities.

Well how do we go about handling a drug problem?

Step one is to locate and dis-create the identity that is addicted. The second step is to regress the person to when the addictive activity commenced. It was commenced to solve some problem of survival and at this point in their life there is invariably a major upset which must be discreated. Then, realising that not everyone starts taking drugs as a solution to a problem,

we must locate and dis-create the identity that resorted to drugs as a solution.

An addiction or compulsion is a chronic condition and like all chronic conditions has more than one source and that is the final key in the handling of addictions. In the first session we will have handled at least three sources — two identities and at least one upset — but then the client must get on with life until he gets triggered again, which invariably happens, although about 10% of clients handle their addiction in the one session. Since commencing this article I have given a session to a druggie who suffered three major upsets just prior to taking to drugs, so we handled 5 major triggers in his initial session. I have a feeling he is going to be one of the 10%.

Do not get the idea that because a I loosely refer to a person as a "druggie" that he is down and out, the guy I just mentioned is a well to do business man. This article is about handling drugs but there are many addictions beside drugs and they all respond to this regimen.

Handling the triggers is a case of homing in on the moment they got triggered. Sometimes it is another identity and sometimes an upset and sometimes both, but no other process is used. An example from a case history is a guy who came to me to handle his smoking habit. He had just commenced a three weeks holiday from work when he had a session from me and was fine until he went back to work at which point he started smoking again. The trigger was in his work environment and easily handled. He is now a non-smoker even at work

John can be reached via email at jonioak@iinet.net.au, or by mail at 1 Moorhen Drive. Yangebup. Western Australia. 6164, Ed.

LaMont Johnson, born October 1, 1941, passed away from heart failure on October 21, 1999 in Austin, Texas, U.S.A.

LaMont became involved actively in Scientology from 1967 until his departure from that group in 1981. For more information and inspiration, you are invited to visit the web site LaMont created as a support to all those interested in advancing their spiritual enlightenment and expanding their spiritual abilities: www.acs-tech.org.

# Comments on the "Dane Tops Letter"

by Hari Seldon, Trantor

I READ THE DANE TOPS letter<sup>1</sup> in 1983, when it first came out. It was fantastic to read data that indicated correct BPC and validated your own thoughts and feelings. The Dane Tops letter pointed out the direction the Suppression came from, but it did not really pin-point or locate the source of the suppression we experienced within the Church of Scientology at the time. It did however feel very good to get the direction pointed out and thus it was a relief to read it.

The main problem with the data in the Dane Tops letter was that it did not reach all the way. We never did find out where the suppression came from or who was responsible for it. Even today it is to some degree a mystery.

Since then efforts have been made to locate the *who* but it seems as if nobody ever came any closer than Dane Tops. In his famous letter he indicated that "somebody very close to LRH"

was the *who* and suggested that David Miscarriage or Pat Brooker were not the "real *who*". The real *who* had been around since at least 1965 and always managed to get a witch-hunt started within the Church every other year or so. The only difference between 1965 and 1982 was the magnitude of the witch hunt.

#### The who

The Dane Tops letter suggests that we use communication to solve the mystery.

However there cannot be any mystery if you do not agree with Dane Tops that LRH himself is beyond being the *who*. The only human being that was "close to Ron" all the time from 1965 — 1982 is Ron Hubbard. So the human answer to *who* is Ron Hubbard.

#### The OT answer

The OT answer to *who* is more complex. Knowing about BTs<sup>2</sup> and valences<sup>3</sup> we know that a

- The Dane Tops Letter was widely circulated, being photocopied many times and retyped (by Carol Jensen in Denmark, and possibly others) when the photocopying began to become unreadable. Its main message was "there is a freer, more sane, Scientology outside the Church of Scientology (CofS)". It came at a time when the CofS was acting very suppressively and declaring "Suppressive" and thus throwing out, many of the best technical members (there was a list circulating of who was declared Suppressive). The year 1983 forms a sort of watershed, for though people became disenchanted and left the Church before that year (see recent Jack Horner articles) so many left and were thrown out at in the early 1980s that large scale communication became possible, and thus a lasting, world wide, group of dissidents. This of course was before Internet began to dominate communication and many writings were circulated by post, being photocopied (sometimes poorly). The Dane Tops Letter (named from a difficult to decipher signature) is many pages long and is now available for free on Internet Use the IVy Home Page address and follow the link to Homer's Archive Browser, where the copy also has Homer's explanatory notes.

  Levidentally, if the original Dane Tops Core (or the group that waste as Dane Tops for some have supprised that
  - Incidentally, if the original Dane Tops (or the group that wrote as Dane Tops, for some have surmised that no one person could have all the knowledge Dane Tops had) shows up again at this late stage, we will be glad to consider publishing contributions. The only condition is that I should have an address which I can conduct two way communication with. *Ed.*
- BTs (Body Thetans) originally were conceived as beings connected to a body but not in control of it. They were conceived as having a "case" which affected the person who was controlling the body they were attached to, and were handled on OTIII and NOTs processing. *Ed.*
- 3 See John Mace's article on page 13. Ed.

human being is under the influence of many spiritual beings. This is of course also true about Ron Hubbard. As a matter of fact it could very well have been one LRH-valence that wrote the Dane Tops letter. Another LRH-valence could have started the witch-hunts (just read what LRH himself has to say about SPs using the Ethics system to start witch-hunts on able persons in the HCOP/L "The Anti Social Personality").

LRH himself was more restimulated in this area than maybe anybody else. He had played around and done research to find the "way out" and nobody ever became a good terminal for him to get his own case discharged. The lack of true friendship within the CofS is probably more than anything else the reason why LRH was more or less taken over by other valences and entities. The war between thetans and meat bodies took place within the 1st Dynamic of LRH. Because he had no true friends around, he lost. The tech-being behind LRH so far has not lost. Instead it/he/we have spread and are now continuing the war from many points. With true friendship we can make a new attack on the valences/BTs and maybe win. It is up to us.

It is good to know your enemy. In all wars it has been one of the most important pieces of knowledge — to know your enemy!

We do not know our enemy well enough to be certain of winning today, but the experiences from the CofS tells us that we must "Learn to work together and organize" just as the old man (LRH) informed us.

### The future

For a human being to try to face this enemy without true friends who can back him up and he can rely on, is stupid.

Let's build true groups composed of true friends where we can work together to expand our true group and improve our true friendship. Only then can we grow strong enough to beat our enemy the next time he tries to attack us. He obviously could not attack the Scientology group as long as the members of it were all trained in the philosophy of Scn (the 50s and early 60s) and assisted each other in the endeavour to "Clear the Planet".

P.S I don't believe at all that an "LRH-being" wrote the Dane Tops Letter.

## Is your friend a subscriber to International Viewpoints?

If not,

Why not give her or him a real treat?

Buy a subscription for her or him, or get your distributor to send a sample and help them get a good regular comm. line in with others in the free Scientology movement.

Write to a distributor listed on the back page.

If you define thetans as free beings without bodies and meat bodies as bodies with unaware thetans trapped inside you have two sides in the war. It is important to understand that only when a thetan is trapped inside a body and at the same time believing that he/she is the body do you have a real meat body. If the thetan trapped inside a meat body is aware that he is not a real meat body, but only temporally occupying it, you have a "theta being" running a body. Hubbard indicated that when a human being is aware that he/she is not the body the thetan is exterior i.e. a theta being. When the thetan is interiorized into the human being he/she is a meat body. In his History of Man Hubbard also talks of meat bodies and thetans. Author's note.

### The Masters

by Alan Ambrose, UK

I HAVE BEEN A SUBSCRIBER of various Free Zone magazines for the fifteen years or so of their existence, and have noted a subtle shift from a wholly scientology viewpoint to one that recognises the validity of other subjects. I should therefore like to offer the results of my own enquiry into what I see as the two great streams that have taken the attention of those sincerely seeking a spiritual way. The one is our own that claims that by our own efforts alone plus various processes and ethics shall we become truly free. The other claims that there are a very few God Men in the world and by their company alone, plus whatever they ask in the way of processes, you will attain eventually their own state by osmosis.

For me it all began when I was escorted to the main gate<sup>1</sup> by a "heavy" ethics officer and expelled. A common enough tale. Being now on my own, I was able to be honest about my own doubts about the state of OT and by the apparent absence of any, including LRH himself. If Ron had further to go, then no matter how Scientology helped in life (and it sure did help), then Scientology would be a subject junior to one which had produced a true and verifiable OT.

When I get the bit between my teeth nothing will induce me to let go until I have a thoroughly satisfactory answer that I can live by. I'd been in Scientology for twelve years, I was great guns on expansion and I spread it in places where it had never been before like China, Czechoslovakia and Yugoslavia and had been made an "Expansion Knight" by Diana Hubbard who came to see me in Broadstairs [Engilish south coast]. I had done lots of courses and auditing and in common with most of us, I really wanted it to work. I looked around as I still

do, and saw that yes, it works on the lower levels but.. beyond?

21

### Major flaw

Me being a maverick, I set to work upon the problem in a most perverse way. I sought to find a major flaw in the philosophy by which the lack of OTs could be explained. It certainly wasn't for lack of effort. Thousands of us locked into our personal cases, the Orgs into their collective efforts and Scientology as a whole moving heaven and earth to clear the universe. But with no verifiable and visible OT in sight I reasoned that Native State cannot be obtained by individual attention to processes, no matter how good and effective they are up to a point. Take a piece of blank paper from a quire, screw it up and write all over it and then tip a bucket of dirt all over it. Done that? Now try to get it back as it once was. Static seems to have its own integrity and one is not going to get it back by applying anything to it. Another factor altogether seems to apply. Once you obtain it "all will be added unto you", as the Bible says.

I am immensely grateful to Scientology and to all those great beings who preserve their own integrity in the Free Zone. The subject and its derivatives in the field are peerless. Fired by the challenge, I moved on to develop my own subject feeling unlimited and authored a book "Spiritual Assessment". It describes the evolution of consciousness from atomic, cellular, insects, animal, aboriginal human, historic human, modern human, equi-poised human (where most of us are) Self Realised and last of all, God Realised (Variously called God Man, Avatar and Sat Guru in the Great Traditions). In other words I attempted to reconcile the two streams. The purpose of this was to offer a course which would lay before the intelligent

<sup>1</sup> at Saint Hill Manor, East Grinstead, Sussex, England

person all the available facts about the Processor and the Traditions.

Most of those processed find the whole idea of gurus inimical<sup>1</sup>. Alan Walter is on record as saying he finds the idea stupid. But there are gurus and there are God Men. In the case of the latter they presumably know things that we don't and the way to the top may be quite other than we suppose. But first you'd have to know who they were and then read their works, as we did with LRH. This whole matter almost drove me mad, lasted ten years but eventually bore fruit. Along the way I studied many interesting "truths" among Radionics and Radiethesia (Vibrational medicine) which I teach and delved into, the I Ching and Mayan Calendar which together give us the matrix by which the dynamics of DNA, Biological energy and the entire flow of Ages in the universe seem to happen. Deep stuff.



Sri Satya Sal Baba is probably the world's best known God Man, lives in India and has an estimated ten million followers around the world. I spent three weeks at his HQ near Bangalore, witnessing his miracles and love. I also followed another God Man for a while, Da Free John but in all those ten years I retained my membership in ECKANKAR<sup>2</sup>. Sri Harold Kiemp is the present Living ECK Master and runs the organisation on strictly western lines, although most of the teachings are from the East. The originator was Paul Twitchell who translated<sup>3</sup> in the early 1970s and had been a friend of LRH (Curiosity — does anyone remember him?). Both he and Da Free John were around Scientology after they became God Man. It seems that the organisational skills attracted them (and yes, that is a misconception I long harboured, God Men too have to learn skills).

In depth, scope and sheer availability, I find that ECKANKAR continues to amaze me — just as before Ron did. But what most marks it out is

the love one feels among them that really fills their events.

My courses and my book arose out of my struggle to come to God. In fact they meld the paths of the Traditions and the Processors to a definite point beyond which I cannot and would not wish to go.

As the first God Man to the West said;

There are two types of Man. Those who are really seeking God and those who are not. *Yogananda*.

I'd welcome communication, if any of my words strikes a chord.

Alan Ambrose can be reached at: 57, Fair Street, Broadstairs, Kent, England CT10 2JP, \$\pi\$ 01843 868218.

<sup>1 1.</sup> unfavorable, harmful: 2. unfriendly, hostile. World Book Dictionary.

<sup>2</sup> Internet Home Page: http://www.eckankar.org

died, or perhaps more properly in everyday language, left the body. *Ed.* 

### Regular Columns

### A World of IVy

by a Pelican, Antarctica

### Lost Treasure

There are many lost treasures from the 50s. Lost among goals of being OT (Operating Thetan), of dominating the world and the next door neighbour, of proving how right we are.

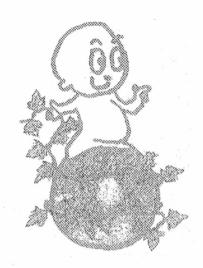
#### Stable Datum

One of these is what I call the "doctrine" of the Stable Datum and Confusion. You can read about it in *Problems of Work*. It is well worth pondering over. Could be you find more in it than meets the eye.

Remove (or invalidate) for a person something which s/he regards as stable (be it a person, information, a piece of environment, a reputation, a belief, a loved one, what ever) and there comes about some degree of confusion. There are so many examples. Changing from summer time to winter time can bring about a certain degree of confusion. One can be quite amazed at what people (yourself perhaps included) regard as stable data.

### The kind way

Most people are making changes to their stable data. I imagine that the majority of readers read *IVy* not just to get their stable data confirmed, but also to discover new data which would be more useful in life. In doing so, old stable data may be knocked for six (guess that's a cricketing expression, meaning really invalidated). When engaged in a discussion, or when writing an article, the "kind" thing to do is to present new data which can replace the data which begin to look a little shabby (untrue, or not useful or effective).



23

### The cruel way

Briefly: invalidate a persons stable data, get him or her into a thorough confusion, then offer the stable data *you* want the person to have. That's the principle of brain washing. Have you ever come across that sort of thing?

And is there any difference between the kind and cruel way?

### Problems with people

Sometimes people, perhaps your children or business associates behave in unpleasant ways, and you may be puzzled how to handle. Why not consider that perhaps their stable data have been invalidated, that they are in confusion, and in a state of confusion feel they have to protect self by attacking something, perhaps covertly?

Try it on for size. If it fits, then giving them stable data in some way may help "cool them down". There are many ways, among them look at or feel the physical universe, having a cup of coffee or a cigarette (yes, smoking is a stable datum sometimes), give a hug, or an expensive present.

### Regular Column

### IVy Looking Forward

by Peter Graham, Australia

### The Trouble With EPs

One of the most serious problems with L. Ron Hubbard's auditing technology has to do with EPs (end phenomena), those phenomena that indicate that a process has reached a suitable end point.

The problem started in 1965 when the technical rules concerning how long to run a process and when to end off were suddenly and dramatically changed. They were modified slightly in 1970, when the pendulum swung back a little, but unfortunately, it was not enough.

Prior to 1965, mainline processes were usually continued until they were "flat" (little tone arm action or no more change) or the client had a major cognition or regained an ability. The operating datum was that "a process should be continued as long as it produces change and no longer". The saying then was that "it takes as long as it takes" and whether it took one hour or fifty was irrelevant.

From 1965 to 1970, processes were mostly run very shallowly and were ended at the first floating needle. From 1970 onwards, it was mandated that an FN was not enough and that processes were to be run to a cognition with a floating needle and very good indicators. All repetitive processes were to be run this way.

After February 1970, mainline processes (and their flows) were generally run for longer periods but it was often for only about 15-45 minutes each, rarely exceeding an hour or two. Rules like "a soaring TA means the process is being overrun" and "dope off means that an FN has been bypassed" compounded the situation when they were applied to all repetitive processes (which they were). Often, as soon as something started to turn on (something was restimulated by the process), the TA would rise and the auditor would jump in with "Is this

Here is a new regular column. Peter Graham, the columnist, is an old timer. He had his first session in 1958 and gave his first session in 1961. He went on to do the SHSBC, the Class VII internship and the Class VIII course. He worked for many years in the Perth Scn organization and departed from the CofS in 1984. Since 1986, he has been continuously involved in giving clearing sessions and doing research. He also offers training services from beginner to professional. He can be contacted at pgraham@iinet.net.au. Peter says: "I am future oriented, even when I am looking back at our shared experiences in scn. One of my primary interests is the future of clearing technology."

process being overrun?" and the process would be ended.

### **Underrunning processes**

In 1965, Hubbard realized that overrunning processes could pull in mass and charge which the person could not as-is (by continuing the process). I have no disagreement with that. However, his solution was to go to the other extreme, which resulted in auditors continually and habitually under-running processes.

The consequences were that many mainline processes were not run long enough to selectively restimulate the person's case, little TA action developed and nothing much turned on and off before processes were declared ended. There were exceptions, of course. Some clients became "cognition orientated" and would actively look for a cognition to "complete" a process rather than just run the process and let the cognitions and wins occur naturally and spontaneously as a result of getting charge off by doing so.

Those who were trained or had sessions after 1965 may not realize just how dramatic the change was. Overnight, longstanding and hard won technical rules concerning what constitutes a suitable "end point" for a mainline process were thrown out the window and processes were suddenly being run for minutes instead of

hours. All of a sudden, it was a crime to "overrun" a process beyond a floating needle, even a brief FN (per a bulletin of 27 September 1965). And, in 1968, the line "I promise never to run any one action beyond its floating needle" was added to the Auditor's Code.

#### Selective restimulation

In the years before 1965, auditors knew that mainline processes had to be run long enough to selectively restimulate the client's case and then continued long enough to discharge anything and everything that was restimulated while doing so.

It sometimes took 15-30 minutes before TA action would start to develop. Things would turn on and off, there would sometimes be communication lags or temporary periods of dope off, and the TA would go up and down many times. Sooner or later, a point would be reached (one or more sessions later) when the person was present, the TA action had died right down and the process was no longer restimulating anything or the client had a substantial win.

During that period, the top line processes of the day were often done for 25 hours or more. A majority of clients had many wins and cognitions, not just one, before there was no more TA action or the client had a major cognition or regained an ability. Generally, this worked well for many clients (including myself), but that was not the case for all (as discussed below).

Clients had quite a different "orientation" in those days. There was no expectation that a process could or would only take minutes. There was no suspicion that "there might be something wrong" if a process was continued for over an hour or for more than one session. The orientation was more towards getting charge off the case than having cognitions. Clients accepted that and settled down to do each process thoroughly.

### Technical rules

The idea of what constituted a suitable "end point" for a process prior to 1965 was not perfect but it certainly had some merit. At least, processes actually got run and were often flattened. A lot more charge was released from people's cases. However, some clients were unmercifully

overrun beyond their big wins or huge releases or beyond the point where doing the processes was actually beneficial.

Some clients could not run repetitive processes for long, due to various factors such as their general case state or lack of understanding and commitment or for some other reason. Another problem before 1965 was that the currently authorized processes in those days often changed from month to month (or even from week to week). Commonly, only the latest and greatest process or processes were allowed to be used. Consequently, some clients were run on some rather inappropriate processes (for them).

The more recent technical rules concerning what constitutes the end phenomena of a process (from 1970 onwards) also had some merit. Clients were allowed to have their wins, few processes were ever badly overrun, those not up to running processes deeply were not forced into grinding away unproductively, wins and successes were acknowledged, sessions were usually ended on a win, and processes were more likely to be appropriate.

Clearly, there were benefits and drawbacks with respect to both sets of rules concerning how long to run processes and when to stop running them. However, it is possible to reconcile the two sets of technical rules (ignoring the infamous 1965-70 technical rule to "end every action on the first FN") without losing the benefits of either.

### Limited and unlimited processes

When the "end phenomena" concept came out in 1970, it was a major improvement but only a relatively small one compared to how the best mainline processes can and should be run. All that was required was one cognition with an FN and VGIs. This was reinforced by Hubbard several times throughout the seventies, including that it applied to all repetitive processes. There was no differentiation of process type, whereas some processes can be vastly less or more "limited" than others.

Some processes are more "open ended" or "less limiting" than others. And some are "more limited" in their scope or potential. Hubbard knew about "limited and unlimited processes" since

the early fifties and there are a number of references on this subject (mostly prior to 1965).

A process is less limited than another when it can be run beneficially for a longer period and/or when it can be run more than once. The fact that a certain process is somewhat limited does not mean that it is not beneficial or important. All it means is that it can not be run for longer periods beneficially or can not be done more than once.

Theoretically, a "totally unlimited process" would be one that could be run beneficially forever and/or can be run fruitfully any number of times. On the other hand, a "totally limited process" could not be run beneficially at all.

In my opinion, there are only a very few clearing processes that could be classified as anywhere near "totally unlimited". Most processes fall somewhere between the two extremes and common sense dictates that they should be viewed as relatively limited or relatively unlimited depending on your point of view.

When running a relatively unlimited process to a full EP, the client may have *many* insights along the way and (if on a meter) may also have a number of FNs. And, when a full end point has been reached, there is likely to be a widely floating needle that tends to persist. This assumes that the process is appropriate and that the client was adequately prepared, committed and capable of running the process deeply.

On the other hand, if a very limited process is continued beyond an appropriate end point (such as a cognition or win with good indicators), "overrun phenomena" tend to occur and it ceases to be beneficial. A very limited process may only be able to be run for a few hours at the most.

### Running processes deeply

So, what makes a process less limited or more limited than another process? There are a number of factors which can influence how limited or unlimited a process might be and how deeply it can be run. Hubbard's writings provide some reasons and there are others.

For example, "What have you done to Joe this week?" is more limited than "What have you

done to Joe?" which is more limited than "What have you done to a man?" which is more limited than "What have you done?" (which is not very limited at all).

In the above examples, the scope for selective restimulation and viewing becomes wider and wider and so does the scope for cognitions and releasing charge from the person's case. That particular process also addresses the person at cause, which is another of the factors that make a process less limited. The question "What has been done to you?" is much more limited.

Where a process is addressing a specific problem, upset or incident, the process has reached a natural end point when that problem, upset or incident has been resolved. Continue beyond that point and you are overrunning.

#### Case mechanisms

Some processes address basic case mechanisms more effectively than others, which gives them the potential to bite more deeply into a person's case. For example, the Problems and Solutions process addresses the mechanism where a "solution" to a problem compounds an existing problem or creates a new problem, a cycle that can repeat over and over. That process should be thoroughly flattened and can also be run successfully again later at an appropriate time (or times).

Another factor that influences how deeply processes can be run is that while a certain process may potentially or theoretically be relatively unlimited, some clients are not yet ready to run them thoroughly. Early on, if you try to push on, they just bog down or the TA goes up and stays up.

When a client can't run processes deeply, it may be because his/her case is over-restimulated, some other things may be holding his/her attention, he/she may not have much interest or reality on the subject matter at this time or the area may not yet be accessible. Sometimes, the required understandings, commitment and willingness just aren't there. Factors such as these and others can change a potentially unlimited process into a relatively or even totally limited process with respect to a particular client at a particular time.

Other technical rules and principles apply in such circumstances, such as let the person have his wins and do actions that he can answer or do. Obviously, the answer is to unburden the person's case and destimulate it, get as much charge off as possible when and where you can, help the person to become more and more present and do other actions that will raise his/her confront, responsibility, confidence, cause level, etc. Later, these and other processes can be run again but more deeply.

### Case is layered

The best and least limited processes should be run thoroughly to a flat TA or to a new plateau of personal ability, awareness or causation (usually accompanied by a persisting FN or floating TA). Most of these processes can also be run a number of times, each time to a flat TA or a new substantial achievement. Some clients may not be ready or able to do this early on for one reason or another. However, you will find certain other clients who can successfully run processes deeply right from the start.

Compare this to meditating. How much benefit would someone get if they ended each meditation on the first little insight and never did that particular meditation again? Not far at all. Similarly, to run every clearing process that way denies our clients and ourselves the benefits and expansions that the technology promises. Some clearing processes are so powerful, effective and important that it is lunacy to end them on the first cognition and never do them again.

A person's case is generally "layered". If you cease running an open-ended process on the first cognition, you have usually only contacted the uppermost (most accessible) layer. If you continue the process to a full end point, the client will have worked down through the layers to some degree (in the area concerned). As you run a process, things come to view and discharge and then something else comes to view, and so on. That is part of the mechanics of how repetitive processes work and why they are so powerful (when they are appropriate, timely and run long enough).

### **Guiding principle**

The five types of "flat points" of a process mentioned in the 1963 bulletin "Lecture Graphs" (page 342, *Tech Vol.* V) are relevant here. From the lowest to the highest, they are: three equal comm lags, a cognition, TA flat, a major cognition and regained ability.

By ending all processes on the first cognition (with an FN and VGIs), the overall result is that they are all run as if they were fairly limited.

A relatively unlimited process can and should be run for many hours and may result in dozens or even hundreds of cognitions (and FNs) with lots of TA action before a true "end point" has been reached.

The guiding principle that applies in this context is that the less limited processes (such as ARC Straightwire, Problems and Solutions, etc.) should be run against the tone arm, whereas the relatively limited processes should be run more against the needle (but not exclusively in either case as there are some other phenomena and indicators to be considered). Thus, processes that are very limited should be ended on an FN with very good indicators.

### Putting it into practice

In theory, the less limited processes should be continued until there is no more change and where the person is present and nothing is being triggered by running the process.

However, judgement is required as to how far to go in coaching and encouraging a client to run processes more deeply. Seek to get as much charge off the person's case as possible at every opportunity. However, the technical rule to "let clients have their wins and achievements" is a senior datum and takes precedence. If in doubt, let the person have his/her successes (as to do otherwise may act as an invalidation) and end off the process when the person's attention extroverts and he/she has a sense of completion on that topic.

To be able to run a process thoroughly (and therefore deeply) takes understanding and commitment on the part of the client. The client may need to be educated or re-orientated on this topic before he/she can make the commitment to run the less limited processes more thoroughly

(especially if they have been previously educated into doing it differently).

Please note that I am not suggesting that we should run processes at great length when they are not producing change or without benefit for the client. The purpose is to get off all the available charge and have all the available wins from the processes that we do run and to not sell them short.

### Restimulation cycles

The concept of a "restimulation cycle" is important and useful in making sense of end phenomena. A restimulation cycle is the cycle which starts when something is restimulated or triggered by a process until that particular thing has been as-is-ed, discharged or deactivated by running the process.

It can take from one to many communication cycles (completed question, answer and acknowledgement sequences) to complete a single "restimulation cycle". In other words, something turns on and sooner or later it turns off.

There can be anything from one to many restimulation cycles before a full process cycle can be considered complete or flat. A rather limited process would usually be ended after the first restimulation cycle is complete (when the client has a cognition or feels better about the area concerned). On the other hand, a relatively unlimited process provides scope for many restimulation cycles to be completed before a full end point has been reached.

#### **Types of End Points**

A "session end point" is an appropriate or good point to end a session, but it may or may not be an end point for the process as a whole. A session end point is usually when a restimulation cycle has been completed and the person has had a win or is otherwise present with good indicators and a new restimulation cycle has not yet begun.

A relatively unlimited mainline process has reached a full end point when the process has been run long enough to selectively restimulate all the available charge, all the restimulation cycles have been completed and continuing to run the process does not trigger any more restimulation cycles (as manifested by a flat TA)

and the person is present with good indicators. It also occurs when the person has a major or substantial success.

Example: I ran the Reach and Withdraw process with a client as part of a program to resolve a particular personal problem. In the first session, the client touched my knee and experienced strong emotional reactions from doing so. We continued the process and, after about two hours, she was able to touch my knee with no reactions whatsoever and a big smile. That was a session end point. We continued the process for another thirteen hours in total before a full end point was reached when she could finally reach out and touch me freely without any involuntary responses at all.

### The power of repetition

Repetition is one of the most powerful and effective characteristics of clearing technology. It is not only used in repetitive processes. Repetition is also employed (in one form or another and to some degree) when running through an incident a number of times, repeating something to discharge it, making a list, dating and locating an incident, and even when going "earlier similar". Minimize the use and effectiveness of repetition and the technology is crippled to that extent.

In the lecture "Directing the PCs Attention" (1962), Hubbard said that "Many an activity has directed attention, but not duplicatively" and that repetition was "one of the secrets of processing and why it works". The fifth of the five "Gross Auditing Errors" is: "Can't complete a repetitive auditing cycle (including repeating a command long enough to flatten a process)".

This lays bare one of the primary problems with auditing technology since 1965. It has been hard to spot because most of our clients did have some cognitions and wins on these processes and its impact was reduced by the fact that many processes were run on each level. However, it is my view that running dozens or even hundreds of processes shallowly is not as beneficial as running one (appropriate) relatively unlimited process thoroughly and actually flattening it. If you haven't already experienced this, I challenge you to try it.

Copyright © 1999 by Peter D. Graham. All rights reserved

### Regular Column

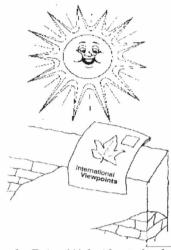
### IVy on the Wall

By Ken Urquhart, USA

### Integrity and the Heart

THE GPM, OR GOALS PROBLEM MASS, figures prominently in the history and literature of Scientology, and is still a focus of fascinated interest to some. Processes to find and dismantle GPMs were extremely powerful. LRH abandoned his work on GPMs and related material in the mid-sixties. He said it was because auditors in general were not skilled enough to run it successfully; errors could have very serious consequences for the preclear if not expertly and immediately corrected. One of the results of his work on GPMs was the Clearing Course, itself a dismantling of a kind of GPM, an artificial and implanted one. LRH claimed that it was common to everyone; although this is disputed by some (amongst whom are both the highly trained and the unwashed); a great many people ran it and were happy with the result. "OT Levels" beyond Clear included additional implanted material that he claimed was common to all cases "in this sector of the universe".

To explain, briefly, for those that don't have access to Scientology material, a Goals Problem Mass is the mass formed when an enforced intention to have a particular result happen is opposed by an enforcement of a contrary intention. The opposing forces form a problem, or mass. Each intender now has a failed or thwarted purpose, and much upset; each adopts a solution to this problem — in the form of an identity with an intention that supposedly will get rid of the problem. But each now finds that someone else is enforcing some other opposing intention, and a new problem mass results. These intentions and problems interconnect around the subject of the very first intention. New identities and intentions follow to solve this problem. And so on. And on and on. [This description is kept simple for ease of illustration; it is incomplete and not presented as a basis for session activity.]



For example, Being 'A' decides to be, let's say, a policeman, and to take care of people. Being 'B' wants to be a gangster and to do bad things. They find each other. Each invests self into identity, position, and the enforcement of intention. The collision of energy and force causes mental or spiritual mass for each as they fight it out. Neither can include or understand the other, neither can be the other. Each can only encompass the destruction of the other's intention.

This is how stupid one has to be to start and to build up a GPM. And more stupid to keep it going. And even more so to hold on to its mass and significances once it is all played out. According to LRH, we all have great chains of these things. We began this nonsense when we were Operating Thetans, active as great big beings not needing bodies, capable of causing huge and overwhelming effects on each other.

I do not disbelieve that we spent time as big spiritual beings with powers great enough, long times ago. Nor that we got into big fights with each other from time to time, and into identities and problems, investing ourselves heavily into unnecessary positions. I believe that LRH's view of the past as a progression from one GPM to another is coloured by two factors within him, combined:

(a) his taste for science fiction, fed by his extremely powerful imagination

### Regular Column — *IVy* on the Wall

(b) his cultural conditioning as a macho male accustomed to measuring personal worth by how much of life one can dominate and control, or how much of his will he can enforce — along with many other factors as well. LRH is not a simplicity.

#### Mischief

I can well understand that a free spiritual being could get into this sort of situation despite all absence of desire to control, dominate, or enforce. Let's say a being exists in harmony with neighbours, perhaps in lively interchange with them. Suddenly they are all caught unawares by an eruption from some other beings. The others have attacked fiercely, without warning. They want to cause some mischief or other. Our peacable being is shocked out of his equanimity into a particular viewpoint or bundle of viewpoints about what he is being made to experience. And into wanting very badly to do certain things that are not peacable at all. This in itself is not necessarily unnatural or bad — as long as it is appropriate to what is happening in the present.

Our being hates what is happening and how it is happening. He gets very upset and serious about it. He invests the situation with significance and makes it very important to himself. He formulates "shoulds" and "must-nots." He desires to change reality with them. He invests himself, his attention, his energy, his interest, his self-respect, and so on, into these new considerations. He is not fully aware of how intently he has put himself into his situation. He protects, protests, and justifies. Now he is ready to start a GPM rolling. He has introduced into his world the ideas of mass, solidity, force, violence, war, exclusion, separation, opposition, refusal, denial, alteration of truth, and so on. These are negative, and stupid when maintained after any emergency need of them has passed.

While this kind of situation is understandable, I find it hard to accept that every being has spent many eons forming such masses over and over, through stupid existence after stupid existence. Sure, any of us can be shocked, outraged, frightened, or beaten, into stupidity from time to time, and we have been. Turmoil can catch us

unawares and our first reactions can be fierce. People do exist who delight in introverting others severely. Some people are walking H-bombs of repressed charge that can explode furiously with little warning. We do experience times when we can't embrace what is happening, and are frantic to limit the damage being done. Usually one bad experience will restimulate an earlier one or more. When we are able to embrace these experiences, include them, understand them, put right in them whatever we can that was put wrong, assimilate their lessons, let them go, and move on with our lives in fresh heart, we need not fear too much backlash from them. When we don't embrace them positively, the stupidity of the wrongnesses in the experiences persists and can affect us later, sometimes permanently. My opinion is, though, that we have spent the vastly greater part of our existences doing our level best to be decent to each other. For most of us, the descents into force, violence, and stupidity have been occasional; this is not to say that they have had little effect on us.

Very broad and general forces, such as some that are enmeshed into the fabric of the physical universe, have intended to limit our individual awareness and powers. We accept their influence if we are weighted with our own personal stupidities and know no better.

### The first step

Our stupidities have arisen out of hurt and pain — our own at another's behaviour towards us, at our own behaviour towards others, that between others, and ours towards ourselves. Behind each experience of stupidity is a story of some kind that leads up to it, sets us up for it, and presents us with the choice of how we respond to what is happening.

I believe that the one first, basic step we all take that results in stupidity is that we allow ourselves to harden our hearts. When our hearts harden in suffering we move to protect ourselves from what we perceive as a threat to self or to others we don't want threatened. Feelings that can be extremely strong drive us to act. In later sufferings, the restimulation of earlier stupidities can cloud our perception and judgement.

### Regular Column — IVy on the Wall

Once we have hardened our hearts against another and have not then softened, we have created for ourselves a position and a mass. The position is based on the posture we adopt to accommodate our hardened hearts. The mass is the hurt we seek to resolve — but not with truth. The position and the mass stay in place because we don't inspect them. The considerations of the stressful time stay in place, forgotten or denied. Here we have stupidity of the heart.

We seek to justify and explain the stupidity of the heart, using thoughts and patterns of thought. We do not inspect and embrace our justifications and explanations, and they stay in place. Now we have mental stupidity. And we have more to protect and justify and explain, more investment of self in something other than self, something other than truth, something that is of no real use to us. Violation of personal integrity and stupidity go hand-in-hand.

It may be true for some — even for most, perhaps for all — that each of us has long series of GPMs and is busy forming one in the present. It may be that each GPM is constructed exactly as LRH described, and the only way to deal with the charge is as LRH developed, abandoned or not. If these are all true for you, you follow your path.

I'm quite prepared to believe that our histories contain long, long stretches of happiness, peace, comfort, joy, stretching challenge, interesting adventure, absorbing learning, decent action, care and consideration of others, fellowship, order, clarity, certainty, sanity, integrity, and all other good things.

#### A movement

I believe moreover that we have been part of a very broad movement throughout all Existence from the very beginning. Prior to the beginning and existing still beyond all Existence is That Truth than which nothing can be truer. That TRUTH<sup>1</sup> grants that any agency can create

against It. That TRUTH, moreover, allows any denying agency to learn for itself how to deal with the consequences of creating such denial. But It also decrees that no agency could ever completely deny its own integrity. One of the consequences of denying TRUTH is the pain of violating one's own integrity, since one's own integrity demands uncompromising truth to That TRUTH than which nothing can be truer.

The spiritual pain of violated integrity demands resolution. Integrity demands acceptance of the truth. Stupidity denies the truth, holds on to the lies. Stupidity demands "solutions" that add further untruth. The ultimate stupidity is the numbing of the pain in pretended spiritual death — "I don't exist as a spirituality at all, merely as a body with mental mechanisms".

Our individual movements away from TRUTH began with the first hardening of the heart. Of course, in the days when we didn't have bodies, we didn't have hearts either. But the metaphorical phrase is appropriate and we are all familiar with it. Every hardening of the heart is a denial of Truth and a separating away from That TRUTH.

I further believe that this movement, creation against That TRUTH, has run out of steam. I feel that the time has come when the entirety of Existence is beginning to recognize that we cannot out-create That TRUTH, that we can create no UNtruth powerful enough to change That TRUTH than which nothing can be truer. So we just better stop trying, and tend to our pains and our integrity. We must acknowledge that That TRUTH has such infinite truth to itself that it can embrace the most evil untruth any life form can imagine and create at any time in any place, embrace it lovingly — without devaluing Itself in any way whatever.

We have begun the movement towards the moment when all life will once more be open to,

Capitalisation of TRUTH as in the manuscript received. When asked whether TRUTH should be italicised, as is our normal practice for stress, the author replied: "I need three levels of truth: "truths"; that which we know in our individual integrity ("truths to" adherence to): "Truths"; that which transcends individual truth: "that TRUTH (etc.)"; that which transcends all truths. Ed

### Regular Column — *IVy* on the Wall

loving of, and at one with That TRUTH than which nothing can be truer.

I don't doubt that the road back will be full of tumult for some time. A lot of encysted pain has to blow off and it will, sometimes violently. But it will be all to the good. Some will resist the change with force, and we will just have to deal with them. Stupidity has maintained its grip on the universe for a long time, and now finds its grip loosening. Some amongst us have always contested that grip, and some of us have from time to time supported it. Now it is time for each of us to support the integrity of others and of all. We support each others' integrity by honouring the generosity of each others' hearts.

### Clearing

Therefore I maintain that the thrust of the practitioner must be to help unburden the client's heart of all its present hardenings, all its restimulated hardenings, and enough of the past hardenings (that are not restimulated but that remain unhandled), to help the client cleanse his or her heart of all desire to use the hardening of the heart as a solution to any problem other than unavoidable in an emergency.

When a person no longer has any desire or urge to harden his or her heart, he/she is still capable of harsh action. If I see a ruffian about to do terrible damage to another, my integrity demands that I do something immediately to bring the ruffian under control. If necessary I will do him physical harm, to disable him. My heart can be very hard indeed until the danger is handled. Once it is handled, however, I don't have to keep on hating the ruffian's behaviour. I don't have to hate the ruffian himself; I know what to expect of him and can take action to remove him. Ideally, I will see that he takes responsibility for the hardenings of his heart that bring him to violence.

The open heart has no need of positions, masses, protection, justification, of any drama. It resists nothing, has no desire to resist. Nor any affinity for GPMs. The open heart is far too aware of the true value of such nonsense to desire it in itself or to encourage it in another.

The practitioner uses the approaches and techniques that are appropriate to his/her own integrity and training, and to the client's present-

ing situation. I would suggest that every client will sooner or later have to embrace and help release every being whom she/he has harmed and who is holding on to the hurt — whose heart is still hardened towards the client: not necessarily a short and easy job. When the other has a body then the exchange might have to be through physical communication; certainly when the other has no body or the current body's location is not known then the communication will have to be telepathic.

A very difficult situation for a client is that in which part of the relationship with a parent or the parents is determined by some prior hardening of the heart on the part of the parent, which the parent is seemingly incapable of considering and softening. The mass can be a constant burden for the child. The parent's harsness can be: "If you love me you will accept the identity I insist on enforcing on you; if you don't accept it I will know you don't love me." Yet accepting that identity requires the child to be untrue to his/her integrity, to undergo a crippling reduction of self-respect. And the child does love the parent, despite the unnecessary drama. Here I as a practitioner would respond to whatever the client expresses and seek to work towards delicately unburdening the presenting charge so I could, at an appropriate time, explore what the relationship had restimulated. I'd expect to find earlier similar relationships, perhaps with roles reversed, and at least one with the same being who is the current parent.

Regardless of the preceding two paragraphs I do not put forward specific approaches or modalities of practice. I don't consider myself a "tech finder." Everyone must find or create his or her own path, according to own integrity. My interest is not in *how* to do it, but *why* we do it. I have offered a possible why in the foregoing. If it helps a practitioner with *how*, that will be wonderful. If it helps a client with *what* to do in sessions, that will be excellent.

May our paths be true. May they bring us to the infinite blessings of truth and to co-existence with That TRUTH than which nothing can be truer.

Ø

© Kenneth G. Urquhart 1999

Letter to the Editor:



### From Britta Burtles

Dear Editor!

Since IVy is my declared spiritual home, I always read it from cover to cover and enjoy most of it.

However, now and then there is an article that fascinates, inspires and urges me to thank the author for having had these ideas and views, and for passing them on to me through *IVy*.

One of those articles is by Sandra Morris. I wanted to tell you of my delight while reading it. However, having temporarily *mislaid* LRH's advice to "keep my admin in", I could not find it and had to read all her articles again. This was a blessing in disguise, as I relished reviewing her visions and thoughts.

There is, for instance, Sandra's article 'From Here to Eternity' in *IVy* 36, with its profoundly positive and hopeful tone and its reassuring emphasis on the individual. Once again I was reminded of LRH's uplifting ideas for Mankind, — or better — for us the thetans.

But that is not all, dear Editor: I always look forward to Ken Urquhart's articles and read them with great pleasure. There are for example two which I simply have to mention, as they gave me so much joy. The one in *IVy* 33 presents a balanced view of LRH, carried by a pan-determined understanding and appreciation of Ron the human being and Ron the thetan. Ken brought him to life for me who had never met LRH personally but I wish I had. In a strong and beautiful style Ken took me into the aura of the great man, and let me experience his power, which was creative as well as uplifting — and sometimes crushing.

And there is, even more important, Ken's article in *IVy* 35, which I found as beautiful and inspiring as the former, if not more. Indeed, I was so entranced by Ken's account and dynamic, even poetic, language that, after reading it, I noted down: "Best *IVy* article so far!". That's how much it had impressed and captivated me, and reading it again, I still find it as gripping and awesome in its truthful vision and impact.

My heartfelt thanks to both, Sandra and Ken, for sharing their pictures and thoughts with me.

D

Regards.

Britta Burtles

### Anonymity

It is possible to write anonymously in *IVy*, and in fact there are degrees of anonymity.

Hari Seldon of planet Trantor is an openly anonymous person. Both the name and the location are taken from the Science fiction Foundation series. If you saw an article by Jermima Puddleduck, Farmyard, you would be justified in assuming the author was anonymous.

Others write under names and from countries which appear normal. We have had between 5 and ten people writing under other names than their own. The only condition is that I as editor know their address and am in good communication. All article (except occasional rush ones) are sent to the author for OK before being printed.

### **God & Humanity**

By Todde Salén, Sweden

GOD REALIZED THAT the thetans on Planet Earth were in desperate need of assistance if they were not to succumb in their self-created swamp of ignorance.

Realizing this, God had a problem. How could he solve it?

Man was running around in forests hunting animals and growing some crops to get extra food and medicine. In some areas men were gathering into small villages and minor societies had started to grow up.

#### Weaknesses

Expansion reveals your weaknesses. Man's weakness of making war against his fellow man started to show. How could the problems of this ignorant creature be solved?

Further weaknesses would show up as mankind expanded. Without assistance man would continue to kill and harass his fellow men forever without learning anything. God decided to send enlightened beings as messengers gels/buddhas) into the tribe-societies of man. As a result some of the tribe societies turned into 1st Kingdom civilisations<sup>1</sup>. These early civilisations grew rapidly, the first cities appeared. These 1st Kingdom civilisations were built around a mental hierarchy with a tyrant (dictator) at the top of the power pyramid. Priests used a religion based on a lot of superstition and false ideas (stable data) to bind the members of the civilisation together. The word religion stems from the Indo-European root word leigwhich means "To bind". From this Indo-European root word the Latin word religare, which means "to bind together" was formed.

As the great 1st Kingdom civilisations grew they started to meet and come in conflict with

each other. New weaknesses started to show up. God realized that new angels had to be sent down to raise the tone level of mankind further. The first kingdom (CCH level) tone level of "inhibit/enforce" (between 0 and 2 on the tone scale) was not high enough to allow the thetans trapped into meatbodies on the planet to continue to rise in tone on the 3rd and 4th dynamics. New kinds of messengers were being sent down to the peoples of the world. Some of these messengers managed to spread their gospel to vast numbers of human beings. The new message was a message of ARC. Each human being was given new stable data that would encourage him/her to start to learn and understand the laws of life (Dharma) and become enlightened (Buddha) by doing so. Each human being could suddenly develop his/her human nature into an understanding and compassionate nature. Whether this was achieved through Philosophy (ancient Greece and Rome), Buddhism (India and the Eastern world), Christianity (Europe) or Science (in modern Western civilisation) is not important. The fact that a new religion helped thetans trapped in human minds to develop these minds into tools of ARC that could assist them in breaking themselves free from the trap they were stuck in is what is important. The purpose from the viewpoint of the God of humanity is to raise the tone-level of mankind to between 2 and 4 on the tone scale. In those societies where this is happening the gospel of ARC has been successful.

But God has not completed the cycle of action he started with religion yet. There are tone levels above the ARC-band, which thetans (trapped in human minds) need to rise through if they ever want to become free beings again.

The Three Kingdoms. See Todde Saléns earlier articles on this subject in *IVy*. For example 1000 year Empire and KRC in *IVy* 33, and also in *IVys* 3,5,6,7,8,9,10 and 27. *Ed.* 

A 3rd kingdom based on the KRC triangle needs to be erected on Earth if freedom shall at last be gained by beings, that are caught in the human trap on this planet. God has started to deliver his new message to us. It is the Maittreya/Messiahs message that mankind will create a 1000-year empire that will bring salvation to mankind. Freedom cannot be delivered through CCH or ARC civilisations. Above 4 on the tone scale a thetan exteriorizes. He/she becomes aware that his/her "I" is separate from the body and that he/she is an awareness of awareness entity that can exist independently of a body or civilisation.

Such a being can be released further to become a free being.

### Test of new religion

The Maittrey/Messiah message to the world can hardly be anything that resembles the old religions of the 1st Empire very much. Of course the religion of Maitreya would be based on the systems of the 2nd Empire.

The only really new religious or philosophical idea that has appeared on our planet since the Buddha, Socrates or Jesus delivered their gospels of Buddhism, Philosophy and Christianity to the world is Science and Hubbard's technology of the mind based on the use of the E-meter. Hubbard's philosophy of Scientology is not anything really new. Hubbards auditing technology is what really is new, where it was developed with the use of the E-meter.

The true test of this new religion thus is: Does the E-meter validate the processes and sessions as new religious gospel or not? The trained Auditor who knows how to use the E-meter is the angel/messenger who can bring the new religious gospel to the beings in human bodies, who are selected as "the chosen ones", by having been processed through the 1st and 2nd Kingdoms (CCH + ARC). Only those human beings who have learned to understand (ARC) the laws of life are prepared to receive the message of the new religion and pass it on to others. This limits the speed that the Maitreya message can be spread on this planet, but as more and more governments of Earth are being converted towards democracy with a free enterprise system (2nd Empire) we have more and more human beings in a position to be prepared for the 3rd Empire.

According to prophecies the 3rd Empire will not be erected until another couple of hundred years into the future. But "Rome was not built in a day," so we already need to prepare ourselves if the KRC kingdom shall be successful. The 2nd Empire was prepared by the teachings of the Buddha, Socrates and Jesus a long time before it was successfully erected on this planet through the American and French revolutions in the 18th century.

Hubbard said that the being that learns the Auditor's code is elected into the new civilisation<sup>1</sup>. I agree that such a beingness is as different from the ARC-beingness as the ARC-beingness is different from the CCH-beingness or if anything more different.

Thus I dare say that the message of the auditing technology of LRH if delivered in a way that is confirmed by the E-meter (through TA-action) is the message of Maitreya/Messiahs. If you agree, it is your privilege to get trained in this subject to become a member of the new civilisation.

The E-meter has confirmed that the deviations from Hubbard's standard technology that has been done at DUGA<sup>2</sup> are in accordance with this

<sup>1</sup> On a tape or HCO Bulletin.

The name of our group, DUGA, is a Swedish word for ability. When leaving the Cof\$ in 1982, we forged a group in Gothenburg, Sweden, that brought a lot of technology from HCOBs (Hubbard Communications Office Bulletins) and tapes. Various processes were tested on new people and the application of the basics were slanted towards more ARC if that increased the TA (Tone Arm on an e-meter) action. Then the processes that gave good TA action were used and processes that provided little or no TA action were deleted. Now, seventeen years later, we have a different bridge from the one we brought from the Cof\$. Processes to handle the actual GPMs have been introduced, while the old implant GPM tech of Hubbard has been deleted. This gives us a very different but according to TA action, better bridge. As training increased TA action each pre-meditor (preclear) is required to get trained.

new message. Hubbard paved the road by his discoveries of the basis of auditing and his technology of using the E-meter. He erred when he at times failed to verify by the amount of TA-action on the E-meter, that he was on the right track.

Hubbard's most serious mistake was to abandon the GPM project in the early 60'ies. He gave up when the research of the GPM bank produced more confusion than wins. The Mark V e-meter told him it was right to give up as he did, but he should have resumed the research of GPMs after he developed the Power Processes. That is where he went wrong. That is where a new generation of Auditors have to de-

velop new technology to make it possible to deliver the Maitreya promises to man. The basicbasic of the GPM bank needed to be researched. A technology to audit that charge out had to be developed.

That work has now been done. This new technology is now available on this planet. All you need to do is:

- Train yourselves to be a decent Auditor, who knows how to use the E-meter to get good results.
- 2. Find a group that has the technology to erase the basic-basic of the GPM bank and get the charge on it handled.

### **Thanks**

by Britta Burtles, GB

After leaving the CoS I found in *IVy* my new spiritual home. I cannot describe the joy I felt when Antony Phillips published my first article in *IVy* 8. Antony and I had not yet met, but when he came to England, we got to know each other. I found him just as open and warm hearted as I had imagined, and with that humorous twinkle in his eyes, he won me over straight away.

Recently we heard that Antony had taken a break from editing *IVy*. This reminded me of how important both aspects of the magazine had become for me: *IVy* that I read and *IVy* that I contribute to.

Year after year Antony has been recreating *IVy* for us. While reading it, I encountered many familiar pictures and concepts, and with delight and admiration recognized these "soul mates". I have also been able to use some of those images and thoughts as springboard to originate and develop my



own. Thus IVy had become my centre for creation and expansion.

Many, many thanks to Antony for keeping the magazine alive, for believing in me and for accepting my viewpoints — even those he does not fully share. Well, I suppose I thank Antony for just being who he is, what he is and how he is. And I wish him all the very best for the next trillion years and beyond, in the hope he will continue to create IVy for a long time to come for us.

Comment from the editor: Oh how nice to be so positively misunderstood. Just to show you what I am really like, here is my picture. And just so people don't lose their last stable datum, there is no hope of me giving up editing IVy in the foreseeable future. Thanks to Thok for so accurately portraying me.

Ed.

## Comment on the Pilot's "Between-Lives Exploration" Article in *IVy* 43

by Todde Salén, Sweden

I HAVE "RESEARCHED" the between-lives area by reading the *Tibetan Book of the Dead* as well as the *Book of the Dead* of the ancient Egyptian civilisation, as well as doing research in earlier lives. My conclusions are quite different and thus I would like to comment on this article of the Pilot.

First of all I don't believe much in preparing our selves for the "after death experiences" by learning to "perform rituals in the between-lives area" before dying. Instead I believe that you should try to evolve as much as you can towards "theta qualities" during your present life. Or like Phil Scott writes in *IVy* 43 page 14 in his excellent article "R1-6, Why Does it Work?":

...for instance if we are in love, we tend to be in love generally.... this is also the mechanism by which truth and decency works.... by being truthful in one's day-to-day life, one enters the truth band generally.... one comes into a "truthful condition" that's very high on the tone scale.... high on the scale the lower stuff doesn't survive.... it's a different frequency range...

and:

...lying even in a just cause, still generates a general condition of "lying"... and a general condition of "destroy" that's not the path of progress... it sticks one in treason to his fellow men...

#### Karma

As far as I understand these excerpts they describe "How Karma is created" very accurately. And by living your life in a high-tone way you prepare yourself for life after death the best way. The law of Karma applies to this lifetime as well as to future lifetimes and also as for the between-lives area. So if you want to prepare yourself for the existence between lives you work as hard (or as effortlessly) as possible to-

wards creating your beingness as high tone as possible in this lifetime.

This is the whole secret. The between-lives area is so hard to remember, not because people are implanted, but because nothing much happens there. If you move into the between-lives area as a low-toned being, you just go through your karmic trail between lives and wind up in a new existence after you have been through it. No cause - just effect. Nothing to remember, as nothing was created in that area. Besides you don't have a viewpoint as you have in a human mind, while in the between-lives area. If you enter as a low-toned being nothing at all happens, except that you will as-is some of the life you just passed through. Those areas you can confront are as-ised and thus cannot be remembered later. The areas you cannot confront (like engrams and heavily charged confusions) you don't as-is, so they are added to your reactive mind.

People who remember their earlier life best are those who died young or in the process of performing something that was important to them. They seem to not go through the as-ising as well. Is it because they love (are attached too hard to/are bound to/can't let go off) the life situation they died away from too much???

A high-toned being who dies, however, has no problem high-toning the karmic trails in the between-lives area and break away from that game and instead create another future existence in the next life (if they want to).

One thing that does happen to most beings in the between-lives area is that the ego (1st dynamic beingness — human nature) gets as-ised. That is what the Buddhists mean when they say that the human nature "the self" is a composite (without theta qualities). The beingness that survives death and lives on into another life is the thetan or "true self".

#### Be high-toned

Best of all of course is to be so high-toned and aware that you already know what you will be/do in your next life and just go for that. The lamas of Tibet do that. And they come back to continue where they left off. But there is a mystery about them that is not easily explained by the "logical mind". They often come back to occupy more than one body.

To me that is no real problem. The way I see it, the high-toned being entering the between-lives area leaves his "viewpoint as a 1st dynamic being" and arises to a viewpoint as a higher dynamic being. The bigger a being he/she is the higher dynamic being he/she ascended into.

So my advice is: Don't try to do rituals or a lot of processes to avoid different kinds of Karma in the between-lives area. Just learn to do TR 0 and be high-toned. Use this lifetime to process and act through living into as high-toned as possible a beingness.

Very easy to say. Not as easy to accomplish. Just create good Karma.

Can you do that? If not this lifetime? — Maybe in your next? — Or later?

This is the real "Supreme Test of a Thetan". No cheating possible.

The game of life we live here on planet Earth is set up by ourselves as higher dynamics beings. We created the "gate out of the endless cycle of birth and rebirth" in the between-lives area. We made the rules up that reward the being that has the ability to create himself as an ever more high-toned being.

Living as a human being you cannot change the rules. But by playing by the rules you can get out of the game/trap. The trick is to learn the rules of the game and then be able to win by playing. Hubbard taught us a lot of the rules. In the free zone enough of the rest of the rules have been identified. The most important rules of the game, beyond what Hubbard taught us, were discovered by beings who discovered the basic-basic of the GPM bank (as Maximilan J. Sandor mentions in his article "A Modern View of the Gunas Principle" on page 11-12 of *IVy* 43).

Hubbard said: "If the game of setting man free was an easy game, it would have been accomplished a long time ago". The Buddha said very much the same thing 2,500 years ago.

#### Subscribe to the

## Free Spirit Journal

Latest technical developments relevant legal and political news related philosophies channeling and spirituality nutrition fiction humor

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

## A Look at GPMs — II

Experiences on the St. Hill Briefing Course in 1963<sup>1</sup> by Phil Spickler, USA

In my previous article, "A Look at GPMs," *IVy* 44, p.34, I've given an outline of the theory underlying Goals Problem Mass auditing.

To give a little more background, the charge to be found in one of these GPMs was considered to be enormously aberrating, and the result of handling such a humongous mess would result in giant steps toward Operating Thetan, with levels of perception, understanding, and ability heretofore unknown.

It's easy to see, in just the simple definition of what is a problem, what opposing forces can create.

So we could theorize that beings in their early history, before they went through a lot of GPMs, were pretty big and pretty tough, and when they decided on a purpose, watch out, universes! And of course the game called Existence, with two poles in opposition is brought about by the opposing sources, and what follows is a lot of time and a lot of existence and a lot of game.

Let me remind you, that the reason a goal must find its opposite is that without opposition, it would be achieved instantly, and that's just not any fun or existence.

#### The GPM notion was not completely new

This GPM notion is certainly not new, and as recently as the last four thousand years, in the Hindu scriptures, Taoism, and Buddhism, a great amount of information is given about how the great pairs of opposites arise together, thus creating existence.

Anyhow, Ron being quite an adventurer, figured let's see about auditing folks as far back and as close to the spiritual "big bang" as we could possibly get, when the forces both spiritual and physical were at their primary greatest.

Then the potentials for reawakening and recovering abilities as you approach basic could yield someone whose output, compared to a regular human being's, would be like a thermonuclear device compared to a single match.

#### And now to St. Hill

I had just arrived at St. Hill to undertake the Briefing Course, and was so blown out (an Ascension Experience<sup>3</sup>, if you will) from some extremely successful goal-finding in Los Angeles that I felt as though I could have made the transpolar flight from LA to London without needing an airplane.

I had imagined from my previous results that what must be going on in England at St. Hill would be like heaven to behold, in which Ron and many OTs would have achieved states of OT-hood that would be at the peak of our wildest hopes; and that six or seven weeks later I would come out of this as not only as great an auditor as I could ever aspire to be, but "stably exterior with a grand succession of perceptions and abilities at my hand".

What greeted my eyes at St. Hill, England, was, geographically speaking, quite lovely, St. Hill having been one of the royal residences of the Maharaja of Rajpur, and it really looked it in its beautiful country setting.

Sub-edited by Frank Gordon from Phil's e-mail of 18 Aug 1999 "Happy trails to you — GPMs continued," and 22 Aug 1999 titled: "Can a leopard change its spots?"

<sup>2</sup> a made up word.

<sup>3</sup> Ascension experience. Term coined in Knowledgism, see IVy 35, page 8: "....the being feels absolutely wonderful".

However, the condition of Ron, Mary Sue, the St. Hill staff, and its numerous students, or should I say prisoners, was something else to behold.

After two or three years of fooling around with goals and GPM research the very air around the place was like gelatin, and you needed a spiritual sword, or a real one, to cut through it. The atmosphere, in a word, was heavy, as heavy as I've ever seen, given that so many of the students, staff, and yea even Ron were so heavily enmeshed in enormous solid case masses for which no real correction had yet been devised. Talk about bad indicators! Talk about people who had been in the "sad effect" for month after month! Talk about skin tones of gray and green! Talk about sessions with wild explosions of dramatization and sickness! Talk about people blowing in an effort to save their lives, and you have a modest picture of St. Hill in June of 1963!

#### An old friend reveals all

I met an old friend, and he told me in hushed tones: "You can expect the first thing they're going to try to do to prepare you for the course is to break you of any notions that you know anything about the subject, the tech, and auditing, and that your case state could not possibly be good."

I asked, "How long have you been here?"

"I came for seven weeks, and I have been here a year and two months."

Having known this chap in Washington and elsewhere to be a high-toned successful auditor and instructor, who now looked like a shambling, somewhat unkempt mess to me, I could feel my anchor points gradually closing in prior to collapse as a strange feeling rose in the stomach area and I wondered to myselves, "What in the hell have I gotten myself into?"

At St. Hill Manor in mid-June of 1963 the days were lovely, and the twilight lasts easily to 10 or 11 PM. Yet among the stately oaks and beautiful gardens of St. Hill, things were not so lovely for the human beings stuck to that location.

Upon arrival at the Hill, for reasons that you might have been puzzled by at first, you had to surrender your passport, as though for some reason you couldn't be trusted to want to com-

plete the wonderful course and the co-auditing that went with it, whilst enjoying the in-person lectures of L. Ron himself.

Ron at that time did most of his work, or "research," through the late hours of the night, and was rarely seen abroad until well into the afternoon, and thus was not privy to the day-to-day abuses that were being promulgated by his henchpeople. The training staff, as I remember, consisted of one Herbie Parkhouse, Fred Hare, Jenny Edmonds, Ann Grieg, and the course was administered by the not-so-sharp Reg Sharpe.

In addition, there were a few fairly subdued people from the Z unit [was this the highest unit, supposedly ready to graduate?] who walked around with dazed grins on their faces, who had been charged with helping the staff supervise the course.

The course consisted of four units, W, X, Y and Z; and if you succeeded in graduating as an HGA Class IV (the highest class at that time), you were permitted to leave St. Hill and return from whence you came.

There was a special unit, which I think was called the Goon Squad, where some folks were forced to spend months doing endless CCHs and overt/withhold-type processes, which was sort of a precursor of the famous RPF.

These people on the Goon Squad were people from all over the world who had come to do the Briefing Course who were deemed to be so poor in their skills that this special unit was created, mostly to punish them and bring them to their senses so they could then master the Briefing Course itself.

There was a steady but thin trickle of people that kept arriving to take the course, but from mid-June to almost the end of October when I left, I doubt that five people graduated from the course, even though quite a few of the people on the course had been on it for a year or more.

#### Why did they take so long?

Well, one of the big reasons was that our Ron, who was marching around as screwed-up as anybody could get in the middle of the GPM carnival, kept creating and adding new checksheets to the course — a practice that some years later was considered to be suppressive. And so just as folks might be getting ready to

graduate from the Z unit, they'd wake up one day to find one or more new checksheets that must be fully mastered before they could depart. Pretty tricky, eh what?

This of course was happening before the existence of the notion of "out-Int" and its effect on someone, or the Int Rundown as a remedy and relief from such difficulties.

As a result, it wasn't bad enough that very few people had this GPM thing going well; there were all these people being held at St. Hill, many from organizations all over the world who had sent them to St. Hill expecting to get them back again in a few months -- people whose homes and families and marriages had gone to rack and ruin because they could not leave St. Hill without Ron's permission.

Well, anybody reading this out there knows what happens to someone when they feel trapped, must leave/can't leave, must get out/can't get out etc. etc.

So to say that there were a lot of desperate people with a lot of out rudiments in the area of int/ext and out lists, with all kinds of heavy-weight stuff being done day in and day out over these out rudiments, would give you a pretty good idea of just how packed-up the individuals and the group were at that time.

The instructors and their cases were just as bad off, if not worse, since they had to continue carrying out Ron's instructions about keeping the poor devils locked in with their noses to the grindstone.

#### So what happened to Mr. Floating Tone Arm?

As previously mentioned, when I arrived at St. Hill I was Mr. Floating Tone Arm, and had pretty good confidence regarding my skills as an auditor, having trained directly under L. Ron Hubbard at a number of courses when he was actually present on the course and took a personal interest in what was happening.

However, in order to disabuse new arrivals of the notion that they might know anything, the first order of the day was to invalidate their knowingness as thoroughly as possible, and when they finally broke completely and admitted that they knew nothing, you could then rebuild them in one image or another. I was escorted into the training room of the Briefing Course, where I saw an old friend, Bob Ross, sitting in a chair behind a table as the pc, but no auditor. I was escorted to the auditor's chair and told to get to work auditing Bob Ross, just like that.

Having gotten some cockeyed notion from earlier training that it might be a good idea to establish some communication with the person in front of me, I proceeded to make this effort, while Bob kept giving me cautionary looks and shaking his head "No, no, don't do that."

#### A policy of invalidation?

Well, sure enough, within moments, three of the instructors, led by the resolute Herbie Parkhouse, descended upon this session, noting that I was doing something that was considered forbidden at that time in that place, and each on their clipboard had what was called a pink sheet, and they started writing up these pink sheets, which I knew nothing about at the time, while poor Bob Ross groaned with despair at what was happening to my proud and free soul at that moment.

The pink slip consisted of something that told you what was wrong with your auditing and what you needed to do, in terms of study and practice, to correct said malfeasance.

It may have included writing up to 1000 words of O/Ws, just to make sure you realized what a dastardly person you were.

Needless to say, I found it difficult to conduct this session with Bob Ross, and I kept turning to these loving instructors and politely requesting that they get the hell out of the space so that I might do something for my suffering pc, mostly to no avail.

#### The formation of a personal GPM

From that point on, Herbie Parkhouse and myself commenced our own personal GPM, since watching him in action, not only with myself but with others, was so far from my notions of real Scientology basics that he and the other instructors appeared as existing only to oppose what could really be accomplished with training and auditing and a safe space.

And they did so with a duplicity that reflected an enjoyment in having so much power to inflict so much punishment on so many. A reverse of Winston Churchill's famous statement about the heroic British Air Force.

Instead at St. Hill it became "Never have so few done so much to harm so many."

#### What caused all these casualties?

In my experience, which did not get sorted out for some time after St. Hill, the primary difficulty that created so many casualties of this epoch, including Ron himself at different times, was attempting to manage this whole business from the standpoint that the guy you were working with was absolutely, incontrovertibly, and once and for all a discrete single-unit being, and that all of his case, all of his GPMs, all of his engrams, etc. etc. were all his and nobody else's.

If all this stuff does belong to one single-unit being, it should be a cinch to fix it, because he owns it all and can as-is it as encountered.

But suppose he was not a single-unit being? If so, then by hewing to this single-unit notion, it became almost impossible, to easily navigate through the complexities encountered in GPM processing.

In the early '50's the book *What to Audit*<sup>1</sup> made a good case that Joe Doakes was not a single-unit being, but instead many things, all grouped together as a composite and *misowned* under the high-level abstraction called Joe Doakes.

#### The need to establish true ownership

But throughout this whole period the question never got asked, that wonderful old Straightwire question, the one that helps you find correct ownership or source of something, namely, "Whose goal is that?" and "Whose opposing goal is that?"

This alone, in my opinion, could have brought some of us through this area of living lightning with something approaching a good result.

#### What did help?

But one of the wonderful things that did make it possible to survive at St. Hill in those grim days and had just about the greatest case gain possible in it was the meeting and making friends with so many wonderful people from around the world<sup>2</sup>.

## **Internet Presence**

WHEN IVy started in 1991 Internet was practically unheard of. However, it did not take us unawares, as it assumed its stranglehold on society (well, any good paper has drama and stretches the truth a tiny bit!). Thanks to quite a lot of voluntary help, IVy has an Internet presence.

We have long had a home page, started by Tron Enger, continued by Thom Pearson, and now ably managed by Angel Pearcy. We have tried to make it the best in its field, and welcome further suggestions for improvement. From our Home Page you can travel further, with links to many Post-Church sites, and others of associated interest, including Homers Archives, where *IVy* volunteers have stored some of the articles which have appeared on *IVy* and on ivy-subscribers.

IVy-subscribers is mentioned in footnote 2 above. Any one on it can send a message to all the others. There is also a weekly service (one

way) sending in one message what is considered the best of the weeks ivy-subscribers. They are free services (not guaranteed as part of IVy subscription) and the whole thing (except administrative labour) is provided to us for free by Homer Smith. While we aim to keep the list free of negativity it is not edited (called moderated in Internet language) so you can experience (or cause) some surprising things. Subscribers to IVy are very welcome to try it out. Ed.

<sup>1</sup> According to Tech Vol. I (page 266 1979 edition), What to Audit is the original title of A History of Man.

<sup>2</sup> Phil Spickler writes fairly regularly on ivy-subscribers, the private Internet list reserved for those who subscribe to *International Viewpoints* (any subscriber who wants to come on, or receive selections to the list should write to their distributor or ivy@post8.tele.dk). A number of his postings are available on the Internet to any one, in Homer's Archives, at the address http://www.clearing.org/cgi/archive.cgi?/spickler

## **About "The Most Unusual Buddha"**

By Max Sandor, USA

THE QUESTIONS of the Pelican, IVy 43 pg. 23, are based on some assumptions that are widespread and which have been refuted in great detail in my online book The Little Purple Notebook On How To Escape From This Universe http://transmillennium.net/pnohteftu/

Rather than to quote or reiterate, I will present some translations of the original sayings of Gotamo Siddharto, the man now known as the "Buddha". To avoid any bias, I selected translations done by one of the most acknowledged Pali translators in the history of Buddhism, Bhikkhu Siilaacaara, instead of presenting my own translation.

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

This statement is easily misleading. Buddhism, even in its most alter-ised forms, acknowledges a pantheon of Gods, including the "creator God".

#### The difference

What is different from other religions, however, is that these Gods are living extremely long but not eternal life spans and that they ultimately will descend into the more physical realms of the Universe.

This means they need "processing" in one form or another in order to awake to their proper self.

The Pelican continues: "This belief follows from The Doctrine of No-Soul: Anatta, which is described in Chapter VI of What the Buddha Taught, by Walpola Sri Rahula thus: "Buddhism stands unique in the history of human thought in denying the existence of such a Soul, Self, or Atman.""

This is a misunderstanding and misrepresentation of magnitude. The misinterpretation of the "anatta" concept as a claim of the "non-existence of the Soul or Self" has been thoroughly and vehemently rejected by Gotamo Siddharto (the "Buddha") himself at various occasions.

As recorded in the book Majjhima Nikaaya (in the 22nd chapter which is entirely devoted to these false accusations of the denial of the existence of a Self), proclaimed Gotamo emphatically:

And, monks, against me, thus teaching and preaching, many ascetics and brahmins falsely, groundlessly, untruly, in defiance of fact, bring accusation thus: "A nihilist is the ascetic Gotamo. He preaches the cutting off, the destruction of the present living being." But for what I am not, for what I say not, in defiance of fact impeach me. For, o monks, as before so also now, I preach only dukkha and the cessation of dukkha.

Note: dukkha means literally "non-whole (someness)" but is very often translated as "suffering". For *IVy* readers, one possible translation of "dukkha" could be "case". "Suffering" is one of the consequences of "case" or "non-wholesomeness", but it is not the "case" ("dukkha") itself.

#### Phoenix Lecture quote

Later on, the Pelican stated: "Grasping this concept is made even more difficult by a quote ascribed to the Buddha in The *Phoenix Lectures* p.19: "All that we are is the result of what we have thought. It is founded upon our thoughts. It is made up of our thoughts."

This quote goes back to the first verse of the Dhammapadam, a collection of verses which re-

nihilism, 1. entire rejection of established beliefs, as in religion, morals, government, and laws. 2. Philosophy. the denial of all existence; rejection of objective reality or of the possibility of an objective basis for morality. World Book Dictionary.

flects Gotamo's view very well but of which in all likelihood he was not the author.

There it says, more precisely translated: "All things (dhammaa) are preceded by thoughtforms (mano), they are made out of thoughforms, they are founded on thoughtforms."

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

Here is a quote from Gotamo himself to shed some light on this question:

There is, ye monks, something not born, not due to causes, not made, not produced by creative activity. IF, ye monks, this something not born, not due to causes, not made, not produced by creative activity, did not exist, then a getting out of this born, this due to causes, this made, this produced by creative activity could not be found.

There is, ye monks, a realm where there is neither earth nor water, neither fire nor air, neither the realm of infinite space nor the realm of infinite consciousness, nor the realm of nothingness, nor the realm of neither perception nor yet non-perception, neither this world nor the other one nor both, neither moon nor sun.

This, ye monks, I call neither coming nor going nor standing nor perishing nor originating. Without (need of) support, without (need of) progress, without basis is this; this now is the end of dukkha [case]." (Udaana, VIII,1ff)

Note: the mentioning of "moon and sun" after the enumeration of the higher realms of the Universe seems puzzling at first. However, as mentioned in my article in *IVy* 44 page 18, in the Indian Guna System the expression "moon and sun" is referring to the Prime Motivators, or Gunas, of every individual Being, very similar if not identical to the "Codes" concept developed by Alan C. Walter.



As another interesting side note, Gotamo lists not only the Prime Gunas ("Codes") after the highest realms of the Universe, but he is also referring to a Universe "neither Dichotomy: this world nor the other one nor both." This that Gotamo points was familiar and acknowledged the cient Indian assumption of "anti-Universe" that is parallel to ours and mirroring it.

This "anti-world" has not found much consideration in today's philosophical talks but it certainly is a fascinating area of discovery!

# Humor — Keeping Electricity Working 1

by The Pilot, USA, AKA Ken Ogger

The loyalist officers in 4th dimensional hiding captured the following post from the alt.religion.electricity newsgroup in an alternate universe. Any resemblance to Earth people living or dead is purely accidental and is due to God playing dice with the various universes.

— The Pilot

KEEPING ELECTRICITY WORKING<sup>2</sup> — A 21st Century Retrospective

By David MissCambridge, Keeper of the Current — Issue authority granted by the first Church of Edison

As KofC of the CofE, it is with humble pride and pleasure that I announce the upcoming hundredth anniversary of one of our most basic policies, Keeping Electricity Working, issued by our glorious founder on Jan. 17, 1898.

It is this policy above all others which has preserved the technology of electricity for us and future generations.

It was here that TOM first identified the evil world conspiracy of financiers, plagiarists, and space aliens that was attempting to pervert his discoveries and deny electricity to mankind.

Consider, for example, the evil Tesla who proposed that the divine current should ALTER-

NATE! A stupid and ridiculous idea. How would it achieve any useful work if the current simply zig zagged back and forth in the wires? He would have undermined the entire structure of DIRECT CURRENT which moves DIRECTLY to its target and achieves LIGHTNING FAST 100 PERCENT STANDARD RESULTS.

But TAE, by virtue of his superior genius, saw that it wasn't just the yappings of Tesla and Westinghouse, for the same attacks and unworkable ideas were showing up all over the world.

Of course we know that the characteristics of a suppressive person would be to deny the truth of the CofE and seek to deny it financing by undercutting its prices. But it was only TAE himself who could spot the true source of all these SPs, the true suppressive influence behind them.

We now know that it was the Venusians, led by their evil telepathic ruler, XeMoonie, who inspired these diabolical attacks. But by means of our tin foil protective hats and an enlightened legal system, we have driven his influences off of Earth and will keep mankind free of his dreadful doings.

Now remember the key points,

 stamp out any experimentation or variation of our workable tech.

Taken from the Pilot's post11 dated Fri Oct 10 14:00:11 1997.

Those who have not taken courses in the Church of Scientology in the last 30 years will need to know that there is a Policy Letter, called Keeping Scientology Working which one is required to read and be examined on at the beginning of *every* course one takes, however small. There are ten rules in the Policy Letter. Here are some of them: one, having the correct technology; two, knowing the correct technology, eight, knocking out incorrect applications; nine, closing the door on any possibility of incorrect technology (which also closes the door on any one trying to improve things, the way it was applied, Ed comment), Ten, closing the door on incorrect application. Ed.

- Buy a fresh foil hat from your local CofE every year
- 3. Report any squirrel wire twisters to the police immediately.

Remember that only certified CofE graduates may work on anything connected with electricity. We know that the courses are expensive, but the results are proven.

For Electricity is dangerous and anyone who applies squirrel practices to twist wires on their own could be electrocuted or have their house burned down. Your entire neighborhood is at risk if you ignore them. Keeping our homes safe is everybody's job.

And we have a wonderful new TECH BREAK-THROUGH to announce.

By careful study of TAE's research notes, we have discovered that the size of the wire might be increased to carry more current.

Our new double sized copper conductors will be available next year at only \$100 dollars a yard.

Not only will this bring about obvious savings, but it will allow the average apartment house to support more lighting fixtures.

With this breakthrough, we think that it will even be possible to place lights in stairwells. Just imagine it, your iceman will no longer have to stumble around in the dark with a heavy and potentially dangerous cube of ice for your icebox

We are working now on a project to carve TAE's writings onto iron plates and bury these in secret vaults all over the world. This will ensure that future civilizations will benefit from his wisdom and knowledge. Send your contributions in now.

Building a better future,

Davy

(end of interdimensionally captured transmission)  $\square$ 



## **Don't Look Back**

By Jim Burtles, G.B.



We should be O. K. now, we've left all that behind.

We struck a measured blow on the anvil of choice

But somehow they're still there at the back of our mind

The memories linger in that echoing voice.



We ought to move forward, let's not dwell on the past.

With our thoughts on our purpose, our eyes on the goals

We're building a new life that is going to last.

If you look and walk backwards you'll bump into poles.



There is no way we'll ever get back to square one.

The slate of life takes scratches and doesn't rub clean.

The past is the past and that chapter is now done,

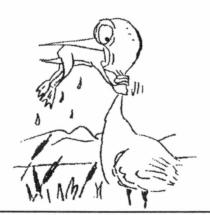
Let's move on to the next act and close the last scene.



 $\Box$ 

Take your courage in both hands, confront what is now
And be there, the only place it ever goes right.
Stay firmly in P. T., it's the only way how
To keep success and progress firmly within sight.







International Viewpoints

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



Goodbye for now.

### Sales Data

Subscriptions can be made *currency* of the distributor. 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 USA: own locally produced mate-These rial. charge less than the direct 3440 Dodge Road, Guest from Denmark line, and are House fully responsible for the local Oxnard, CA 93033, USA material sent out.

Here are the distributors Australia: \$A45, NZ \$A50 and the prices they charge. Payment should be in the

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

Canada, Mexico US\$45 distributors | Sehlene LeCornu, Email: IVy@TheUS.com

Carolyn King 23 Towarri St Muswellbrook 2333 NSW Australia

Holland fl. 85,-Ineke Nouwens Gentiaanweg 1 NL 5643 CA Eindhoven Holland

pictures,

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

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

 $\Box$