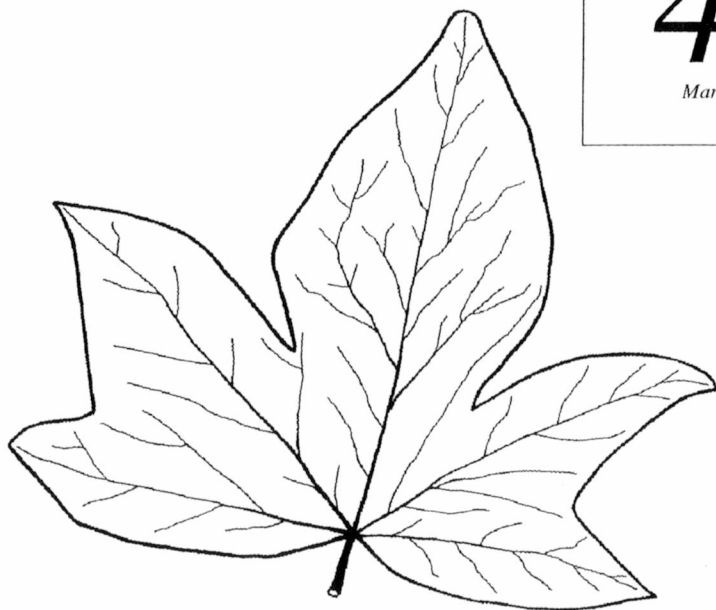


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*International Viewpoints* is independent of  
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### ***IVy's aim:***

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

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



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Another Look at Basics: #27



# The Third Party Law Expanded

by Frank Gordon, USA

IN HCOB 26 DEC 68, The Third Party Law is given as a way of viewing and resolving apparently intractable disputes, quarrels, and wars. It directs attention to the unknown third party or "hidden promoter" who benefits from a continuing conflict, and to the discovery of this being as a way to resolve the dispute. The emphasis is upon a being and not a disagreement about approach or ideology.

It somewhat parallels the view of venerable books like *The Merchants of Death*, which were about arms dealers. The arms dealer would sell one country a submarine, scare another into buying two, and then the first into buying three — escalating the conflict and lining his pockets.

Ron's HCOB concludes with the statement that "There are no conflicts which cannot be resolved unless the true promoters of them remain hidden .. It is worth working with in any situation where one is trying to bring peace."

## The third party law expanded

I have run into another way of looking at the Third Party Law in *The Mental Hospital*, a sociological study by Stanton and Schwartz, Basic Books, NY, 1954. Here the pattern works in reverse: two people in authority over, and important to, a Third Party upset him by their disagreements about him.

Stanton and Schwartz report that: "Pathologically excited patients were quite regularly the subjects of secret, affectively important staff disagreement; and, equally regularly, their excitement terminated, usually abruptly, when the staff members were brought to discuss seriously their points of disagreement with each other."

This is a very interesting observation, because it expands the usual concept of "mental illness" or aberration as being something wrong solely

with an individual; to a larger view as being something wrong with the interactions in a social group.

This observation could also apply to any large bureaucratic organization, and particularly to one, which like a mental hospital, is devoted to changing or improving one's mental state.

## Comparable patterns

So, here are two comparable patterns: 1. A and B are fighting because of the covert activities of C; and 2. C is upset because of the disagreement of A and B.

The application of this to a triangle of three countries, like the U.S., Russia, and a smaller country like Nicaragua, Viet Nam or Iraq, is obvious.

A small country is inclined to "play off" two Super-Powers against each other in order to get aid, and at the same time is internally agitated by them. Recognizing both ends of this stick is helpful in resolving the situation.

## Motives of the third party

In the HCOB cited, Ron does not mention the motives or emotional state of The Third Party. It could be a feeling of exclusion from the relationship, the jealousy of an estranged spouse, a financial motive, or some combination. The observation about staff / mental patient relations above enlarges our view of this area.

## Parents and children

Parallel to the observations of Stanton and Schwartz, two people who are parents and in authority over and important to a child, can also upset him by their disagreements about him.

The reverse can also occur. The child can gain some advantage by playing the parents against one another. This is probably the arena in which both patterns are learned.

### Auditing and third parties

In auditing, anything which prevents the freeing-up of the self-determinism of the pc or which interrupts the ARC between the auditor and pc, can be viewed as a third party. Various old reactive commands such as "It's none of his business!" or ally computations combined with pain and mis-emotion can act to break the relationship between the auditor and pc.

### Possible further patterns

Let us consider the possibility that in many situations this is effectively a three terminal universe.

With constantly shifting coalitions, we have a broader view of politics. Even with only three terminals, there are three different pairs of two against one, and the struggles of each to get another on his side.

There is also the positive and desirable third party, who serves as a referee, a marriage counselor, or some form of reconciling force.

Another pattern is the individual who serves as a communication particle, a kind of ping-pong ball for two others. Here two terminals use the third as a "go-between," messenger, or pawn in their game. In this case, the auditor wants to move the pc from being a communication particle to being a terminal who is able to hold a position and give and receive communication.

The communication drills (known as the TRs) and Control/Communication/Havingness drills (the CCHs) are designed to help a pc achieve this ability to hold a position as a stable, causative terminal. □





# The Rock and Creation, Part 1

by Jack Horner

*[This article has been adapted from a copyrighted lecture given by Jack Horner to students of Dianology<sup>1</sup> in 1970 (exact date unknown), in Los Angeles, California. Used by permission.]*

A PORTION OF THIS MATERIAL is derived from researches and endeavors done by L. Ron Hubbard, his staff and students in the period 1957-58. I wish to make that very clear at the outset. There are recordings available of Hubbard lecturing on this subject called the rock. We have those available, and it's something that is quite useful and is an integral part, as far as I have been able to discover, of stable, permanent, clearing. So this lecture is intended to clarify and to reiterate and to go over what that's about.

## An area senior to the reactive mind

There is an area of life that is in a way senior to the mind, senior to the reactivity of the mind, certainly. It's a function of a being in this universe which is senior to the reactive mind, and is senior to the mind itself, because it is a continuing activity of any life source, being, thetan, or soul, or immortal spirit in existence. It's an activity which continues to persist through all of existence, with or without a mind, or with or without reactivity. It is an apparently necessary function or expression of a being while existing. This particular function is something that one doesn't stay "clear" on after being cleared. This particular function has to be continually cleared. This function is a very simple thing called "help", which you've heard about before.

Help is the creative interchange between beings, in an effort to share, to relate, and to accomplish functions, goals, and purposes. Help is the expression of the efforts to achieve one's and

others' goals and purposes. And this help thing is a primary requisite to any sort of stable understanding and faculty in living or existing.

A man is probably as un-sane as he's incapable of giving, receiving, or creating help, or as he lessens his ability to do so. It's a vital function. That's why it's included in Dianology Class III. We run the classic Help bracket of "How could I help you?" "How could you help me?" "How could I help myself?" "How could you help yourself?" "How could you help another?" "How could another help you?" "How could another help another?" Asking the individual every second time through that series of questions, "What's help?" Not to invalidate his answers, but to give him many ways of viewing what it is, and of defining it from many, many different viewpoints. And to free up any unwillingnesses or inabilities to give or to receive help, or to create help for himself or let others create help for themselves. These are the stuck flows of mutual assistance.

## Definitions of help

One of the problems of this word "help" is it has synonyms. So you ask the guy what help is, and he says, "Help is assistance", and you say, "Well what's assistance?" He says, "It's aid", and you say, "What's aid", and he says, "That's help". Now all he's done is given you three noises meaning the same thing, without description. So it's interesting, but it's not particularly functional.

The guy will give you his functional definitions quite often in answering the question. You say "What's help" and he's read in a book that help is "doing good things for yourself and/or for others". So you say, "How could you help me?" and the guy says, "I don't know, I couldn't help

1 Jack Horner founded the philosophy of Dianology in 1969, as an alternative "bridge" for ex-scientologists and others who could not agree with the direction Scientology and its organizations were heading in the late 1960's. In 1971, Jack changed the name of the subject to Educativism.

you because you're too able already". This is one of the less sane answers, because the more able an individual is, the more he tends to be able to give and receive and desire help. He's not hung up on being either a no-source, or a single source. He is sources and has sources available, and gives sources and receives sources, if you will. So as you work through this, the person gains more and more viewpoints, and ability to flow. He undoes all of his failed help.

There were many times when people have gone to help someone, and gotten a response like, "Oh get out of here, I want to do it myself". Or, you wanted to do something yourself and somebody came along trying to "help" you. You say, "I want to work this damn crossword puzzle all alone. Don't tell me what that word is!" "Oh, you mean the three letter word for feline — cat!" You were looking forward all week to solving this crossword puzzle, and somebody comes along and fills it in for you. And so, over a long period of time one gets into a rejection of help, rejection of giving, receiving, or even knowing about it.

It even gets to the point where you say, "What's help?" and the guy says, "Help is what you always give when other people need it, but they never give it to you when you want it". And that's his real, subjective, functional definition at that time. And that's the way he lives in life. And you're going to help somebody who can't receive it? You're going to help somebody who doesn't think he can help himself, that all help is from external sources? Not for long, you're not gonna help him. That's why we have that process in there, so he can get clearer on that subject of help.

We run help as a post clearing procedure, too, because the guy has so many more viewpoints, not only available, but can create them so much more clearly. Part of the clearing procedure itself involves the use of the help bracket in certain forms.

### Recognizing through creations

Now a being basically has a liability in this universe, and that liability is that he can't be seen. You can't see a thetan. You can't see a life source. You can't see a soul. A soul is a source of matter, energy, space, time, ideas, and so forth. A soul isn't a little ball of energy, except to the degree it identifies as one. A soul isn't anything

except to the degree it creates and identifies with something, or it finds something that's already there and identifies with it. But a soul itself is a source, an invisible, mass-less, energy-less, source who doesn't even have a viewpoint, but creates and/or occupies one to an infinity of viewpoints and he isn't even the viewpoints.

So how do we know each other? This is a source which has knowingness, because knowingness is essentially without form or mass. In the physical universe, knowingness is perpetuated through experience and memory, and so it only has form in that respect. But how do we know each other? As an example, how do we know which being painted this painting, or that one? Because, that is how we know a being, by the being's creations, or by the way he puts things together so we say, "Aha, that's *that* being's creation!"

And it's even to the point where there's a certain importance on it. So if Amos here were to sneak up here one day and paint a painting just like Ted's painting over there, a duplicate, and put "Amos" on it, I'd like to see the expression on Ted's face! Now in one sense that can be considered helpful — tremendous admiration. In fact if the whole class, if all of us painted an exact duplicate, that's a tremendous validation of Ted's creation. Except there's a tendency to get uptight about putting your name on it, unless you say, "copy of Ted's by so-and-so".

So a being or a life source or a thetan or a soul or whatever you want to call it, without form or without mass, without location, but with knowingness and awareness and potential and creativity, is knowable in this universe by his creations or by the things he identifies with and as. So, he creates things to say, "That's mine", or "That's a representation of me". "This is a creation I'm putting out. Hey, look!" Maybe, or he just puts it out and somebody comes along and says, "Oh, that's one of Joe's, or one of Ted's".

And how do you recognize the other guy? By his creations, or by his use of an already existing creation. For example, a guy named Joe, in pretty good shape, dies. He's not yet at the point where he can materialize a physical body, so he goes and acquires a newborn one. As it gets sufficiently old to make it talk or communicate with some degree of ability, he says, "I'm Joe". If

he has an aware family and they knew Joe before, they say, "Well hi, Joe".

The present Tibetan lama was chosen because he went up to the place in Tibet where prospective lamas go and recognized and identified his properties from an earlier lifetime. He differentiated them from similar things, like canes, and certain clothing, and so on. He could identify it, and they could then identify him.

So a being is knowable by his creations. Now when he neglects or rejects his creations, and they go on persisting, he becomes the effect of them, the undesirable effect of them. When a being creates something and says, "I didn't make it, it wasn't mine", or when you take somebody else's creation and you scrape the name off and you put yours on it, it helps make it persist, perhaps, because it has a sufficient alteration. It doesn't really matter who created what, particularly, in one sense. It has to do with the fact that this is our way of recognizing each other and relating to each other.

### Identification with creations

So beings create. We tend to get our creations confused with ourselves as creators, because again of one of our particular unique abilities. A creation can't very easily identify with another creation. An IBM computer cannot identify with a bowl of Jello very well. But a being can. A being could say, "I know what it feels like to be a bowl of Jello. Gee, that's a funny sensation", if he perceived it as sensation. A creator can identify with creations, his or others' creations, whereas a creation cannot basically, essentially, do this, except to the extent that the creation itself has automatic life built into it.

And the being, as he steps into this automaticity of life, says, "I am now limited to this. And by being limited to this, well, I can only be aware of certain things and I can only identify in certain ways". Whether those limitations are knowingly self-determined or whether they're the nature of the form he steps into, is another question. But a creator can identify with his creations and this is one of the things that causes so much difficulty in this universe, because sometimes we confuse ourselves with our creations.

### Confusing oneself with one's creations

Sometimes we get so concerned with being the creation and making it persist that we forget that we persist regardless of our creations. As creators we are the sources of, the originators of, those things which we make persist. We keep them going.

Now this confusion about the creator as differentiated from his creations becomes particularly important in the subject of help. Help is the expression of creative mutuality. Help is the expression of, "Let's create together in the same kind of direction. I'll create the things you consider beautiful and good and right and great, and you help me create for me the things that are great and right and beautiful and we'll make more and better creations". That's kinda-sorta like what help is.

But when you get a denial of creation, and a misownership of creation, and confused identifications with creation, and when you get to the point where you think you are the creations, and forget you're the creator, you then lose sight of help. At that point you need some auditing. That's where it's at.

### The Rock sequence

Now this thing called the rock, essentially, is the first creation that you as a being in this universe created, that somehow went wrong. It didn't work right. You made it and it didn't function like you thought it would. Or you made it and you thought it wasn't as beautiful as you had mocked it up to be. Or you made it and you looked at somebody else's and you said, "That's lousy". Or you looked at somebody else's that was beautiful and you said, "It's mine". Or you did a number of things, but it's the very first time your creation went awry, for whatever reason or basis.

Initially one created. You could put it in another framework: A being, knowing, said, "Well, all right, knowing is great, but I'd like somehow to make my knowing more experienceable, so I'll create sensation in order to experience and I'll create things to have sensation in, in order to experience them. And I'll have to create a universe in which to experience things".

### Creation of space and particles

It would appear that, at the time a being either creates the physical universe and/or enters it, or

however he arrives here — I will say there's an assumption that anybody living in a human body to some degree is involved in this universe — as he arrives here he is apparently dealing initially with the creation of space, making space, without form, however big or small that space is. He then becomes involved in the creation of the basic particles of existence, like photons, and the parts of electrons, the parts of molecular and atomic structure, not even the whole atomic structure. His first creations tend to be very simple geometric forms.

So he makes some space, and now he's got this space. So he creates a point from which to view the space that he's made and in the space he puts a thing. And he looks at it. It's there, there's no time particularly, it's not particularly painful, it's not particularly pleasurable, it's not good nor bad nor right nor wrong, it just is. And there he is looking at it, and he's aware of it, and it's fine.

### **Flows and contact with others**

Then after awhile he says, "That's interesting. I wonder if I could put something in it that? I'll put a flow in there that I can get back a flow from, and, well, I can do that better if I create another one over here, and make things flow between. And then I can create another one and be it. Then I can bounce a flow from here to here, and a flow from there to there, and that one flows here and I can feel it, because I'm being this and I can feel it".

Then his space comes in contact with other spaces. Having made space, he comes in contact with other space makers, and they start being able to put their forms in common space. And they say "let there be light", and so there is. So they can see the space, and they can see the forms. They start interrelating, comparing their creations, interchanging creations, adding to their creations, altering them, making new ones, and so on and so on and so on.

### **Admiration, appreciation and pleasure**

And then what happens is, he starts saying "I think I'll make a form, a form that I can appreciate and admire and it will please me". So he makes one. And then he's got to have another one for comparison, so he can say, "That one's not as good as that one is".

And he makes another form, another form, another form. Other beings come along, and they make forms. And one makes forms to please others, one makes creations to please others. To please, and to be pleased is the essence of help, because it means to admire and appreciate creations, one's own and/or others'. So you get this, "Hey, isn't this beautiful?" "Here, I'll make that! Because it'll make your existence happier now that you've got this thing to look at, or to feel, or to experience, or to hear, or to perceive, or to know about. Isn't that beautiful?" Or, "Hey, that's beautiful".

It's demonstrated and brought out today when a woman looks at a place and she says it needs flowers, or a man looks at a place and says, "Put some flowers there because it'll help make it more beautiful". And the initial effort involved in this universe had to do with just making it a place to relate to and to be more beautiful.

### **A game that went out of control**

And for whatever reasons, sequences, and so forth, which occurred, it got to be a game, which was fun. "I'll make one, you make one, I'll make one, you make one, I'll make one, and you'll make one, I'll make a better one, you make a better one." "I'll make a sphere that's golden and glowing". "Oh? Well I'll make one that changes, and not only is golden, but it's silver and it sparkles." "Oh, that's great! Let's make four thousand of those!" "All right. Now I'll make spheres that have sound, and do all those things, too. Only on this sphere over here let's put some edges on them." "Oh, I think a cube's better."

And somewhere along the line in the efforts to please the other being and one's efforts to please oneself with one's own creations, the other being's efforts to please one with his creations, or its creations, one threw out one's willingness to mutually create, or shall we say lessened it to some extent, and then the thing degraded into an automaticity that went out of control.

The game somehow, somewhere along the line, got to be a game's condition. The play went out of it. The admiration went out, and the spirit of play went out a little bit, and down you went into "Ha-ha, I'll fix him!" Or you created this thing and said, "Why'd you make that?" She said, "I didn't make it. He made it". And you thought you made it! And some confusion en-

tered in, and those particles, literal particles, which were created, there were so many of them that one got mixed up as to who did originate which one. To some degree they continue to persist and this whole universe at this time is the collection of all those particles that we lost track of who made which ones.

#### The creations became senior to the creators

One's creations became senior to oneself. One became so identified with the creations that the creations became more important than the creators. We became more aware of the creations than ourselves as the source of those creations.

It's only an apparency that one can't perceive creators without creations. We *can* perceive

creators without creations, that's a fact. But generally we recognize each other through our creations, and what we do with them, or by the creations we have assumed and identified with, or established ourselves as, and what we do with those.

And so the rock has to do, really, with going through those creations, and finding the particular creation one has identified with as most representative of oneself, and getting the thing sufficiently in view and creatable, till one knows (1) that one created it, (2) that one is not the creation, and (3) that one can create infinitely.

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# A Solution to Insomnia

by Brennen Moran, USA

ONE NIGHT AS I LAY in bed fighting for sleep, I became aware that I was in the midst of a personality crisis. I was applying all of my life energy to an identity battle I couldn't possibly win. After all who wins when one fights her or himself?

## A question of identity

Since the past two or three previous years of my life, I had been consciously posing the questions, "Who am I?", "Who do I want to be?", and "How do I want other people to see me?" There are so many personalities to pick from, and with that come so many days of confusion and frustration that distract you from putting your attention on the necessary tasks you need to accomplish to further your development.

## Some possible identities

I lay there with my list of personalities throwing my mind into utter confusion, so I finally made the effort to nail it down to about ten different identities.

The first was the joker, grifter<sup>1</sup>, con-man, comedian.

The second was the farmer, labourer, honest man, down to earth man.

The third was the scientist, logical, full of knowledge, practical, aware of his environment.

The fourth was the Irish patriot, proud to be Irish, loyal to the Irish spirit, acting on the Irish stereotype.

The fifth was the guru, enlightened, full of wisdom, denial of physical pleasures, well mannered, and at one with the universe.

The sixth was the English teacher, the mentor, the guide, the respected.

The seventh was the artist, inspiring, intelligent, creative, aristocratic.

The eighth was to be the dionysian<sup>2</sup> poet, a rebel, hubris<sup>3</sup>, at times nihilistic, spontaneous, enigmatic with an invested interest in chaos and disorder.

The ninth was the Shaman, magical, elusive, miracle man, religious man.

The tenth was the radical environmentalist, quick to do anything to save the doomed planet from the ongoing slaughter that money encourages.

## Considering these identities

Thinking hard about these identities, and about which one would be the key to my destiny, I fell asleep, into a deep sleep; which probably came from the pinning down of identities that saved me from foggy confusion. I awoke the next morning, happy to find that I was who I was, and nothing otherwise. After consciously scanning all I could be, I had tired my mind and my soul and I was now happy that I had the option simply to be myself, without confusion!

## A realization

I now realized that I was in some way all of these identities I had dreamt up, and I could pick and choose any of them that were proper or necessary for the particular occasion or environment I was in. □

1 slang, 1 person who operates wheel of chance or similar device, 2 = swindler, *World Book Dictionary*

2 Dionysus, the Greek god of wine, Bacchus, *World Book Dictionary*

3 Insolent pride, arrogance, *World Book Dictionary*



# Case and Identities

by John Mace, Australia

THIS ARTICLE IS IN RESPONSE to repeated queries concerning my statement that Beings do not have cases, only Identities do, in other words, Case=Identities=Case. To start with, my definition of Case is "anything in a person's universe which is non-optimum/non-survival".

I have been sitting on this query for some time because of a need to think about how to answer it in a meaningful way, for you see, I have been asked the \$64 million question; I am being asked to summate nearly forty years of personal development on a subjective level, in other words personal knowledge. It is not that I am uncertain about my statement and what is true for me, it is simply that I have to find a material answer (words) for a non-material (spiritual) subject. I can only give data and data is not knowledge. Knowledge is a very personal, subjective and abstract commodity acquired from experience and data. I suppose it could be defined as Personal Truth.

There are two approaches to answer the query, the practical with examples and the theoretical, so I will use both.

## Practical answer

On the practical level, I have enjoyed great success in handling Additions/Compulsions by eliminating the appropriate identities and it therefore stands to reason that you can extrapolate that to eliminate any unwanted case, in which event, all case must be from Identities. It was this hypothesis about Case & Identities which lead me into addiction handling in the



first place, so although I use the elimination of Additions/Compulsions to establish the bona fides of my statement, the actual sequence was the other way around; I was using identity elimination to handle "case" before I had the realisation about additions.

Also on the practical level is the church's methodology for handling Entities (BTs<sup>1</sup>) which are impinging upon an individual. The EP is when the entity, after repeated questions as to who or

1 This refers to one of the churches OT techniques, where an entity is regarded as a being which is in contact with the preclear's body (and influencing the preclear) but is not in control of the body. BT is an abbreviation for Body Thetan (as well as the title of a popular afternoon paper in Denmark) *Ed*

what they consider themselves to be, replies, "I am me!" at which point, if on a meter, the needle goes free (floats) and this is taken to mean that the entity has "gone", but this is not the case. What has happened is that the being has dropped its identities, its case, and no longer registers on the meter. It has not gone anywhere for there is no where to go. *A being has no location in space*, so how can it go anywhere! Whether it has its attention on the client is another matter! On many occasions when I used to use a meter this was an observed phenomenon; the meter ceased to read on high flying cases. For the unenlightened a "meter" is an electronic device developed by Carl Jung at the turn of the century and now used in modernised versions by various groups.

### Theory

To go back to the Being's dropping of its identities, this is understandable when you realise that identities are created by the Being to play a game in the Physical Universe. When the entity examines the fact that it is not really playing a game in the physical universe because it does not have a body of its own, it simply drops the identities it attempted to use, via someone else's body.

I will now refer to the thinking which produced the hypothesis in the first place.

In July 1994, just after I got my codes<sup>1</sup> I wrote a letter and this is an excerpt from it.

"It is almost impossible to adequately convey in words the true essence of spirituality for words are of the physical universe, but I will try. At the top of Hubbard's Chart of Attitudes is the expression, "*I am*". For many years that is how I have seen myself. Well for the past three weeks that has changed. The words "*I am*" are no longer relevant. In their place are two other words. "*Life is*". You see, "*I am*" is purely an identity as is my name John Mace. This alone

indicates to me with absolute certainty, that I have transcended any state that Hubbard wrote of..... I speak as a spiritual being, not an identity."

Looking back, I realise now that that was when I was first *knowingly* separated myself from my identities. If I was separate from my identities, well so was everybody else!

As an aside, being asked the difference between "*I am*" and "*Life is*" made me analyse the two phrases and my answer is that "*I am*" is very egocentric whereas "*Life Is*" is totally pan determined, totally multicentric.

### Static

Years before that I had enjoyed two major enlightening experiences during which I was aware of myself as a spiritual being, devoid of any connection or awareness of material things. When I read Hubbard's definition of a static, a spiritual being, an entity, I recognised that that was exactly what I had experienced; no mass, no location in space or time etc., just an awareness of self. It was only in hindsight in reviewing or reliving the experiences that I realised that during those periods I was devoid of case, just me in blissful euphoria. Now tie this reality in with this statement; "You see *I am* is purely an identity as is my name, John Mace". Another way of expressing that concept is that "*I am*" is an additive, it is additional to the sanctity of the Entity in the true meaning of the word (entire, complete<sup>2</sup>). A being just *is*, and any thing to qualify it, such as 'basically good' is an additive. A Being just *is*, hence "*Life is*."

Fundamental to an understanding of the theory of my hypothesis is an acceptance of Hubbard's definition of a Spiritual Being, an Entity: "*Life is basically a static*: It has no mass, no motion, no wavelength, no location in space or time. It has the ability to postulate and perceive" or less

1 Codes technique developed by Alan Walter and available at his Knowledgism Centre. See IVy 35, page 8. Alan has written many articles, some of which have appeared in IVy (see our full contents on our Home Page). Knowledgism Home page is [www.knowledgism.com](http://www.knowledgism.com), or see the link on IVy's Home page under Advanced Leadership Center. *Ed.*

2 Entity. 1. The fact of existence; Being. 2. Something that exists independently, not relative to other things. 3. A particular and discrete unit; an entirety; *Persons and corporations are equivalent entities under the law.* *American Heritage Dictionary.*



definitively; “an awareness of awareness unit”, or, “It is not a thing, it is a creator of things.”

What the above highlights, is that a Spiritual Being has no substance, only potential and like energy, is invisible, which is why it can only be described in the negative (what it is not) and its existence is only evident by its effects.

### Truth

In session once, I was asked to inspect the meaning of the word Truth, in other words to find something which was true for *everyone*, in other words, a common denominator no matter what the circumstances; an ultimate truth. This may seem a daunting task when you consider that we all hold our own truths, but what happened to me was that after flashing through interminable “relative truths” I suddenly hit basic and was looking at the concept of a spiritual Being in native state, devoid of any relative truths, but most importantly, *devoid of any identities*. It became very real to me that a Being is the ultimate truth and is an *absolute*. Please note,

there is a big difference between “an ultimate” and “the ultimate”.

The statement, “absolutes are unattainable” is true, providing you add the rider “in the Physical Universe”.

Look at *Be, Do & Have*.

You cannot *do* anything without *being* something and the “something” is an identity, which means you create an identity for every activity you engage in. This statement is not a display of some newly found wisdom, but simply an understanding of the *be, do & have* principle, which as far as I know emanates from the Vedic Hymns.

A Being just *is* and therefore anything non optimum in its universe must be one of its creations, namely one of its identities.

Case = Identities = Case.....



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# A True Story

By Chris Brovcenko, Australia

After reading in IVy 43 "Between Lives Exploration" by the Pilot, I decided to write this. Note; — I don't ask any one to accept it as the truth for themselves, it's best we all find our own truths (what we know is right for ourselves).

## Once upon a time

A few years ago I was re-doing with a student one of Nick's (my husband) enlightenment courses. Five hundred miles away lived our very good friends, a lovely Catholic Family, who were grieving and struggling to keep alive a married daughter who had a young child.

## Life after death

Most of the family didn't believe in this or re-incarnation, though during their years & tears of their daughters cancer they tried quite a few different "ologies" and solutions (Scientology was not one of them). Since they are our close friends we were in close communication through out their ordeal, and assisted them in any way we could.

## back to the Course Room.

Early one morning the father rang us to let us know their beloved daughter died a short time ago. After a short break and a few words of explanation to my student we continued on with our enlightenment exercises. I remember very clearly that much later that day, we were doing something in connection with beings with and without bodies, when I suddenly "saw" in my own universe the lady who had supposedly "died". Well it was quite a shock, as we were engrossed in our course, she looked fine, and without spoken words I knew all she wanted was for

me to pass on the message from her to her parents & family that "she wasn't dead" which I did, and apparently two members of that family received that same message from her during the day, but not all the family could believe it.

## End of story

This is what the mother told me months later, "She and her daughter had been in communication from time to time after the daughter's death, amongst other things she mentioned, after she 'died' the daughter had to go from the beginning of her life time (the one she had recently left) to the end of it over & over again until she was sick of it". Last I heard the family had not seen or was aware of that daughter's presence for a long time.

Note 1: Even though that happened to that person after supposedly dying, it's not to say that would necessarily happen to anyone else. I believe that we all create our own experiences / lives, whether here on this planet or elsewhere. Many of us I am sure have also "seen" and experienced things along these lines, and perhaps would like to share some of them with us? My family & I have some beautiful "true stories" we could share if anyone is interested?

Note 2: "Dead" in my dictionary, the first definition is — "no longer living". "Death": — "the ending of any form of life in people, animals, or plants". Well it seems to me that many people know that this is not the truth for themselves. Perhaps now is the good time to speak out and to redefine & change the definition to be more fitting for everyone. □

**Church Leavers.** Those who leave the "Church" may do so in sorrow, or in desperation. They may be somewhat down tone, feeling they have lost stable data, both with friends, and with goals and principals. With lowered tone one tends to communicate less (ARC is down). Not to reach out and see if there are others in a like situation, and a magazine that caters for them. And this suits the "Church" very well, for it fears competition from outside. In fact it indoctrinates (brain washes) people to believe that "squirrels" do not produce a valuable product.

Are you happy that things are that way? If not, see if there is someone you could introduce to the free "postScientology" world, and the magazine IVy. Your distributor will gladly send a sample.

# The Trichotomous<sup>1</sup> Nature of the Universe, or Something to Think About

By Jim Burtles, GB

THINKING LED us to a question.

Many of us, perhaps most or even all of us, like to prod and poke mentally at the very substance of our universe. Seeking a better understanding of just what makes the whole thing tick, we seem to be devoted to the pursuit of knowledge, apparently engaged in a continuous love affair with the elusive truth. I suppose that if we were to find out exactly what does make it tick, then we would find out something about ourselves. After all we were the ones who set it ticking in the first place<sup>2</sup>.

To my mind, one of the greatest at this game of poking and prodding was LRH. One can argue about whether he was a genius or not, or about whether he actually did invent, develop, discover, research, originate, copy or borrow this, that or the other idea. But surely no one can deny that he had a lot of horsepower (you might prefer to call it intention) which he applied to finding things out and getting the results published. The resultant wealth of material has inspired thousands to think, look and perhaps make progress.

If all the mysteries of the Mental Universe are a giant crossword puzzle, then I reckon LRH came up with enough answers to lead others to believe that it just might be possible to fill in the rest of it some day. History should remember him as the one who did most to establish the

layout of the puzzle and get a lot of the blanks filled in.

During the process of poking and prodding with a few Hubbardly<sup>3</sup> friends one day we came up with the question "Why are triangular solutions or combinations so common?" Obviously, ARC and KRC are the best known examples but one can discover many other philosophical triangles in the Mental Universe. I believe that triangle might be a slightly misleading term because it suggests a rigid geometric relationship with the three "aspects" arranged at arm's length so to speak. It also suggests a symmetrical interdependence between these "aspects". I prefer to think in terms of them forming a trio in which they all play together in harmony (or disharmony). Each with their own contribution but the whole becomes something rather more than any of its component parts.

## The three dimensional view

So far we have come up with 3 approaches to answering this question.

The first one is based on the fact (or is it appearance) that our universe is three-dimensional. This suggests that whatever is in it will also be three-dimensional and our triangles are simply the three dimensions of whatever we are considering. The concept of a two dimensional

1 Trichotomous — Having three components, aspects or parts.

2 Even if you are not convinced that we are actually responsible for the start, I suggest it is better that we act as though we were.

3 Hubbardly — With a knowledge of, or an inclination towards, the philosophy and beliefs of L. Ron Hubbard.

universe leads to some interesting thoughts about life in such a Flatland<sup>1</sup>.

### Fundamental relationships

The second solution is that the three items or aspects are associated by a kind of fundamental grammar. The answers to this type of question come in a particular format, which consists of three major elements: the subject, the participation and a modulator<sup>2</sup>. The subject is the area of concern or operation, participation is the involvement with the subject and the modulator is the control component. The complete set or triad forms a theme, like a theory or a hypothesis. What you might call a theoretical model. In most cases it is a pragmatic workable model. If we use the ARC triangle as an example, then Reality is the subject; Communication is the participation whilst Affinity modulates the Communication thus influencing our viewpoint of Reality. The overall theme is that of Understanding. With the KRC triangle Knowledge is the subject; Control is the participation and Responsibility is the modulator. The whole thing is a functional model of Ethics.

Other examples of trichotomy would include the Control model of Start-Change-Stop; where Start is the subject (making things happen). Change is the participation and Stop modulates our position. The when or where of applying Stop is what finally determines the position. As a trio they demonstrate how Control can be achieved. The Cycle of Action is another variant on the same theme. After all Create-Sustain-Destroy is only another version of Start-Change-Stop making the Cycle of Action a demonstration of Control. Be-Do-Have can be seen as the theme of Life in which Being is the subject or area of concern. Doing is the participation and Having is the modulator. The less we are Having the more we need to be Doing to satisfy our Being. The more we Have the less we Do to simply Be as an expression of Life.

### The third pole adds power and choice

The third solution takes the two-pole nature of this universe as its starting point. If it is a two-pole universe, then it seems likely that each single pole could well have a couple of alternative "other" poles. This is just another step along the road of duality. In any particular area it would seem likely that there should be "alternate other" poles within groupings around any concept. Again taking ARC as the example I would see Affinity as having Communication and Reality as "alternate other" poles. Similarly, Communication and Reality each have their "alternate others" within this group. Thus a triangular bond is formed between these three elements.

I also consider that in another context, or from another viewpoint, we might find different sets of "alternate other" poles which would form and bond other triangles and that there is a whole network of such triangles forming the very fabric of our trichotomous universe.

If you take any number of points and join each one with every other one, you end up with a series of triangles. Try it.

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      x      x      x      x      x
    x      x      x      x      x
      x      x      x      x      x
  
```

Back to the real world, whatever that is. How many useful triangles or trios do you use to help you to understand or operate within various areas of life? How many such trios can you mock up and identify? Which of these many trios is the most useful, the most basic and therefore by implication the most powerful? The results of such an exercise could prove to be beneficial. It could perhaps be an interesting area for debate on the Internet. □

1 Michio Kaku discusses flatland in *Hyperspace*, a book published by Oxford University Press in 1994. Carl Gauss originally described the concept. [Editor's additional note: There is a book called *Flatland*. see page 33]

2 Modulate — to regulate or adjust within reasonable limits.

# History of Interest

by Otto Roos, Holland<sup>1</sup>

ANTONY INFORMED ME that as far as some readers of *IVy* were concerned it was my responsibility, whether I liked it or not, to tell those, who wanted to know things as they really happened in the old days, some of the things that did happen<sup>2</sup>.

I was personally of the opinion that in earlier articles I had already given quite a lot of data about LRH, Ron, the Executive Director, the Commodore, the Founder, the old man (-- captain of the different ships on which I sailed under his direct command), and a few other names.

## My own interest, case tech

My own interests lie far more in the tech and its developments, especially those I was directly involved in myself for quite a number of years under LRH's direct supervision and training.

## Relative importances

It seems to me far more important than a few Sea Org stories (adventurous though these were!) that possibly only a very few people know the answer to the question as to what happened with the Goals research and the GPM work of the late fifties to mid sixties.

"Ron abandoned it", "Ron went into study and word clearing tech", "Ron got completely involved in implant research and handling, like the Clearing Course, and he forgot about actual GPMs, etc....", "Ron overlooked, never saw, was unaware of, missed" an apparently endless number of items if one is to believe the different writings I have read and talks I have heard over the years.

What actually happened to the earlier "abandoned" techs is for me of greater interest than a lot of the logistic type happenings of the old Sea Org. All the same I can see that these S.O. occurrences are also very important as they ultimately led to what finally became of the organisation itself. As Antony asked for an article about a specific series of somewhat exciting incidents, I agreed to write one at a later stage about something he specifically asked for. Before doing that, however, I wanted to say a few words about some "vanished" techs.

## Recent occurrences

I myself have been invited in different parts of the world to give talks, which on occasion I have done, as well as giving some training sessions to

1 Otto sent the following letter with the this article:

"Dear Ant, You asked me about a general article of the old days and what really happened. One day I'll write one. However, the case technical article I'm sending you herewith is much closer to my heart and is also of far greater importance as far as I'm concerned. It pertains to the development of the tech in that it indicates the Bridge from Class VI GPM handling to Class XII Goals handling after barriers like lack of auditor skills, Clearing Course, OT2, OT3 and NOTS had been isolated and handled. You can publish it + this letter if you consider it warrants publication. All the best, (O.J. Roos)"

2 *Editors note:* Oh dear. One has to be very careful what one writes! I certainly did not mean to express it that way to Otto. Given data, it is up to the individual to decide what his or her responsibility is. I merely hold the view that many people have only experienced the uncouth and recent side of the "Church", and have difficulty seeing how it grew out of the wonderful things written in books, and perhaps what they have experienced, and would be helped with this mystery if those who were close to Ron, and those who were in the subject in the early days, wrote a little of what happened, without regard to maintaining a Public Relations "image". I have a feeling that some hold back from using the good in Scientology because they do not understand what went "wrong", and feel that in some mysterious way there could be a backlash if they got processing. Someone said "the truth will set you free" and half the truth might not work, perhaps especially if it is the bad PR part *Ed.*

a few Class 8 and 9 auditors in the field who had asked for this. The talks and sessions I can safely say did create a very positive response from the listeners and the trainees.

### Ron's "misses"

However, no "Ron missed, overlooked, didn't... etc." were ever mentioned as Ron just didn't overlook or miss things. Our science wasn't based on Ron's "misses". He made errors, sure, but eventually they were corrected. The one bad thing about these errors was that he in his later years no longer seemed to be able to admit having made a mistake and started to blame others for them as standard "solution".

As the tech people involved were indeed highly trained, they couldn't help but notice this. In the latter days LRH thereby undermined his own credibility. In my function as Flag Tech Flub Catch Officer world wide I witnessed this with growing regularity as time progressed and found it most regrettable.

### Earlier tech

However, to come back to the GPM work, one may rest assured that he did not stop this work, that he did not "just overlook" the rest of it. It was halted for a while, true. He often mentioned how "far south" he had to go in order to get his tech understood, duplicated, and applied. Remembering the number of folders from the field which were sent to Flag that as Flag C/S I went through under his supervision and comparing that work to the standards which were applied and demanded on Flag, it became very clear indeed how "far south" he had to go in order to get himself duplicated. Flag auditors of those years will no doubt remember the demands of LRH himself as compared to what was being delivered in the field.

### Need for in gradient

This was in no way an invalidation of the field work; staffs worked very hard, really gave the very best they could, but it was indicative of the need for an acceptable gradient of training and a need for study tech. The results of the newly trained Class VI and VII, and later in the SO, Class VIII and Dianetic auditors were not exactly top quality. The idea of creating miracles of training in 3 weeks "pressure cooking" courses, as he believed could be done, showed a serious violation of *in gradient*.

To get the already existing Tech more correctly duplicated and applied was why he switched to the training side of the technical development to the extent that he did. He wanted to train auditors who could audit!

He did not just "drop Goals" because he suddenly "had forgotten" or "could no longer confront" Goals/GPM data.

### Old data "rediscovered"

No sooner had he trained what he considered auditors who had an acceptable viable level of skill, the Flag IX's to XII's, back came the Goals and allied techniques! It may be of interest for your readers, Antony, that I ordered the Council of the Flag Class XII's, including myself, who were handling LRH's own case, to re-listen to all the Goals tapes of the 60's in order to be fully capable of handling all aspects of his case.

### From "old" to "new" tech

Building a bridge at later stage from the "old" data, which includes e.g. the OT 2 GPM platens for which I did the original research in the late 60's under LRH as the Research C/S, did not prove an un-overcomeable barrier. In those days I also ran the first LRH practical research OT 2 "Mission into Time" in Ireland, where we were testing whole track recall, the exact composition of large parts of the OT 2 platens and data, and their potential survival worth in PT.

It was much later on the Flag ship itself that he found that the techs of old Class VI and new L10MX and parts of L12OT, just flowed into each other.

The tech to bring about the clearest separation of Actual and Implant GPM's and Incidents had originally also already been found by LRH himself in his Class 10 to 12 and NOTS Research.

The missing link of earlier days (which also prevented OT VIII from running), the discovery, isolation, and establishment of the exact nature of, and the development of the technology to handle the NOTs Banks, was found and compiled by LRH with the very able assistance of David Mayo.

Although this was most likely not immediately noticed at the time all these tech happenings and developments took place, it opened the road for the continuance of the old VI Research into



the later XII goals and identity techs. This could have become very obvious at least for those who were familiar with both the “old” and the “new” techs, especially those who had grown up and into “both sets” of this tech.

Whether others have seen and followed this road is not known to me. I also don’t know if the need for exact duplication and precision LRH used to demand as a matter of course, was eventually duplicated and applied in the field to the degree the Flag top auditors did.

Bill Nichols from LA followed another *in tech* side step with regards to Goals and the earlier lower Bridge. He developed a very valid procedure which he called “unstacking”.

### Conclusion

As I said, Ron did not “overlook, miss, or God knows what else”. He didn’t complete the tech, that’s true. It is of course a matter of conjecture whether a tech like ours can ever be completed in the reality sense of the word. I do know that my own progress has never stopped, and that following the “Ron Road” was the obvious thing to do. Having received the amount of personal training from him I have been fortunate enough to receive, it was a natural road to go.

There are also others who have continued working on the lines Ron left behind and to the extent these others adhered to the basics of our

subject, they will no doubt also have made valid discoveries and developments. Time will tell!

My repeatedly stressing the need for precision has not made me popular; I certainly received no thanks for it from the independent field. Yet, I’m afraid to say, it is the only way to go if one is serious in one’s desire to reach Self Determinism to the Nth degree, one of my own definitions of “OT”. Popular or not, there is no way around this requirement.

In my Debrief for Jon Attack<sup>1</sup> one can find some of the reasons why Ron “did not complete the tech” (if this can ever be done!). The major one, however, was that in the final analysis his life ran out before the full requirements of ethics and tech had been met. For me it will always be the greatest loss that the outnesses mentioned in my debrief were not ever handled. From talks with David Mayo and others I gathered that the relevant LRH folders had been removed and nobody has seen them since.

Although this is not a physically “adventurous” episode of the old SO days (and there have indeed also been plenty of them!), it is a story about “lost tech”(which is not lost) that I consider should also be made known.

The data is all there in old Class VI and modern X to XII. It only needs to be realigned after NOTs EP Both the tech and it’s results are glorious. ☐

We are not interested in Scientology in getting people to accept what we say without question. We ask them to question it. We ask them to please look at people, at their own minds, and understand thereby that what we are talking about happens to be actual. I am not giving you new things. I am giving you old things. By understanding these old things which we have rediscovered, you become free.

From the lectures given by L. Ron Hubbard, at Phoenix, Arizona, in July, 1954. ☐

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

# The Overall Situation

by Frank Gordon, USA

SOMETIMES, IT IS HELPFUL to step back and look at "the big picture".

We have at present, two large groups, apparently, but not necessarily in conflict. They have a common origin or dreamer or goal-finder who set out to find the reason why people were irrational. Schopenhauer, for one, maintained that "Why, is the mother of all science."

## A new science

The science that Hubbard established in *Dianetics:MSMH* gave the why as the engram. There was an initial surge of enthusiasm, and the hope arose that the readers of his book could become more rational and help others do so.

## There is hope

The underlying thought was: "There is hope. Friends can help one another. This is something you can do. You do not require expensive professional friends and complex means to do so."

In the early days, and following the publication of Dianetics and informal groups based on it, many similar theories and groups arose. The Eidetic Foundation based on having a good memory was one. Other approaches such as "Examiner therapy" (which used a super-file clerk) were proposed. There were many scattered spin-offs.

## Continuing Research

But Hubbard's natural bent was to keep researching, and he finally moved beyond the narrow psychotherapy framework of Dianetics to a general kind of epistemology (a study of how one can refine experience into valuable useful knowledge or as he put it: "knowing how to know.") And he called his Hubbardian epistemology by the name Scientology.

Now the sky was the limit, and he could continue to research the nature of life itself. But he continued in a consistent line, building up a set of consistent logics and axioms, and set processes to achieve a higher level of awareness. And as he continued he frequently announced that "*This is it.*" And then promptly continued

on to new observations and other and better "*This is it.*" It is likely that if he were still active, he would still be searching for the equivalent in the field of spirit of that evanescent Unified Field Theory which physicists studying MEST are still searching for.

## Dianetics is it!

There were, however, those who felt that *Dianetics* was *it*. People like the "oil baron" Don Purcell who helped establish the Hubbard Dianetic Foundation in Wichita, Kansas.

At the present time, the situation somewhat parallels the earlier days.

## Now current Scientology is it!

Like Don Purcell, the Church of Scientology continues to fixate on that one level of research which Ron left behind. This is their stable datum, and it has the important value of providing a kind of stability.

Like the early Eidetic Foundation and "Examiner therapy" there have arisen many variations: Avatar, Metapsychology, Acceptance, Dianasis, Ron's Org, Knowledgism, etc. etc. Some of these are aggressively proprietary, confidential and quite expensive.

## Who will continue?

In a way, in contrast to the CofS's role, the independent field has had to take over Ron's research function. If these groups noted above could be less shy and openly relate to Ron's early work and how they are refinements and improvements of it, this research function would be much benefited.

This does not mean "giving everything away"; since "The laborer is worthy of his hire", and "Do not muzzle the ox that treads out the corn".

But it does mean that it would be helpful if each of these disciplines openly admitted how they connect to each other and to Ron; we would then have the beginnings of a true and expanding and very fundamental science.

There, I've finally said it.





# What Isn't Scientology

by Julie Spickler, USA

IN GENERAL SEMANTICS, a discipline which L. Ron Hubbard acknowledged as a precursor of Dianetics, an important method to ensure clear thinking is to differentiate. In Scientology, this was presented as the need to avoid generalities. Unfortunately, Scientology itself as an organization became riddled with generalities, including the name of the subject and the organization: Scientology. As a result, many people who have had both good and bad experiences in connection with the Church of Scientology may be confused and may say "Scientology is great — it really helped me," or "Scientology is awful — they really mistreated me." I should like to differentiate between Scientology, the (applied) philosophy, and all the other uses of the term — the Church organization(s), the activities of various official and non-official persons claiming that what they were doing was "Scientology," and even the many instances in which Ron promoted viewpoints and actions which were in fact diametrically opposed to the philosophy which he had formulated and popularized.

A cautionary note: I have no current access to reference materials, and will have to indicate sources in a very general fashion. I regret this, since it is quite un-Scientological. I hope not to make any serious errors, and welcome the services of anyone who wishes to track down the precise location of my references (and correct them if necessary).

## KSW

Scientology the philosophy (including Dianetics) is basically contained in the Axioms of Dianetics and Scientology, the Logics and Pre-Logics, the Factors, and (perhaps) the Creed of the Church, although the latter can probably be derived from the others and need not be considered as basic. Anything else, no matter who wrote it or

what name it was given, unless it is in accordance with the above basic materials I take to be non-Scientology or para-Scientology; and some of it is even anti-Scientology. The most flagrant and damaging example of anti-Scientology masquerading as Scientology is of course the so-called policy letter (HCOPL) "Keeping Scientology Working" (7 Feb. 1965, title often shortened to KSW)

How ironic! The very "policy" which purports to guarantee the survival of Scientology as a pathway to truth (and presumably as an organization) is actually not Scientology at all! Why would I say such a preposterous thing?

To begin with, KSW is called a policy letter. "Policy" is defined as that which supports purpose. But purpose is hardly supported by using falsehoods and low-toned methods to coerce people to use and teach the subject. If you analyze KSW using the Tone Scale and the Chart of Human Evaluation, it is apparent that it was written by someone at Tone 1.5 at best. Looking at the Chart of Human Evaluation under Tone 1.5, you can see that Truthfulness is ignored (and if you've ever talked with or been talked at by a very angry person, you may have noticed that they will say the most untrue things to support their position). So when Ron says that he and he alone was responsible for developing Scientology, he is speaking a falsehood — after all, the edition of *Science of Survival* which I bought in 1970 had in its introduction a long list of people, from Socrates to Freud, from whose thought Ron had drawn many insights; and those who worked with him in the early 1950's can think of numerous processes which were first suggested by others (Dianetics was supposed to be heuristic<sup>1</sup>, and its users were encouraged to help with its development).

1 Heuristic, serving to find out or discover; leading to or stimulating investigation or research, *World Book Dictionary*

This is only one example of the anti-Scientological nature of KSW; I urge my readers to go over it themselves and find all the instances of non-Scientology or anti-Scientology in it. For example, in the famous ten points of keeping Scientology working, what kind of control is exemplified by hammering out of existence and slamming the door?

### Management Technology

I contend that much, if not all, of the processing technology of the subject is actually Scientology, but that much, although not all, of the so-called management technology is seriously flawed by the influence of Ron's case concerning organizations, and thus is not in fact Scientology at all, despite its name and source. For example, management by statistics, which was touted as a wonderful advance, is only as effective as the statistics are real and meaningful and honest, which in the Church was almost routinely not the case.

Why on earth would a philosophy which was developed to free the human spirit need an organization with a spy system and dirty-tricks bureau, a Finance Police and Finance Dictator, a Cardinal or a Commodore? In fact, all of these are the instances of the use of force to overcome isness, and will therefore produce the persistence of that which they are supposed to "handle."

What on earth would the so-called "policy" called the Fair Game Law have to do with a philosophy which taught that beings are basically good? I am not so much concerned here with the effect on the "enemies" who were attacked under the Fair Game Law as I am with the effect on "good," "loyal" Scientologists who carried out the attacking and various dirty tricks sanctioned and encouraged by the "policy."

This is not to say that Ron never wrote any true policy at all, or that the staff members who applied policy weren't trying to do the right thing.

### More points

When Ron said, "It's all us and a false them" (referring to society generally) he was speaking from a viewpoint which could use ARC to approach and handle the non-Scientology world effectively. When he said "We as a group are three feet behind the head of society," he was taking the high ground from which Scientologists could

operate as true OTs rather than as mindless opptermers in a GPM. There was even a responsible section in "Keeping Scientology Working": the introduction, in which he said "We only get attacked when we fail to deliver what we promise." If that had been kept in as a basic stable datum, there would never have been any excuse for establishing the Guardian's Office or its successor the OSA. But when he said proudly "We are going up while the world is going down!" he was certainly not treating "the world" as one of his/our dynamics, which is out of keeping with the ideas of Dianetics, where the individual's survival is connected to the survival of all his dynamics.

Some may wish to dispute the truth of certain elements of what I have called "the basics," and they certainly have that right; I do not claim that all of them are in fact true, only that they, being basic, should properly be called "Scientology," and that statements which conflict with them should be recognized as being out of accord with the basics and therefore should not be thought of as Scientology. Making this kind of differentiation does require that one familiarize oneself with these fundamental materials; but that is in fact a very pleasant undertaking, one which often produces great insights and cognitions. A good place to start is by reading (or re-reading) *Fundamentals of Thought*, a brief but most interesting and informative book.

As an aside, it is unfortunate that Ron, who in the '50s cautioned people not to confuse Scientology with his opinions or his case, later encouraged mindless worship and had so much altitude that it became impossible for anyone to audit him effectively. Differentiation between Ron's analytical contributions and discoveries and his case could have resulted in an organization which exemplified the best of the philosophy instead of one which all too often was completely at odds with the ideals and principles of the subject.

□

WE WILL FORWARD letters to all living authors. Write to:

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or Email: ivy@post8.tele.dk

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# Regular Columns

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## A World of IVy

by a Pelican, Antarctica

### Affinity-reality dot comm

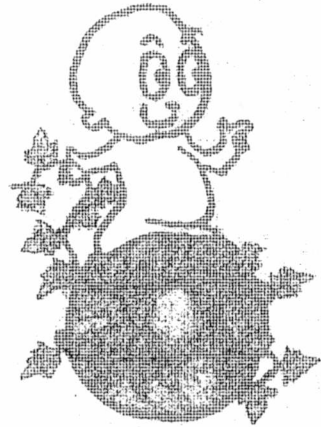
A perfect Internet address for a cyber IVy Pelican. Thanks to the Internet, it seems that the whole world is communicating with each other these days. A good indicator, indeed!

### Lots of dotty comm

In a News Group (for Windows 98) I was recently perusing on the net, a contributor was chastising someone because they hadn't duplicated him. "That's *not* what I meant *at all!*", he replied. "*you* took it the wrong way!" he finally admonished. (His statement hadn't appeared obvious to me, either, actually!) I then realized that the source-point of the aforementioned communication particle really *hadn't* any idea whatsoever that he was responsible for said communication particle being duplicated at the receipt point! (About par for the course, out there in the big bad world, I immediately thought to myself!)

### Acknowledgements-r-us

Acks are another communication particle that aren't used very much out here in the big bad world! How many times have I answered a question, clearly, concisely, informatively — to have the other person immediately ask another question or change the subject completely. "Happens to us everyday", you're all saying, as you read this. Of course it does! And that's the



point: "we" know there's an ack missing — "they" don't! The fact of the matter is that "they" don't realize that communication goes in cycles. And how many times have we seen someone's VGIs<sup>1</sup> come in because we have simply acknowledged them and completed the cycle for them! A simple basic to us, a joyful occurrence to them.

### A perfect gem of a basic

We know the communication formula, we know how to communicate; it has become a basic part of our natural ambiance<sup>2</sup>. I have found that children duplicate comm cycles very quickly. I've found that having a few communication cycles with beings in little bodies, and they are soon acknowledging like they've been doing it all their (previous) life!

Have *you* acknowledged someone today? Just log on to affinity-reality dot comm! □

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1 VGIs = Very Good Indicators — signs to the auditor that things are getting better with the preclear. *Ed.*

2 ambiance, 1 surroundings; atmosphere, 2 arrangement of accessories to support or intensify the main effect of a piece of art, especially decorative art. *World Book Dictionary*

## Regular Column

## IVy Looking Forward

by Peter Graham, Australia

### The Fundamentals of Clearing Technology — I

CLEARING TECHNOLOGY IS a generic term for a number of personal and spiritual growth approaches that share the same fundamentals. Although some are known by different names, the basic approach and the philosophical underpinnings are essentially the same (as discussed below).

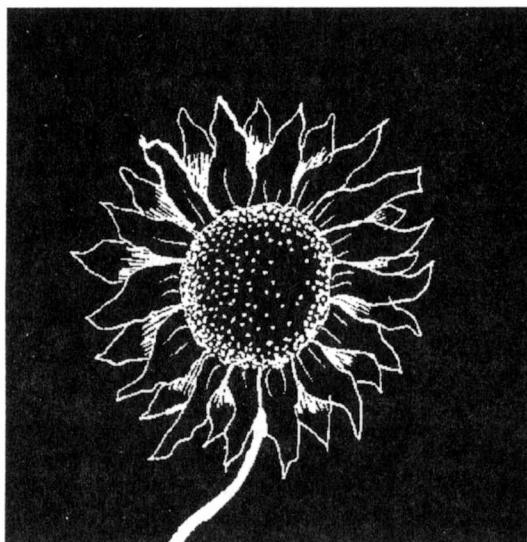
The methodologies that come under this heading are most commonly referred to as "clearing technology" or just "clearing". However, the approach is also widely known as both "processing" and "viewing". There are also a number of specific applications or implementations of this clearing approach, including Idenics, Knowledgeism, Dynamism, Transformational Processing, and others.

Through the application of a variety of clearing techniques, clearing practitioners facilitate individuals to recover and enhance their own natural abilities and awareness by rising above (transcending) and resolving (clearing) things such as traumatic experiences, personal problems, unwanted reactions, inappropriate feelings and emotions, false identities, non-survival games, personal blocks, fixed viewpoints, limiting beliefs, old solutions that are still operating.

By systematically resolving such things, the person gradually becomes more aware, more present, more at cause, more integrated and more functional in the game of life with greater power of choice.

#### The core subject

Although not every characteristic of clearing technology is entirely new or different, its *essential characteristics*, considered collectively, identify it as a distinctly unique approach. What are the essential characteristics that make this clearing technology such a unique



methodology? What is it that sets clearing technology apart from other practices?

The thing that all "clearing practitioners" (also known as "processors" or "facilitators") have in common is *the core subject*, not necessarily the specific techniques they use (although there is much commonality there also).

The *core subject* consists of the fundamental assumptions and principles of clearing plus the important technical rules and patterns of application that are common to all or most clearing sessions, regardless of the specific techniques or processes used. It is these fundamentals that define and identify clearing technology and differentiate it from other approaches.

Some of the *essential* and *defining characteristics* of clearing technology are outlined below. They do not comprise a complete list or examination of them.

#### Experiences

Clearing sessions are primarily concerned with the *personal experiences* of the individual from his/her *own point of view*. An *experience* can be defined as any event, happening, incident, problem, circumstance, activity, game or state that a person observes, feels, participates in or "lives through" in the game of life.

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From the viewpoint of each individual, life itself consists of experiences (and responses to those experiences, which are also experienced). There are many different types of experiences. All experiences are continuums and have a beginning, a middle and an end (if they have in fact ended). Experiences and responses may happen in the physical world and/or may occur in a person's own personal world.

Whereas some painful or traumatic experiences may become "resolved" for a person (such as where he/she has fully come to terms with them and has been able to let them go), certain others may remain "unresolved". An *unresolved* experience is unfinished in some way and even years later it may still be incomplete. Consequently, it has the potentiality to be *triggered* or *reactivated* when the person is reminded of it at some later point.

Unresolved experiences are the primary cause of *personal reactivity*, where an individual reacts to situations, people, events or things rather than responding rationally or intuitively with power of choice. Such reactivity can greatly reduce a person's capacity to successfully participate in life or to rationally deal with certain situations or issues (that are connected with unresolved experiences).

A fundamental objective in clearing sessions is the resolution and completion of unresolved experiences. A fully resolved experience can no longer be triggered and is often transformed into a learning experience for the individual.

All unresolved experiences hold a person's attention to some degree or have the potential to hold or consume attention (when they are reactivated). This directly relates to how aware or conscious you are and how much "free attention" you have. Clearing technology can be viewed as a way of systematically resolving things that are holding or consuming attention or have the potential to do so.

### Some clearing basics

Firstly, a clearing session is a *communication* activity. The practitioner asks questions and receives and acknowledges answers from the client. Clearing practitioners know that there is

something quite magical about high quality communication. Communication also functions as a vehicle for the various clearing techniques that are used.

Clearing technology is a *technical approach*. From the moment a session begins through to its end, nearly all the questions, actions, decisions and responses by the clearing practitioner are based on or guided by clearly defined technical principles and rules or are part of the techniques or processes used.

A clearing practitioner's techniques are his/her *tools of trade*. Nearly all clearing techniques are precisely patterned (structured) procedures with one or more questions and/or actions done or re-done in a specific sequence. To use them effectively and get results, a practitioner needs to be able to select and use them with skill, understanding and judgement.

The most fundamental action being done in any clearing session is directing the person's *attention*. This is basically what is occurring regardless of the technique or process being used. Attention is "selective or directed awareness". The main difference between the various clearing techniques is what the person's attention is directed to and how that is accomplished.

Directing attention is often done *repetitively* through the use of techniques that consist of one or a set of questions, directions or requests that are asked or done repetitively (over and over). Clearing technology makes extensive use of *repetition* in a number of different ways and it is one of its most effective and identifying characteristics. There are also some clearing techniques that involve the *focusing* of attention on things, rather than directing it repetitively.

Clearing is a *non-evaluative* approach. The person does his/her own interpreting or evaluating, reaches his/her own conclusions and finds his/her own answers. This alone sets it apart from most other practices. A client's problem, experience or reality is what the client considers it to be, and his/her beliefs, viewpoints or data are never corrected or invalidated by the practitioner. Clearing technology does not require or



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impose any belief system on a client and it is not “counselling” in the sense of giving advice.

It is essential that clearing technology is applied in a *safe environment*. The person must feel free to face things, take responsibility, review things and communicate without interruption or distraction and without fear of consequences, judgement or belittlement. Any personal secrets, experiences, or similar that are communicated during sessions remain confidential.

A clearing session is a *teamwork activity*. The practitioner and the client work closely together as a team. The clearing practitioner conducts the session, provides the clearing tools and functions mainly as a facilitator and coach. However, in the final analysis, it is the client who does the looking or confronting, the taking of responsibility and the evaluating. It is the client who goes through things, sorts things out, lets go of things, has the insights, and so on. Clearing technology is not inherently a therapy or treatment.

### More clearing basics

The specific issues or things that are worked on during clearing sessions are directly related to the needs of the individual having the sessions, not according to some other agenda. The *personal aims and requirements* of the client are of paramount importance in selecting or developing a program of clearing techniques to be done.

Clearing practitioners require that a person having clearing sessions is doing so of his/her own *free will* and because he/she has decided to. Without that, the client is more likely to be a spectator rather than a participant in the sessions and, consequently, is less likely to experience significant benefits.

Ideally, clients should be adequately *prepared* for each session by getting sufficient sleep, having enough food and not being under the influence of mood or perception changing drugs or alcohol. Some drugs alter or mask how a person views and experiences the world. Depending on the circumstances, there can be exceptions, such as when a client is on needed medication, how-

ever, this may influence which clearing techniques are selected for use.

To get the most benefit from clearing sessions, the person should be prepared to actively participate in and contribute to the sessions. Over the years, it has been observed that those who get the most from clearing sessions take responsibility for their own progress (and don't expect someone to solve their problems for them), are honest (especially with themselves), and participate wholeheartedly in the sessions to resolve and complete things.

### Charge and reactivity

Charge is a term for the energy or potential energy connected with unresolved experiences. When such an experience is triggered, the person re-experiences (to a greater or lesser degree) the emotions, feelings or energies connected with it. Reducing the charge associated with the various topics and incidents that are worked on in sessions is a primary objective in clearing sessions.

From a clearing point of view, the main cause of a person being non-functional or dysfunctional in life lies with his/her involuntary reactions to things. When an *involuntary reaction* occurs, the response is automatic and the person usually has little or no control over it. Involuntary responses can greatly impair a person's capacity to function successfully in work, play, relationships, and so on, as well as in life generally.

*Involuntary reactions* have certain characteristics: They occur instantaneously (when triggered), are always subconscious (to a greater or lesser degree), can be inappropriate to present circumstances (such as wrong time and place) and can be difficult to change (as they are fixed responses).

The term “case” is a technical term that refers to all the charge and involuntary reactions associated with a person's accumulated unresolved experiences. The term “case” includes a person's currently reactivated charge plus any unresolved impulses to generate or create charge.

The purpose of clearing technology is the systematic resolution (clearing) of case (as defined). This is another key characteristic that

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differentiates clearing technology from most other practices. The achievement of the most substantial and lasting benefits from clearing sessions is directly related to the amount of charge released from a person's case.

### Technical rules

There are a number of important *technical rules* that apply to practically all clearing sessions. These include the following: only ask questions that the client can understand and answer; whatever (clearing process or procedure) turns something on, will turn it off if it is continued long enough; always get the person through whatever has turned on; complete each procedure or process to a result; and, see and work with the person in front of you, not some preconception or stereotype. An application of these rules can be critical if the potential benefits from clearing sessions are to be realized.

There are several versions of a *Code for Clearing Practitioners*, which apply to clearing sessions generally. All the versions of this code are extremely similar. The code consists of a series of do's and don'ts based on years of experience in what enhances or interferes with the success of clearing sessions. It is an ethical and a practical code. It includes things like: "Do not belittle or invalidate the client's data or viewpoints" and "Let the client do his/her own evaluating and do not attempt to do it for him/her".

Clearing practitioners seek to work with one aspect or part of a person's "case" at a time in *relative isolation* from the rest of his/her case (insofar as possible). Certain technical rules guide the process of *selecting* what is currently available or more important to work with. These commonly include: select a person, thing, topic, problem, incident or other area that is real to the client, that he/she is interested in working with and capable of facing, and which produced an energy flow or discharge when his/her attention was directed to it. The latter indicates the likelihood that the topic or area is to some degree accessible by the client.

A person's case is typically "layered" and the deeper material may not be available to work with at first. A workable approach is to work with what is currently available and to release

as much charge as possible from that. With long term deep-rooted problems, it is usually necessary to gradually unburden the area concerned by working "down through the layers" until the core issues or problems can be directly addressed. This approach has been likened to peeling an onion or unravelling a tangled ball of yarn.

There are several important "*cycles*" in relation to clearing sessions. These include: (i) simple communication cycles, each consisting of one question, an answer and an acknowledgement, (ii) procedure cycles, involving starting and completing clearing processes (which involves multiple completed simple communication cycles), and (iii) program cycles. A program is a series of related clearing processes that are concerned with one particular topic or theme and designed to achieve a certain result. In clearing sessions, it is important to complete *cycles* that have been started, as not completing them may leave things (charge) stirred up and not resolved.

Each clearing procedure, program or other action should be completed to a suitable *end point* or result before starting another. There are different types of end points depending on the type of technique or program being used and what it is being used for. Some clearing processes are "less limited" than others and can be done profitably for longer periods or can even be done more than once. If a clearing cycle is interrupted for some reason, the original cycle should be returned to and taken to an appropriate end point.

*To be continued:*

12 July 1996, revised 21 September 1999.

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**MEETING.** At the end of January there was a small meeting of Dutch IVy subscribers, which went off very well. They had the rare advantage of talking together in their own language. Communication is a very good thing. How would you like to organise a little get-together in your own area? Contact your distributor for more info. □

## Regular Column

## IVy on the Wall

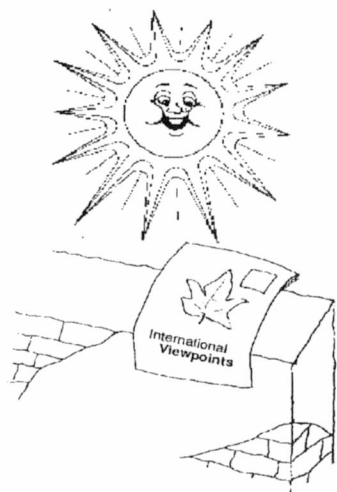
By Christine Norstrand, USA

### The Myth of Xenu: Technological Mythology in a Post-modern Age. Part 2<sup>1</sup>.

#### Journey to wholeness

BOTH ELIADE AND CAMPBELL were influenced by C.G. Jung's commentaries on the reality of myths, dreams, and fairy tales, specifically the role of myth in mapping and marking the spiritual journey from the empirical outer consciousness to the religious self, which he sees at the core of our unconsciousness.

Myths are indestructible and have common elements in all cultures. Because the same themes surfaced in different cultures, Jung divined a common substance in the various myths of different races and cultures. That common substance emerges in various cultures, giving expression to unconscious processes that produce images in dreams that are unrelated to the stream of ordinary events. Underlying the personal unconscious of the individual, Jung sensed a "collective unconscious" of forms common to human experience. Those forms are the archetypes, invisible shapers of behavior and emotion. These forces are personified by the gods and heroes of myths. The archetypes include: the Self (which Jung calls the "god within us"), the hero, the anima and animus (the contrasexual part of the psyche, the image of the other sex that an individual carries within), the shadow (inferior characteristics that are not acknowledged by the individual). The realization of the religious self is achieved through recognizing and acknowledging the archetypes, and reconciling perceived opposites within the per-



sonality. This process Jung calls individuation. Myths help to bring this process to consciousness.

#### A Symbolic and Polytheistic Approach

James Hillman (1975, 1979), formerly the Director of Studies at the C.G. Jung Institute in Zurich, criticizes Jung for literalizing the individuation process. By affirming the "teleological fallacy" (that life's purpose is realized in the wholeness of individuation), he betrays the myriad identities and archetypes in the personal and collective unconscious of the individual. Jung creates a monotheistic theology instead of an archetypal psychology wherein individuation is only one archetypal image among many possible perspectives inherent in human nature. Hillman's vision for psychology undertakes to free the individual soul from all false and partial identifications, especially the life in which it finds itself centred, and to engage in "soul-making" through a noninterpretive understanding of the imaginal process. Because the soul often expresses itself in images of gods, psychology is necessarily religious and theistic. Hillman condemns as one-sided and superficial the idea that human experience is singularly directed toward growth. Human nature also has in it tendencies

1 Continued from IVy 44, page 24.



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for limitation, irrationality, and even pathology and if not acknowledged and given expression (as in myth), these forces become demonic and destructive of the individual and society.

The relationship between religion and insanity is sometimes tenuous at best. The literalization of the Xenu myth moves it away from spirit and invites behaviors that are viewed as atypical, cultish by the larger society.

### Elements of the Xenu myth

The Xenu myth contains these mythic elements:

A similar crisis to an element in the ordinary stream of reality: overpopulation.

A personification of evil: Xenu.

A hero: Although the loyal officers in the myth contain, but do not annihilate, the evil one, the true hero of the myth is Hubbard himself who conveys the truth in telling the mythic tale. Hubbard also fulfils the role of the savior.

A struggle in which good overcomes evil.

A wound which has not yet been healed: packaging and identification of the victims.

An inherent cosmology: the physical (the body) is in actuality spiritual in nature, good contains but does not vanquish evil forever.

### Elements of the creation myth

The creation myth contains these mythic elements:

The beginning of time.

Separation of light and darkness.

An announcement: the cherub blow the horn

A struggle in which good overcomes evil.

A fallen state: blackness befalls the being.

### Examination of the myth

#### Eternal return

In Eliade's paradigm, these myths explain the beginning of existence and the path of return to wholeness and the native condition that is in illo tempore. That path is the recognition of the events of the myth and is travelled first by recognizing the identities which one is and is not and second, by assisting another (the beings that comprise the person's body) to do the same.

Behavioral models are supplied by the loyal officers and the hero/savior who recounts the story. The cosmology is that good triumphs over evil, that light and darkness are themselves created things.

### Monomythic elements and the personal journey

The confronting of the crime in the Xenu myth is a major stepping stone in the scientologist's journey to wholeness. It also serves an initiatory function in the church and educates him on symbolic level regarding the church's cosmology. Completing the rituals of applying the methods to the myth, a series of rituals which are tightly supervised and often take hundreds of hours, increases the status of the member. As each of the packaged beings has become identified with a different element of the myth, the ritualized "processing" of these beings allows the initiate to integrate various archetypal forms contained in the myth.

### The archetypes

The Xenu myth contains in its imaginal implants a mirror of modern ordinary reality and the archetypal manifestations and symbols.

### Literalization and metamyth

The myth is presented as an actual event in the time stream, not an extra-temporal truth. Except in that Hubbard himself relates the myth, the myths lack a savior. Hubbard himself, in telling the myth, is part of the myth. Hubbard's telling it supplies the missing part of the myth. The initiate herself is the hero on the way to overcoming the demonic Xenu element in her personal past.

### An imaginal interpretation

When literalized, the Myth of Xenu is trivialized, becoming an explanatory justification for our current state of spiritual disrepair. By honoring it as a mythic truth, the instructive and exemplary powers of myth become apparent. Let us examine the Xenu myth from an imaginal perspective, with each aspect of the myth taken as a power and direction within the individual.

*Ninety-five million years ago, as a solution to overpopulation, the evil head of the Galactic*

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*Federation, Xenu used renegade soldiers to forcibly bring people to earth.*

The overpopulation problem of the myth mirrors events in our own present, as our personal and collective dreams often do. In order to solve a problem, an evil, personified as Xenu, takes form. Our problems stem from solutions we conjured up for earlier problems. We make others the solution to our own fears of being abandoned and our need for space and security. Then we elevate those problems to the status of "ultimate concerns" wherein they become the basis of the actions we take. In doing so, they become false gods, causing us to betray our true selves (Tillich).

*They were placed on volcanoes and atomic bombs exploded on them.*

Explosions and great cataclysms destroy the old order and form the foundation for the new one. Endless creation, like endless destruction, is impossible. The new civilization is built on the ruins of the older civilizations. The powerful inner forces can be evoked by way of an external cataclysmic event in our lives. The journey is often painful. Judith Herman says in *Trauma and Recovery*:

The traumatic event challenges an ordinary person to become a theologian...She stands mute before the emptiness of evil, feeling the insufficiency of any known system of explanation...All questions are reduced to one, spoken more in bewilderment than in outrage: Why? The answer is beyond human understanding.

The lesson is that we can turn outward misfortunes into opportunities for spiritual growth.

*A false collective past and culture were holographically imbedded in the force of the explosion. The images contained god, the devil, angels, and archetypal symbols.*

When we take our cues about absolute reality and define ourselves by our wants and the expectations of others, don't we make less, make profane, that which is most holy, that part of us that is the image and likeness of a god?

*The beings were then gathered up and "packaged".*

When we package ourselves and others by assigning stereotypic labels, don't we dehumanize ourselves? We then abdicate our freedom by mindlessly conforming to the goals and activities that correspond to the "package".

*A six-year battle ensued which he (Xenu) lost.*

When we are evil (at odds with ourselves and all that is real), dehumanizing ourselves and others in our solutions to our own needs and wants, we always lose eventually.

*Captured by officers loyal to the people, he was imprisoned in an electronic mountain trap.*

We cannot overcome the evil in ourselves; it is a part of a finite existence. We have to choose and our choices are therefore limited. Like the evil Pandora set free, it can be contained but it cannot be vanquished. And after we have given way to our impulses to solve our own problems at the cost of dehumanizing others, do we not find ourselves alone and abandoned in a prison of our own making?

*This area of space, the Galactic Federation, has since been a desert.*

After we have profaned our relationships by dehumanizing the other in the abuse of our own power, haven't we lost the sacredness and meaning of our daily life? Don't we stand at the balcony and watch the people we knew best and loved go on about their lives as if in a different orbit in some faraway galaxy we can no longer travel to?

*The incident is designed to kill by respiratory infection and sleeplessness anyone who contacts it.*

When the spirit, the breath of life, is gone and when we overcome distractions and confront that fact, we experience it anew. We cannot sleep, and so we cannot dream. We have no visions, we have no future.

*A body is actually a mass of spiritual beings who have misidentified and become stuck to the being or to other beings comprising the body.*

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Our confusions about boundaries of identity and our attempts to “become” the other while maintaining our own individuality weaken us by making us something we are not. It is important to claim and integrate those things that are a part of me, including those acts and identities I condemn as sinful in others. This is not a simple task. Like Psyche who must sort the seeds on her way back to true relationship, the task is monumental and painstaking. We must be true to ourselves, to the other, and to our own incarnate spirituality. It is this integrity that allows us to survive such great cataclysms and injustices as are described in this myth.

### Conclusions

The representation of Hubbard’s personal myth as a literal fact renders it explanatory, but not mythic. Even if communicated in a mythic context, it may not be received as a universal truth by the listener. Many such listeners find their way to the Free Zone, a loose association of former members who embrace some or all of the belief systems associated with clearing, but not the Church of Scientology.

Moreover, it may not be the exact archetype that speaks to an individual listener at that moment in their journey. Myths necessarily express but they do not explain. They are imaginal gestures, not fundamentalist interpretations. The liability of the explanation is that in so explaining the myth moves from the sacred expression of form to a linear explanation based on a prior event. The Xenu and creation myths, drawn from Hubbard’s own unconscious, are true imaginal expressions but they are not factual. In representing them as factual explanations, they lose their power and leave initiates vulnerable to the ridicule of outsiders.

Even as a meta-myth, a myth that imaginally “explains” the false collective experiences, the Xenu myth may not be the exact archetype that speaks to the individual. However, the myth nevertheless represents a milestone in Scientology’s collective progression toward wholeness: In the Xenu myth and the less complex creation myth that precedes it, Hubbard moves from the level of addressing the personal unconscious of the psyche, to the realm of the collective uncon-

scious. The archetypes of the collective construct, however, are “forms without content, representing merely the possibility of a certain perception and action” (quoted in Wulff, p. 423). They signal a predisposition or “readiness to produce over and over the same or similar mythical ideas”. Out of psychic realities, religious myths are born which give meaning to experience and aid the individual in coming to terms with the world and herself. This is lost when the myth is literalized. The literalization of the Xenu myth as an event in the personal history of the individual that might be proven or disproven by empirical evidence disempowers the myth itself and relegates it to fable.

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I would also like to acknowledge the contributions of the subscribers to two Internet discussion lists, nurel-1, a list for the discussion of new religious movements maintained by Irving Hexham of the University of Alberta, and sbust-la list for the discussion of religion and Generation X, maintained by Shawn Landres and the University of California at Santa Barbara. ☐

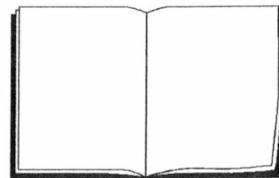
## Ferd'nand



## Book News

## Flatland plus Pilot's SciFi

Reviewed by Hubert Spencer, England



*Flatland* by "A. Square" (Edwin A. Abbot), 1884 republished many times since, amongst others by, New American Library, 1984, and Dover Publications 1992. Also on Internet at:

[www.alcyone.com/max/lit/flatland/index.html](http://www.alcyone.com/max/lit/flatland/index.html)

I FIRST MET THIS BOOK many years ago (late 1930's). My father had a copy (it was a white, about A4 size, flimsy covered book) and while I did not read it. I was greatly interested in what my father told me about the the idea of different areas (universes we would call them now) with differing numbers of spatial dimension and the picture of "A. Square"'s house in Flatland.

This book would be of value to those who are looking (or groping, one might sometimes say) at cosmology, particularly in answering the question "How did we get to where we are now?" from a spiritual viewpoint. In this area the idea of areas (universes) with more than three spatial dimensions comes up, amongst other places in the Pilot's "Cosmic History" which is part of his *Super Scio* (available on Internet, see IVy's Home Page links)

*Flatland* perhaps could be regarded as a Science fiction story. It is written by a gentleman in a two dimensional universe, who has the perhaps doubtful privilege of being introduced to our world, and seeing his world from the third spatial dimension. His subsequent story is not a happy one (it does not often pay to have heretical beliefs) but the book makes for good, entertaining reading (I found one early section did drag a bit in the reading). The author is inventive when it comes to doing things in Flatland which we need three dimensions to do.

As with much good Science Fiction and Science Fantasy, the book gives food for speculation, and it could be that the reader gets a new idea of how some people can produce things out of "thin air", and perhaps a different kind of respect for those who do such tricks.

### *Growing Up Telepathically*

In his younger days The Pilot wrote a short work of science fiction, and has recently released it in an Internet version. You can get it at

<http://fza.org/pilot/posts/1999/1999.html>

near the end (Dec 21 1999).

The superman or woman does not always have things his own way. An early story in that direction is H.G. Wells *The Valley of the Blind* (where, according to proverb, the one-eyed man is king). Another thrilling one, of interest to those dreaming of OT (Operating Thetan, roughly translatable to Superman) status, is A.E. van Vogt's *Slan*, which has a brief review in IVy 6.

The Pilot's work *Growing Up Telepathically* writes on similar lines but with a background in the present day world, where a government project takes specially selected very able children and puts them in groups into different environments aimed at forcing their embryo psychic powers to grow. I suppose the basic moral is the same as with H.G. Wells and A.E. van Vogt. The writing is good, goes into details of abilities and a number of the problems that could arise (ethics amongst them) and certainly put me in the mood of "I can't put this down until I get to the end". Drama and suspense are not lacking. □

### Write to us!

YOU CAN ALSO HELP make the magazine more varied and useful. Send us a letter with your comments, or an article on what you are doing, what you think, or even go and interview someone in your area and get her or his viewpoints out. Exchange of viewpoints are often very beneficial.  
Post Boks 78 2800 Lyngby, Denmark or [ivy@post8.tele.dk](mailto:ivy@post8.tele.dk)

# Clearing and the Eighth Dynamic

By Ray Harman, Australia.

IVy READERS WHO FOLLOW the IVy forum on the Internet may have noticed that in recent times references in one form or another to the Eighth Dynamic are appearing more frequently there. This represents for me, a fascinating shift in the evolution of understanding in the Clearing fraternity of the nature of our existence.

The reality which appears to be emerging is to acknowledge more definitely that there is (or at least was) a Cause which preceded all else, call it God or the Eighth Dynamic or Supreme Being or what you will. And that there is at least a spark of God in each of us. To take it further and say "I am God" may be going a bit far. But it should be fair to say that we are each a Viewpoint of God (while yet retaining our own individual identity). This is expressed in different words in the various schools of thought, but the underlying meaning is the same.

## Early days

In the early 1950s LRH made various references to a Supreme Being and in *Science of Survival* said in no uncertain terms that a civilisation which denied the existence of a Supreme Being was headed for very big trouble. He hinted that the upper level research he was engaged upon at that time was indicating that there was a Supreme Being.

I first contacted a HASI [Hubbard Association of Scientologists, International] franchise in 1961, before the days of the CofS. At that time the only reference that was made about the Eighth Dynamic was in the description of the eight dynamics given on the PE [Personal Efficiency] Course. This was that Scientology had no teaching on the subject of God and each individual could make up their own mind about it.

## Later views

The subsequent history of the CofS and the independent biographies of LRH show the emergence of the viewpoint that a being has a completely independent existence, wholly self-contained and totally responsible for itself

and its environment, and with a hidden standard that it should be all powerful on demand, without outside restriction. Allen Hacker, a respected contributor to the Internet discussion, has suggested that this is in fact a massive misunderstanding which LRH had and from which all the misfortunes of the CofS stem from, rather than a hidden SP at the top of the management tree.

## Clearing's thrust

The entire thrust of Clearing is to find that which is wrong or potentially wrong in a person's thinking, attitudes and behaviour, find the root cause in the memory bank and view that cause squarely and thoroughly in order to make it vanish. This accomplished, the restoration of ability can then be addressed. The purpose does appear to be intended to produce an all-powerful, independent being. The history of the CofS seems to be that whenever anyone achieved such a state, they were seen as a threat to the omnipotence of the Founder, and were promptly asked to leave!

## Occasional teachers

During the last five millennia there have appeared a small handful of great teachers (who perhaps were natural Clears or OTs?) who sought to teach about the relationship between Man and the Source. The question today for the student of Clearing is whether the matter of the Supreme Being has any relevance to, or impact upon, the Clearing procedure as we know it.

At first glance, the thought of integrating the two would produce howls of protest about mixing therapies! However, all it may take is some small alteration to the Grade Chart by adding a step where one should heed the words of LRH in *Science of Survival* and seek to know better the identity of the Supreme Being. One does not have to search far, as that spark of God is already within oneself. I have found that the art of Ascension as taught by the Ishayas, provides a good roadmap (See IVy 43, page 16,17.)





# Total Freedom or, “Be Without the Three Gunas”

—mainly by MSI<sup>1</sup>, and translated into Scientologese by Ray Harman, Australia

TOTAL FREEDOM IS NOT the freedom to be, do, and have anything in the physical universe. That’s a no-game condition. Happiness is the overcoming of not insurmountable obstacles towards a desired goal. Life poses problems for their own solution. (Scientology Axiom 39.)

Total freedom is to escape from the trap of the physical universe. As such, one can go elsewhere at will, or be *in* but not *of*, the physical universe; to experience it without being the unwilling effect of it.

## Death of the ego

Permanent renunciation of the ego’s constructs<sup>2</sup> radically alters our experience of the world. We are no longer enslaved by past destructive behaviour patterns. Since the mind is freed from dominance by thoughts about the past and the future, we naturally experience and act spontaneously in the present for the good of all creatures. Life becomes extraordinary in its simplicity — the response that comes to us is the same: acceptance, compassion and love. This is pan determinism. In the Christian tradition it is known as “praying without ceasing”. One never loses the infinite peace of perfect realisation, as one is always connected to the Eighth Dynamic. The Ishayas call this Perpetual Consciousness. (LRH, in contrast, fed his ego, which ultimately destroyed him.)

## The three gunas.

When one experiences that thoughts, feelings, perceptions and actions continue without being caused by the Self, the question naturally arises, “Who is doing this thinking, feeling and acting?” The answer is that the fundamental forces of Nature, called in Sanskrit the Gunas<sup>3</sup>, are responsible for everything in creation. The Eighth Dynamic is the Prime Cause, but this never leaves its Tone 40 status to continually create the universe, to maintain the is-ness. Where then does the universe come from? The answer is that it comes from the three gunas—the three fundamental forces that cause everything to exist.

## Sattva

Sattva is the first guna, the force of purity, creative intelligence, evolution. It is positive, masculine, expansive, heavenly, directed outward. It manifests in the individual as clarity of thought and purity of intention. In Taoism, it is called Yang, in the Christian tradition, the Holy Spirit. It is represented as white.

## Tamas

Tamas is the opposite of sattva, in Taoism, Yin, and represented as black. It is negative, feminine, contractive, earthly, and directed inward. It is the ultimate receptivity, the perfect complement to the infinite creativity of sattva. Tamas is responsible for wisdom, intuition and the inward direction of consciousness which is

1 MSI: The usual abbreviation for Maharishi Saddashiva Isha, the long Sanskrit name of the baby-boomer (born soon after WW2) architect who lost everything, and went to the Himalayas, found the original Ishaya monks, and was given the task of releasing the knowledge of their Ascension techniques to the world, as the world was at last considered to be receptive.

2 construct, n. an idea or theory resulting from a synthesis of impressions, learned facts, or study, and usually represented in an abstract name; concept. *World Book Dictionary*.

3 see also IVy 43, page 11, A Modern View of the Guna Principle. *Ed.*

so necessary for the growth of consciousness. Tamas is the destroyer — but this is not a bad thing. It destroys ignorance. The child must die for the adult to be born. The caterpillar must die for the butterfly to be born. As the individual comes up tone, Tamas destroys the power of the physical universe to be a theta trap. In the Christian tradition, Tamas is represented by Christ.

### Rajas

Sattva and Tamas work together and must be balanced. Rajas is the connecting link between them. The infinite tension between pure creation and pure destruction creates the third guna, the guna of energy, Rajas. It is neutral in direction until it is applied to creation or destruction. It is responsible for the waking state, for activity. It is represented as red, and in the Christian tradition, as God the Father.

### “Be without the three gunas”

The formula for success in life is to free oneself from the influence of the three gunas. This is Tone Level 20, the goal of Clearing, and the missing element in Clearing has been the development of the awareness of the Eighth Dynamic. At total freedom, Tone 20, one experiences that thoughts, feelings, perceptions and actions continue: they always were caused by the action and interaction of the fundamental forces of Nature, but now there is no longer any

ego involvement, there is no longer any thought that “I am thinking, feeling, perceiving, acting”. The gunas playing on the gunas give rise to feelings, perception, action. Thus the entire field of human life, subjective and objective, is under the domination of the gunas.

Ascension as taught by the Ishayas seeks to achieve Total Freedom by addressing the missing link in Clearing — by clarifying the relationship of the preclear to the Eighth Dynamic.

### Rajas energy

Fire is a manifestation of pure Rajas’ energy. But it is highly Tamasic — it destroys everything it burns - as well as very Sattvic — it creates heat and light and new forms from the old. All of matter and energy are composed of the intertwining energies of these three. Sattva is that property which makes enlightenment possible, for it pervades everything with clarity and light. Rajas is responsible for the energy that permeates all matter and Tamas makes everything solid and tangible. These three together weave the world and every particle within it. ☐

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

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Before KSW — 6:

## London 1957-59

by Antony A Phillips, Denmark



MY ACCOUNT IN IVy 44, of six months' working for Scientology in Dublin, was perhaps not typical for Scientology organisations at that time. In most of the 50s there were but two Scientology organisations apart from the little one in Dublin. One in the USA (most of the time Washington D.C.) and in London, England.

When I came back from Dublin around September 1957, a place was found for me on the staff of the London Org. (which we called HASI London) in Fitzroy Street near Tottenham Court Road. The building there was owned by Scientology. While I was in Dublin, Ron had sent out a letter to members soliciting funds for buying the building, which began with the rather unusual wording, "You are assessed £nn .....", for the building. I remember my father (who introduced me to Scientology) did not pay. I felt it my duty, but managed to get them to credit the back wages owed from Dublin. The result was that in the narrow entrance hallway of 37 Fitzroy Street brass plaques about 6 inches by 3 inches were placed with the names of donors, one of them had my name.

The building was an elderly, rather nice, probably Victorian building in a terrace, single fronted, and we had both 35 and 37. The entrance we used was 37, and the narrow hall led into a small reception. The front ground floor room of 37 was LRH's office and behind that HCO (Hubbard Communications Office), a separate organisation (two people, Rhona Swinburn and Peter Hemery), which handled Ron's communications, including supervising the org (HASI London).

In the basement under Ron's Office was my domain, and behind that the office of the Org Sec., John Fudge. On the first floor of 37 was the Director of Processing's office, and an auditing room (used for marking tests on Monday mornings and Friday afternoons, and writing letters in the last period of the day), and above that two auditing rooms. Number 35 was devoted mostly to training, with an upper indoc

room in the basement (with the wall covered with egg containers as sound insulation, as Tr 8 shouting was done there — I remember one quiet Sunday morning a policeman coming to find out what the noise was!), and a large room for the rest of the course on the first floor (I think the two upper floors were rented out as flats).

My jobs (hats as we called them) were shipping (post and packing), Tape Library, and Memberships. I was responsible for filling all book and tape orders, keeping the membership records up to date, and printing labels for sending out *Certainty* (the British membership magazine) and *PABs* (Professional Auditors Bulletins) to paid up members. I had a number of Tape masters on 7 inch spools. People bought a tape, on a 3 3/4 inch spool, and when they had heard it enough times, sent it in to me, and for a small fee I would copy another tape onto their spool. They were hour lectures (I don't think it was until the Saint Hill Briefing Course that Ron went in for 90 minute marathons, perhaps because 90 minute tapes were not available then).

### Weekend Upper Indoc instructor

I and every one else worked regular office hours for England at that time, 09.00 to 17.30 with one hour for lunch (which you ate out in a restaurant, very different from the Danish custom of having a half hour and eating sandwiches). And I had the weekends free. At that time I lived in a flat with John Noble at Highgate, and complained to him (remember I had a very poor case) that I felt miserable at weekends, and what should I do, expecting him to recommend some type of processing. Rather to my surprise he suggested that I work at weekends as well. So I became weekend Upper Indoc Instructor. HASI London was quiet at weekends. None of the regular staff came in at weekends, except perhaps an occasional auditor, if some preclear insisted on two weekends of 12 1/2 hours auditing instead of the normal 25 hours in a five day week. Usually the only staff there were the three HPA (Hubbard Professional Auditor) In-

structors, with me as Upper Indoc Instructor. The course ran in cycles of three weekends, which answered to the five day week of the day course.

The day course was eight weeks long. In the first week you received a 25 hour auditing intensive from a departing student, the next week you did comm course (Trs 0 to 4), the next you did upper indoc (Trs 6 to 9), and the next "theory", which was studying actual process (the ones that were fashionable at the time, what I remember, was CCHs). Then comm course, upper indoc and theory were repeated, and then you gave a 25 hour intensive. This was very different from when I was trained in 1955/6, when there was an evening course which I started on and no weekend course. Our instructor in 1955 was Ron Jephcott, we were in one group, and, looking back, there seemed less of a structure to it. I believe we played the same 7 or so tapes over and over, the theory being that in the end the data would sink in.

The day in 1957/8 worked out like this, roughly.

9-12 coaching session

12 to 13 lunch usually all students and instructors together at a local restaurant

13 to 16. coaching, same drill, but reversed flow  
16 to 17.30 All listen to the same tape (no listening with earphones individually).

The three-weekly sequence for Upper Indoc went:

Sat: Tr 6 a and b

Sun Tr 7

Sat Tr 8

Sun Tr 8

Sat Tr 8

Sun Tr 9

The first time round they did Tr 8 shouting at the ashtray for three days, the second time the TR 8 consisted of about 8 different drills (like putting the correct intention in the ashtray while saying other words than the "stand up" and "sit down in the chair" and doing it silently).

I came under the Director of Training who at that time was Michael Pernetta, and he *never* came in at the weekend, and in fact showed very little interest in the weekend course.

### New Director of Training

There came a time (Autumn 58) when Ron was to give an advanced Clinical Course (the Fifth

London ACC — basis for the book *Have You Lived Before This Life*). Michael Pernetta wanted to go on it. I was made Director of Training in his place. Here, not the first or the last time, I got more responsibility than I was capable of. The course went well as far as I could see. It was considered that the most important part of the course was the Communication Course, so I, the D of T, ran that, and I had Jenny Parkhouse running Upper Indoc and Jeff Somers running Theory.

An extra building for the ACC was rented at 7 Fitzroy Street, with a large hall at the back, and the Academy (which I as D of T ran) was moved to the upper floors. Ron lectured daily, and staff came in to hear the lectures. At one lecture Ron described Academy students running CCHs as "wound up dolls", which I took exception to. In the afternoon he gave a little talk (not recorded) to executives (the six directors) and at one of these I "told him off" for the wound up doll remark, which he took politely (looking back, I'd say he almost ignored it). In one of those talks to the executives he described how an organisation could be analysed in terms of change, either change of position or change of condition, something which was very real to me.

### Instructors

It is worthy of note that in those days we had instructors on the posts which were later called Course Supervisors. When I ran the upper indoc course, I had some data sheets which I worked from, and also heard as we went along, the 18th ACC tapes. That and what little background I had in auditing formed the basis of what I taught, and I started the day by explaining the TR we were to do that day, and handling questions. The idea then was that the instructor should be a competent auditor, who could give his experience on to the students. In fact I did not feel myself a good auditor, but I did learn a lot by having to handle, with logic and integrity, the students' questions, and sort out any confusions. In fact, second only to teaching the Personal Efficiency course in Dublin, I feel that teaching the Upper Indoc brought about my greatest reality on Scientology. I'd strongly recommend teaching to bring up your reality on a subject.

### Units

Some time before this, when I was still in Shipping, the staff were called to a special meeting.

Ron was to be there. The room was packed. Ron told us about the unit system (we were paid a flat rate at the time). The unit system involved each staff member being paid each week a percentage of the previous week's income. After Ron told us about it, he asked us to vote as to whether we should adopt it. I and perhaps others, took the view that if Ron thought it was good, then it must be good (you could call it abdication of responsibility).

Both before and after the unit system I had no problems with money, perhaps because I did not smoke, and was thrifty, but I would say that over the ten years that I worked full time for Scientology, only the last (in Copenhagen) was financially difficult. In the fifties orgs were small, Ron was close at hand, and effective.

One of the advantages of the unit system was that if you wanted auditing, all you had to pay was the units of the auditor (and lose your own units) for that week. So if a bad week came along, where yours and the auditors units were low, why not take a holiday (you did not lose much pay) and get auditing (you did not have to pay so much for the auditing). And you got 25 hours of auditing. I got several intensives that way, one from Dennis O'Connor was particularly memorable. I think the process was "succumb problem". It was not too easy a process to run, but I felt much better at the end. I remember my OCA graph (the 200 questions), which was rather jagged rose equally on each point, except communication which stayed -100. I believe the pattern remaining the same was supposed to indicate that one had audited a valence and not the pc.

### Senior Auditor

It appeared that Ron was not really satisfied with my performance as Director of Training (for some reason Michael Pernetta did not come back to take up his post). The senior auditor in the HGC was an Australian, Carl Jensen, and Ron ordered that I change places (hats) with him. Again it did not seem particularly wise to make me *senior* auditor, as I had not much experience of auditing (I only taught it).

So for some months I was HGC auditor. we audited 25 hours a week, and auditing was sold (only) in 25 hour portions. The pcs were first tested on Monday morning (OCA and IQ), and then given an estimate by the Director of Processing. There was strict policy on that, and

what ever state the pc was in they were assessed for quite a large number of hours of auditing. I think the lowest was 75 hours, and more often it was 125 hours or more. They were told that we would sell them a shorter amount (in units of 25 hours), but that number of hours was necessary to be sure of a stable gain. So on Monday we handled testing or wrote letters in the morning, audited from 13.00 to 16.00 and each day we wrote letters (or did Project Engineering, see later) from 16.00 to 17.30 when we went home. The rest of the week was similar, except we also audited from 09.00 to 12.00, and on Friday did end of intensive tests or wrote letters after 13.00.

Oh, and in the auditing rooms at 37 Fitzroy Street there were two way communication boxes so that Ron or the Director of Processing could listen in to the session (you never knew when you were being listened to). They were only used in both direction when tests were being marked and the D of P wanted to talk to an auditor or preclear). There was an occasional preclear who did not like the idea of his session being overheard, but on the whole the system was accepted — perhaps preclears thought there was something special about Ron listening, but his interest was on the auditors, their Trs and session conduct, not details of the preclear's case.

I found auditing very restimulative, and did not like auditing. On one occasion I thoroughly disliked auditing the preclear, feeling he was covertly being awkward. He went and brought another intensive, wanting me as auditor, and I used my +prerogative of refusing to audit him. On another occasion I had a preclear and ran CCHs. The preclear never looked at me, but was nervously looking all around me. On Hand Space Mimicry he rather suddenly looked straight at me, and continued to do so, somewhat in amazement. I thought that must be the End phenomena that time round and tried to run the next process, book mimicry, but his attention was totally on my face. We had lunch together (at the restaurant of the Odeon cinema, the other side of Tottenham Court Road (in the 1950's), and he looked at me directly a lot over lunch, and next session was able to put his attention on the process.

During that period I don't really remember startling changes, or enthusiasm about auditing

results, but I don't know whether it was my general tone level that stopped me seeing them

### No e-meter

In the first weeks I audited we did not use an e-meter, and our admin was extremely simple, consisting of an auditor's report form where we listed start and stop time for each process and the session, what process run, and some short comments.

Near the end of the time I was HGC (Hubbard Guidance Centre) auditor the e-meter was introduced. We each got one to use, got some brief instructions on how to use it from Nibs (L. Ron Hubbard, Jr.) and after that had it on the desk with the preclear holding the cans. It happened in the middle of the week, and I remember the preclear I had saying "I feel much safer when you have the e-meter there". I had no idea what to use the e-meter for. On one preclear, when we were running a "Look around the room and..." type process, he made remarks about a number of girls he had met in the far east, and the meter needle (which I had learned to keep on the dial) started moving around in a quite wild way. Years later I realised I had seen my one and only rockslam.

### Project Engineers

During the period I was on the HGC Ron started something he called Project Engineering. Normally we staff auditors wrote letters in the last hour and a half of the day. Apparently he had some odd jobs he wanted done, so he assigned some staff auditors jobs to do in this last part of the working day. One of the Projects was the compiling of preclears and auditors' stories from the 5th London ACC into a book, which became *Have You Lived Before This Life*, and the staff auditor who did that job was Maura Chamberlin.

### PE Course

The Technical side (Division) of HASI London consisted of three department, with a Director at the head of each, the third division was the Personal Efficiency Foundation, which ran cheap and free evening and weekend courses, and tape and film lectures. The time came when I was made Director of the PE Foundation, perhaps because of my Dublin experience. On that hat I worked afternoons and evenings, and had the mornings free, which I found a nice change. I was still Weekend Upper Indoc Instructor.

I had various people working under me (running part time free or cheap courses), and one of the most exciting things was what was called the HAS Course (Hubbard Apprentice Scientologist). I think many different things appeared under that name, but what we did was *practical*. I remember Dennis O'Connor ran the course, and the students knew practically nothing of Scientology, apart from the basics they had got on the Personal Efficiency Course. On Monday, Wednesday and Friday evenings he had them doing communication course Trs on each other (many in one small room). After they had done that for a certain number of weeks, they came in on Tuesday and Thursday evening, and ran the upper indoc Trs (Trs 6 to 9). There were many students (certainly for the size of the room) and there was always an atmosphere of activity, enthusiasm and vigour.

A Personal Efficiency Course was run. Trying to be a good executive (according to what I thought Ron said), I went into the Personal Efficiency Course room sometimes while the instructor was running it. He seemed to run it in a very pedestrian, mechanical way, giving the same examples week after week, giving a lecture rather than inviting audience participation. A travesty of the live communication thing I knew a PE course could be, but I was totally unable to do anything about it in the way a good Scn executive should. I was certainly very poor executive material at that time.

### Staff training and co-auditing

I have already mentioned that staff members got the opportunity to buy professional auditing, in 25 hour intensives, by paying the auditors units. In some of the time when I was on staff in HASI London, training and co-auditing was arranged for staff, and this took place in the evenings, which were otherwise free time. At one time we practiced Trs, particularly the newer Upper Indoc Trs, and I can remember being "bullbaited" (an action where the person coaching tries to throw you off balance, with the aim of increasing ability to push through disturbances and achieve ones intention), on Tr7 walking the coach back and forth with an absence of trousers and under-pants.

Co-auditing also occurred in a period, supervised by the Director of Processing, and (I suppose) gen-

BM/ANT

~~Exec.~~ Director - L. Ron Hubbard,  
temp D of P.E., London - Antony A. Phillips

13th June 1966

Dear Ron,

I ~~am~~ have applied for a transfer to the post of Staff Auditor.

This is because Herbie is not willing to transfer me to permanent Director Status, as the P.E. income is poor, and I am unwilling to continue this job at 20 units a week.

I don't particularly want to take this course of action as I have goals for the Foundation and am aware of the desirability of one person staying on the post, both from the point of view of being a stable datum to staff and students, and so as to provide co-ordinated and stable planning. However, although my presence does not appear very productive so far, I am exercising a far wider responsibility than a staff auditor and I am bound to work hours which prevent me from getting any other source of

erally went well, though I can remember bizarre incidents. But most auditing was routine.

### Rons communications

Maybe I considered I had done an overt act. At any rate I seemed to get a bit natterly (nattering was the action or attitude of complaining rather insistently about another's supposed wrongness, supposedly as a result of, and perhaps to hide, wrongnesses one has done to another). The Association Secretary by that time was Herbie Parkhouse, and he had said I could have a raise of units (be made permanent on post) if I ran the PE Foundation well (meaning raised the stats). I could not find anything where I could convince him that I had done well. But I wanted that rise anyway. Herbie would not give it to me (probably quite justified), and I got transferred back to the HGC.

Probably in an attempt to make Herbie wrong, I wrote to Ron about it (on green paper, the correct colour for the Tech Division). Incidentally, I am pretty sure that up to January 1965 Ron did see at least a summary of all letters addressed to him. One of the jobs of the HCO Secretary of Communicator in the city where Ron was not at that time, was to summarise all letters received

for Ron, forward them to the HCO of the place where Ron was, Ron would then hand write the reply, on the summary, and the HCO at the other end would type them up on Ron's personal letterhead and send them out. I think it was only in early 1965, when Ron and Mary Sue went away on holiday, that a rubber stamp signature was used, and I remember great interest among the ten or so Scientologists on staff at the time as to how "good" the rubber stamp was. But that was after KSW.

### What was missing

Compared with experience after KSW, the most obvious thing, as a staff member, that was missing was being pulled off your own hat, and made to help someone else who was behind hand, or do some "all hands" operation, like stuffing mailings. I never once had that happen while on staff in London. Another thing missing, which occurred later, was being expected, or ordered, to work after regular hours. Always, at London, one worked the hours expected, and never more. And there was a much greater sense of order than I experienced in later Saint Hill, and Pubs Org work. We were quite a happy, busy, and close knit team. □



# LaMont Johnson

by Jayne Johnson-Taylor, USA

IT WAS ON OCTOBER 21, 1999 that the Being known this lifetime as LaMont Johnson left the body.

Concerning LaMont Johnson, superlatives are insufficient. I trust that in reading the following, you will at least get a glimpse of who he was, what he accomplished and what he contributed to the quality of life on this planet, and beyond.

LaMont Johnson began a long and distinguished career encompassing some 36 years as a Clearing Consultant and Case Supervisory Programmer beginning in 1964 as a trainee at a Church Organization in his home of New York City. Having graduated from the various academy levels, LaMont interned under expert supervisors and achieved lasting results for an unprecedented 96.8% of those cases in his charge, including several cases deemed "irreparable" by other counselors and supervisors. He was awarded the status of "Kha Khan" and "Gold Star" for his demonstrated counselling skills.

He opened or officiated at the opening of many Missions, was the first individual assigned to the responsibility of establishing a specific mission dedicated to Celebrated Personalities, for which he paid the first and last months' rent, in order to secure the lease, out of his own student pocket. Later, he opened other Missions, one of which, at one point in time, was the largest mission of that church in the world. Questioning the practices of the church, LaMont Johnson and this group parted in 1981.

In late 1984 LaMont opened the doors to The Church of Spiritual Enlightenment, Advanced Counseling Services, Inc. (a Non-Profit Corporation) in Garden Grove, California.

## Wide horizons

In 1991 LaMont reduced the size of his organization in order to spread his time more equitably to a music and entertainment career. With his career back on track, LaMont chose to assist

his fellow man by establishing a web site ([www.acs-tech.org](http://www.acs-tech.org)) for, as he put it, "the benefit of Self, Co-Counselor, Mankind, Life and Universe".

In addition to his mastery as a Clearing Consultant, he was also an award-winning and published poet, an artist, an award-winning composer, a writer, a brilliant mathematician, numerologist, and astrologist; he also spent many years studying such subjects as Zen Buddhism, Islam, Sufism, palmistry, spiritualism, tarot and various other occult and alchemic studies, religious and philosophic studies including the works of Madame Blavatsky, Count Alexei Korzibsky, Buckminster Fuller; he had also studied Christian Science, Hatha Yoga, Raja Yoga, Magick, the Vedic literature, the Torah, Talmud and Quabala, the gospels of Jesus Christ, Freud, Jung, the Rig Veda, Will and Ariel Durant, the Tibetan Book of the Dead, Aleister Crowley, the Gnostics, and many others too numerous to mention. In LaMont's last lecture he suggested to his audience that they commit as much time as possible to studying the Clearing Technology and other philosophic and religious works.

LaMont was a true Master of the Clearing Technology, and he applied all he knew. He honored people for who they are, Spiritual Beings. During his 58 years on this planet, LaMont's accomplishments were extraordinary, and he contributed mightily to the betterment of his fellow man and woman.

I acknowledge and thank LaMont not only for his contributions but also for his integrity, and the incredible magnitude of his love. Perhaps love and integrity are the greatest contributions of all.

I leave you with this final thought, from LaMont Johnson himself, who once wrote, "Your personal efficiency and expansion guarantee your happiness. And without happiness, life becomes tedium. Put a great big smile on your life. Get your Clearing." □



# The Cosmology of Scientology

by The Pilot, aka Ken Ogger, USA<sup>1</sup>

On 1 May 97, Karin Spaink (kspaink@xenu.org) posted [on Internet] a message about Richard Pepin's movie "The Silencers". She correctly realized that it was Scientology inspired (it's full of Marcabians) and then mistakenly labelled her post "OT3 plot in recent SF movie".

This is as bad as confusing modern Italy with the ancient Roman Empire and wondering why Julius Caesar was not one of the characters in "Arivaderchi Roma".

Obviously the ARSCC<sup>2</sup> has fallen down on its job. They focused in on just one tree (albeit an excessively priced one) and missed the forest. For this I expect that at least a few of them will end up in the ARSCC's RPF<sup>3</sup> making licence plates for unregistered UFOs<sup>4</sup>.

Except for the above, this is not a joke and I'm gonna keep my own wild ideas out of it too. The following is the straight stuff on Scientology's sci fi belief system with only a little bit of interpretation on my part.

## The cosmology

L. Ron Hubbard gave over 3000 lectures and less than a hundred of these have any mention of space opera and whole track information. And in most cases it's only a few sentences tossed in to illustrate a point or to generate a bit of excitement.

Only a small number of lectures have long discussions about whole track. These include the following:

HCL-19	10 Mar 52	History of Man series I & II (in new R&D 10)
HCL-20	10 Mar 52	History of Man series III & IV (in new R&D 10)
T88-12	25 Jun 52	Tech 88 & the Whole Track (in R&D 11)
T88-13	25 Jun 52	Tech 88 & the Whole Track cont. (in R&D 11)
T88-16	26 Jun 52	Theta & Genetic Lines
T88-17	27 Jun 52	Confusion, Action of Track as a result of energy behavior
SOP-8A	30 Oct 52	The Role of Earth
2ACC-26A	17 Dec 53	Space Opera
1MACC-30	27 Nov 59	Principal Incidents on the Whole Track
SHSBC-105	25 Jan 62	Whole Track
SHSBC-265	16 May 63	The Time Track
SHSBC-266	21 May 63	The Helatrobis Implants
SHSBC-268	23 May 63	State of OT
SHSBC-281	9 Jul 63	The Free Being
SHSBC-287	18 Jul 63	Errors in Time
SHSBC-288	23 Jul 63	Between Lives Implants
SHSBC-291	6 Aug 63	Auditing Comm Cycles

Note that I have used the original lecture series numbers (as given in all old references such as the complete tape list in Flag Info Letter 148 of 18 Apr 78). They have been renumbering stuff in recent times, mostly to simplify and straighten out the numbering, but also to cover the holes left by dropping out an occasional lecture.

Note that running whole track engrams with Dianetics was only done in 1952, 1958, and 1963. Since the data is supposed to be based on what was coming up in PC's sessions, most of the longer whole track discussions were given around these time periods.

Intensive use of modern Dianetics only began in 1969, and LRH had pretty much stopped talking by then. One would think that vast amounts of data would have been dug up, but if so, it's buried in research notes that have never been made public.

## All whole track material was labelled as "para-scientology"

Scientologists are NOT required to believe it. It was given out with a "this is what I found, let's see what you can find" type of attitude.

- 1 This article first appeared on August 25th 1997 on Internet new group alt.clearing.technology. All the many Pilot postings, and his books *Super Scio* and *Self Clearing* can be obtained on the Internet at [www.fza.org](http://www.fza.org). *Ed.*
- 2 ARS = alt.religion.scientology, an Internet Newsgroup. The Pilot gave the following clarification for those not party to the joke: "ARSCC = ARS Central Committee. This is a joke that was popular on ARS about all the critics being part of a world conspiracy. Supposedly the ARSCC gave orders to all the critics and told them what to do." *Ed.*
- 3 RPF - Recovery Project Force. A group in the Sea Organisation of Scientology where one was assigned for rehabilitation after making a mistake. *Ed.*
- 4 Unidentified Flying Objects (also known as flying saucers). *Ed.*

The only thing expected of a modern Dianetic auditor or PC is that whole track incidents need to be run to get good results with Dianetics. There is no requirement as to what the PC is expected to find in those incidents. The auditor is supposed to run whatever the PC comes up with, and *no* repairs or corrections are done based on the contents of the incidents that are run.

The *only* exception is OT 3. This is the one and only case where Ron pushed a specific incident that was to be run.

With this in mind, I will present what is suggested (*not* insisted upon) in the various tapes.

Note that there are two different areas. "Current" Events (dealing with groups that are still active such as Marcab) and Ancient History (dealing with empires long gone such as the one discussed in OT3).

#### **"Current" events:**

This is just my label for his talks about groups that are still active. Some of this stuff goes back tens of thousands of years.

Supposedly there are two space empires in the area. These are Marcab and Espinol. Supposedly this solar system is claimed by Espinol but Marcab initiated its recent use as a prison planet. Once the prison machinery was set up, both empires and occasionally some other empires further away have all started dumping people here as a convenient place to get rid of undesirables.

Note that Marcab itself is a star in the constellation of Pegasus. This is in the astronomy books. That recent scifi movie called "The Silencers" had Marcab located somewhere in Orion, so it must have come from some half trained Scientologist who has no knowledge of astronomy (and he also has the Pliades as a system of 7 suns instead of the gigantic star cluster described in the astronomy books).

Espinol supposedly has its capital circling one of the tail stars of the big dipper.

According to a talk given by Quentin Hubbard back in the 1970s, the whole thing began with a crazy religious group called "The Cult of the Snake" which was active in the Marcabian empire. Ron talks about this cult a few times, but never gives a lot of details. Marcab was persecuting the cult, and so they decided to

pull a mass exodus (much like the Mormons did). Although this solar system was claimed as part of Espinol's territory, its use was banned because of the OT3 incident which had happened here long ago. So it was unoccupied, and Mars was at that time inhabitable. So the cult settled on Mars. Eventually Marcab followed the cult here and Mars was burnt off and became a dead world.

According to Ron, Earth was "colonized" about 10,000 years ago. This is the time period of Atlantis, which Ron says had space opera level technology. There is no clear description in the tapes that I am familiar with, but apparently there is some sort of war between Marcab and Espinol. Eventually it seems like Marcab has hidden bases on Mars and Espinol is hiding in the asteroid belt. Atlantis is destroyed and the cult of the snake ends up hiding out in Egypt. And, since Marcab has to set up between lives implant equipment here anyway (to keep the cult from reincarnating back in their empire), they start using this as a good place to dump all their undesirables.

Besides the empires, there are also invader forces which are sweeping in from another universe (possibly coming in through the horsehead nebula and trying to grab territory of their own).

The 4th invader force sends a task force here because it seems like a nice undefended system to establish a beach head in this sector. They don't count on the Marcabian and Espinlish forces which are hiding from each other in this system and they get shot at and go to ground on Mars where they also establish hidden bases.

In recent (a few thousand years ago) times, the 5th invader comes here for the same reason. They go into Earth orbit and land a battalion in the Himalayas to set up a base. Then the various other space fleets start shooting at them and the 5th invader goes to ground on Venus. The 5th invader have insect-like bodies and enjoy super high temperatures. But even they need to keep their domes air conditioned in the extreme heat of Venus. Interestingly enough, there is a 1952 auditing demo tape where Ron asks a PC (who is running some of this stuff) how hot it is outside of the domes, and he gets an answer in the thousands of degrees. It is much hotter than the normal scientific esti-

mates of that time and closer to the modern measurements that surprised scientists when we finally got a probe to Venus.

This leaves us with 4 different mutually hostile groups in the solar system, none of them daring to show themselves for fear that the others will blast their asses off.

According to Ron, some of the stuff in the Bible is due to skirmishes being fought between these groups in Biblical times.

As for the 5th Invader Force battalion that landed in the Himalayas, they were wiped out to the last man. Ron was the commanding officer. He says that when he first woke up in the between lives area, he really raised some hell before they managed to subdue him.

Supposedly there are many members of 4th and 5th invader force units reincarnating here on Earth caught up in the prison planet machinery along with the "criminals" (usually just non-conformists and protesters) of Marcab and (to a lesser degree) Espinol.

I think that the Marcabians are supposed to be human (fedora hats etc.). He doesn't describe anything like the current UFO space aliens, maybe these are supposed to be from Espinol (which he doesn't say much about).

Note that there is some occasional confusion about which group is which, especially as this was coming from PC session data which is often vague. Early on (before I'd heard so many tapes) I used to wonder if he was renaming things (Marcab and Espinol being new names for the 4th and 5th invader, or Espinol being a new name for Marcab etc.), but he talks often enough about there being two active empires working in this solar system, and there is at least one tape (1MACC-30) where he talks about the 4th & 5th invader and also about Marcab and also about a Space Command (which might be Espinol's star fleet) in the asteroid belt.

Note that he mentions that the asteroid belt is the most important area strategically because you can launch ships from asteroid bases without having to climb out of a gravity well.

### Ancient history

The Galactic Confederacy discussed in OT3 is the only small and relatively recent (only 75

million years ago) empire that he bothers to give any details about.

Aside from that, he just says that there have been lots of "recent" empires and that they collapse relatively quickly because they implant their citizens.

But he does talk about some extremely large, old, long lasting civilizations that were big enough and/or around long enough and were noteworthy enough to show up on many people's cases.

The Galactic Empire was huge and extremely long lasting. Supposedly it was a nice place until the very end when they began implanting their citizens (which is what brought about their collapse).

Arslycus was an extremely large city in space which made slaves of everyone. When it shattered, everyone "Fell through the sky".

Helatrobus tried to dominate the galaxy by the use of "religious implants".

### Other things

He mentions that there are at least 3 universes above us, including "Home Universe". He mentions "Magic Track". He even mentions a "Mud" universe that is below us in the sequence of universes. But he doesn't say much about other universes.

He also describes lots of little incidents like the ones in History of Man and he issued quite a few implant platens.

He also discusses "Cat People", "Snake People" etc. I'm not sure if these are ancient or current. Possibly they represent the other more distant empires that dump people here occasionally to get rid of them. Cat people are humanoid with a cat like appearance (fur etc.) and you can tell that you have a real cat people incident because it will contain "Flying Cats" (this was from one of the 2nd ACC lectures, but I don't remember which one).

There are also the various ideas about between lives implants, etc.

All in all, it's still less than ten percent of the materials of Scientology.

### A summing up

Note that all of the above is pretty much based on Ron's opinion (or in one case, Quentins) rather than mine, but might be slightly colored by my attempts to pull together all of the various stories into a cohesive whole.

Note that Captain Bill, after he was declared suppressive, also issued various whole track and galactic politics type stuff, both under his own name and as "Elron Elray" aka L. Ron Hubbard, who he was supposedly channeling. Some of this stuff can be found in the CAPTBILL section of Homer's archives at lightlink.com [there is a link from IVy's Home Page — <http://home8.inet.tele.dk/ivy/Ed.>]. The possibly bogus OT8 reads like it probably belongs among these galactic patrol materials.

As far as I know, Ron never mentioned the Galactic Patrol in any of his tapes or bulletins. It was pretty much a Captain Bill exclusive. However there is a novel of that title in Doc Smith's Lensman series.

Of all the things mentioned above, only Marcab is well known among the membership [of Church of Scientology]. This is because the Auditing Comm Cycles tape, which is mostly about Marcab and Earth the prison planet, is part of the Level 0 Academy Training. There is also some slight knowledge of the invader force stuff because it is mentioned in *History of Man*. Whereas the OT3 stuff is only known to OTs, and the remaining SHSBC tapes (between lives implants, etc.) are generally only known to Briefing Course students (Miscavige might really have never heard that tape).

So now you've got Ron's opinion (above) and my opinion and you know where to find Captain Bill's opinion if you're interested. But I wouldn't bet money on any of it. It's all built on very vague and tenuous session data that they collected from people who usually had trouble remembering what they had for breakfast last week.

### Various opinions

I gave my own slant on some of these things in the large series of SUPER SCIO postings that I put out earlier this year<sup>1</sup>.

bering what they had for breakfast last week.

Ron compared this stuff to having a navigation chart where there is a big shaded area indicating where the coastline might be if you're lucky.

It's not quite right to call Scientology a UFO cult. It's more of an anti-UFO cult because they think that the UFOs (especially Marcab and 4th invader) are the bad guys. And Ron is probably AWOL [absent without leave] from the 5th invader and says that he is on the "most wanted" lists of the police forces in many different space empires.

### Quotes

A few quotes:

"This society belongs nominally to the Espinol United Stars. This is Sun 12 and it is one tiny pinpoint". From *The Free Being* — 9 Jul 63. (SHSBC 281 renumbered SHSBC 309 — the renumbering is higher because of merging the TV demos into the SHSBC numbering scheme).

"Some of the incidents of *What To Audit* are actual, some are out of that Darwinian implant, see?" from *Errors in Time* SHSBC-287 renumbered SHSBC-316 of 18 Jul 63. Note that *What to Audit* is the original title of *History of Man*.

"Every once in a while you get mad at government on this planet, when in actual fact you're mad at the Marcabian government. And there's a great deal of confusion. Every once in a while somebody will get awfully furious with an organization, very furious with an organization here on this planet, when they have actually identified the organization with the Marcabian civilization". From *Auditing Comm Cycles*, 6 Aug 63, SHSBC-291 renumbered SHSBC-320.

"There is some sort of an idea that they have to get this universe fixed up because their own universe is going to pieces ... That's the fourth invader". From T88-17 of 27 Jun 52. □

1 Download via Internet via <http://fza.org>. See IVy 43, page 29 for obtaining duplicated copies. *Ed.*

# Why Be Mysterious?

By Jim Burtles, G.B.

Mysteries occasion Doubt and engender Mischief.  
Enmity hastily develops from Mischief.

Enemies are mischievous Masters of Trouble.  
Sad Loss is the unwelcome Product of Trouble.

What illuminates Precarious Mysteries,  
Eliminates the Dangerous Difficulties.

Mysteries just crumble, when one communicates.  
So give us a few words, or some pictures and dates.   □

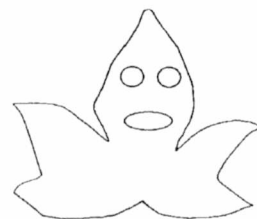


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*In the next IVy we take  
a little look at DMSMH*



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



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