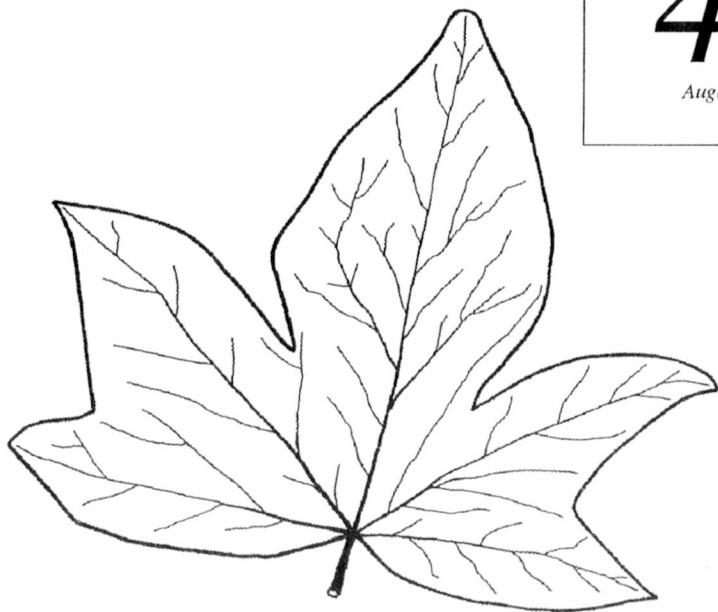
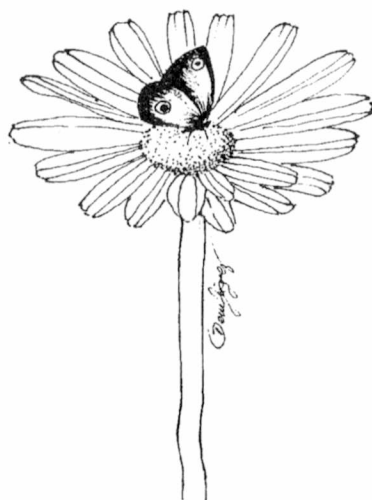


48

August 2000



# *International Viewpoints* [Lyngby]

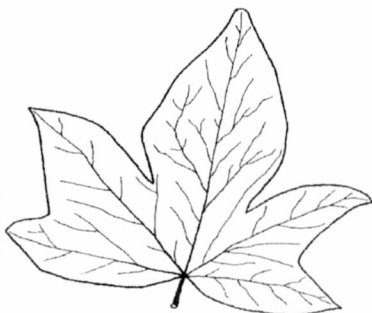


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*International Viewpoints* is independent of any group or organization.

### ***IVy's aim:***

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

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



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*Send articles, drawings, photographs and letters to IVy, Box 78, 2800 Lyngby Denmark*

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# Teaching Granny To Suck Eggs?

A Talk by Albert McManus, G.B.<sup>1</sup>

Life, as I understand it, is like diving into a swimming pool; sometimes short and sometimes long, and swimming to its end — you go in fresh and you usually come out tired.

You could say that we are young when we dive in and (usually), are old when we climb out. But in fact we are already ancient when we are born and little different when we die.

I should differentiate here between ourselves as spirits, and ourselves as bodies. I could say, also, that it was probably a long time before we got around to using bodies to swim through those swimming pools.

From my point of view when we talk about time we are really talking about movement such as the earth's journey around the sun. But during any instant you will find everyone and everything moving from one point to another. In fact, in this or any comparable universe, nothing is real (excepting perhaps the spirit), unless it is in motion, including dead bodies. (They continue to move in many ways, both obvious and unseen, even though they appear to be inert ).

## Why?

Why is this? Well — even the most solid of objects is composed of energy particles, electrons and such, which are constantly in motion. I would think that if all the energy particles in the universe stood still, at the same instant, we would have a no-energy universe — leaving us nothing but limitless space.

So time passes and we grow old — but who are the *we*? Well — I reckon that the *we* (my view),

is a partnership of the spirit (*me*), and the Genetic Entity. (I call him George). George, I feel, does the original body-building job (as he is already trained to do — but subject to the alterations required by *Mum's* genetic entity — probably called Georgina!). Where Genetic Entities reside before conception is anyone's guess but I believe they carry training with them which has been amassed over a long period of residence in bodies.

How would George (or Georgina), know whether to make a handicapped body or a good body? Here I think they would fall back on the genetic codes in the woman's egg and build accordingly to fit the patterns of the parents and their parents, ad infinitum. Duff [defective, *Ed.*] genetic codes will make you a candidate for a short swimming bath, so, if you want to get yourself a pro-survival body, I recommend you check your future parent's codes before you home in on your next mum.

## Age

So time passes and we get old. At first we enjoy the game, but after a while, our ancient training catches up and we begin to stick in the handicaps to make life harder with more problems — and so make it more interesting. I have already got to the point where ladies offer me their seat in the train and I find the photo of a white-haired man in the group is me! So now I know I'm old. I also notice that I am shedding the urge to create worlds and am aiming more in the direction of the original nothingness. An indication of this is the new habit of deciding to do

1 Given at the The Forum for Personal and Spiritual Growth Spring Seminar in North West London, Saturday 8th April 2000. Albert was in the British Navy in World War 2, first met Scientology in auditing, soon after Ron first came to London, given by a lady trained by Ron. She was on the "Be three feet behind your head (stuck on the ceiling)" course. She gave him marvellous sessions and he had "flu" (influenza) at the time and was enjoying it. Albert joined an evening course soon after and enjoyed years of subsequent (free) courses as the new processes came out. He will be 86 years old next November, and first came across Dianetics in *Astounding Science Fiction* of May 1950. *Ed*

something and then going on to do something else, as if my first decision was the only requirement to get the previous thing done.

I also rely on knowing rather than remembering, which makes me start to say something which cannot be finished because I have forgotten the word for something even though I know I know it.

At intervals I have to deliberately go out for walks to prevent myself from eternally perching in my nest somewhere indoors. This perching I know is guaranteed to make me a vintage item and if I want to live long, I need to bump my glands about by walking.

### Stress

Another problem I give myself is to raise my stress level by trying to change the world into the right direction to cancel the current political and physical drift towards disaster. As a result of this stress I get more stress because my hearing and eyesight go downhill — which probably affects my health. (Very ingenious). This is of course the game of making life more interesting by giving yourself more problems. It's a very ancient game. I know I shouldn't tell granny how to suck eggs — she knows how to, very well. But I feel I shouldn't encourage her, or us, to keep forgetting how to do it.

Post Scriptum / Not Spoken. In the game of having bodies; spirit growing old gives one the opportunity to complicate things so that keeping attention on an action can become an interesting problem. This way you can boil the milk and

do something else and then come back and clean up the milk that boiled over. Or you can balance a hot plate on one hand and then lean over to hang up your glove, and then pick up the bits of the hot plate which slid off the other glove and dumped your wife's omelette on the floor.

Some of your actions when old can be swift — perhaps because you have learned to look out of the back of your head and catch the falling object before it hits the floor. One way of getting old too soon is to worry too much — or worry too little. Worry of course can make you old before your time but not worrying can make you dead before your time. From my own experience, wars, for instance, can complicate the problem of growing old. You can perhaps get through a war without worrying or you can volunteer bravely and be moved on because you are a liability (slow reaction time, obstinacy, doesn't read the notices, dumb insolence to the petty officer). And perhaps your ships sink after you leave them. Every ship I served on waited for me to leave before she sank (after a decent interval). Perhaps this is why I am suitably aged — or should I say “er-er-old-er”?

Getting killed in a war can complicate the process. But if you do get killed in a war, its probably best to get killed on the losing side, because you probably get born again on the winning side and will be too young to serve, anyway. Whereas, if you get killed on the winning side, you will probably do what's fair and join the losing side: but you might still be too young to serve!



## Back Numbers

*International Viewpoints* is now in its tenth year. In those ten years a good deal has happened, developments have been made and viewpoints have altered. Thus there has been changes in the sorts of articles you see in *IVy* now, and those that came in earlier times. Therefore, especially to people who have recently joined our readership, we would urge you to take a look at back number of *International Viewpoints*.

The main articles from first two years issues (*IVy* 1-9) have been placed on Internet (trace them from our Home page links — address page 2). There these articles can be downloaded gratis. These *IVys* have become a collectors item, and we have only twenty five sets left. Ask your regional distributor for the local price. To some degree the articles there are designed for people shaking themselves free of the churches worst influences.

We have copies of the later years available, minimum two calendar years at approximately half price. Again ask you local distributor for prices.

Ed.



# 1950 Revisited

by John Mace, Australia

I HAVE NO DOUBT that the work that LRH did in the in the area of Dianetics is arguably the most important research breakthrough ever made in the area of mental health and his altruistic goals of a world without wars etc., are not as fanciful as they may seem. It was only when he moved over to Scientology, looking for a short cut to his "Total Freedom" that he lost the plot. If you care to look at the chronology of his research, he returned to Dianetics whenever he ran into a blank wall and that was on quite a few occasions. Deep down I think he knew that the answers lay in the area of Dianetics.

Do not read into this that I agree with everything he wrote about Dianetics, far from it, for he was a past master at sensationalizing things. Some of his "case histories" in *DMSMH* were ridiculous and one in particular which I can recall leaves the mind boggling<sup>1</sup>. My accolade for him lies in the basic principle of Dianetics, not in the peripheral material — one has to separate the wheat from the chaff.

## Scientology vs. Dianetics

It was only as a result of writing my book, *How To Turn Upsets Into Energy* in which I briefly mentioned that both Dianetics and NLP used mental imagery, that I was motivated to look at the technical differences between Scio and Dianetics.

The differences are obvious when you address them, the first being that Dianetics is always run with the client's eyes closed, which is not the case with Scientology, although it can be run that way. This difference leads to the fact that most Scientology processes are *thinking* processes, whereas Dianetics actions are not. Thirdly, as all of you who were trained in Dianetics will recall, great emphasis was made of the fact that the commands were definitely

not *recall* commands as used in Scientology, you were told that they were *locate* commands; you had to get the client located back in some incident and the incident by definition had to be traumatic. The degree of trauma governed the nomenclature; Lock, Secondary or Engram. A fourth difference is that Dianetics aimed for *erasure* whereas Scientology aimed for *key-out*. The difference between these two words are too obvious to need explanation. Lastly, but extremely importantly, Dianetics addresses only that which has been *unknowingly* created (you have no knowledge of it until you are looking at it) whereas in a thinking type process, you only address what you know about.

In Dianetics, as soon as the client has located an incident they are asked, "What do you see?", in other words, "What mental picture have you located?" or "What mental image have you located?" The entire procedure which follows has the purpose of *erasure* which is really discreation of the encysted energy, with the ultimate object of making the details of the incident available for conscious recall. In thinking type processing, you are told to recall something and then talk about it with the object of having enough charge bled off it, to cause it to drop away — key out. And what is charge? Unwanted encysted energy! The difference between *recall* and *locate*, although it may sound subtle is, as LRH knew, extremely important in case handling. Any area which contains charge must derive the charge from some occluded incident, because *you are only the effect of what you do not know about*.

## Energy ridges

When LRH first abandoned Dianetics he did so in the belief that the spirit, being superior to the mind, was the ultimate healer, but he over-

1 In 1967 and 1956 editions of *DMSMH*, page 299 "Types of chains": 298 in 1973 printing.

looked a very important thing when he moved into Scientology and that is, the being's creation of energy ridges. He made mention of these, but apart from Black and White Processing does not appear to have investigated this field to any affective depth. When I was recently acquainted with an ancient Chinese healing system called Gigong it provided an essential piece of data, an essential piece in the jigsaw puzzle of "Case". Gigong addresses bodily problems by dispersing and dissipating energy ridges on the body. It has a high degree of workability. The late Dr Steven Jarvis, whilst aboard the Sea Org flag ship as Medical Officer, developed the Body Communication Process as an improvement upon the Touch Assist. It was validated and incorporated into the tech by LRH, but banned by his heirs. I am reminded of a biblical quote; "Forgive them for they know not what they do". It is far superior to a Touch Assist<sup>1</sup>.

Steve Jarvis, whom I knew very well, like all of us, was under the impression that the Touch Assist was a method for assisting the being to improve communication with various body parts. What I now realize is that that was only an apparency. What it does, particularly in the case of Steve's process, is to do what Gigong does; it dissipates and disperses energy ridges. Energy ridges do impede communication, but more importantly, encyst trauma. By dispersing the ridges (I prefer to say, by dis-creating the ridges) the encysted trauma is released and healing is expedited. The concept of energy ridges and their discreation is the corner stone in Alan Walter's Shock Handling, although he does not state it in such definite terms. I have worked with his concept in producing my Upset Handling. I saw the potential in his Shock Handling the very first moment I saw it, and recognized immediately its relationship to ridges and Black & White Processing, which is why I have worked on it to produce my own version and now use it as the very first action on each and

every client. The overall importance of discreating energy ridges far transcends the single facet<sup>2</sup> of Upset Handling.

### Energy and the being

Whenever you do anything you have to utilize energy, whether it be getting dressed or washing the car. So also with the act of eating and more basically, even the act of talking. The louder you talk the more energy you use and the more angry and vehement an outburst, the more energy is spent. *Whenever you do anything you utilize energy!*

Spiritual beings not only use energy but also store it, as demonstrated in the case of an Upset, where it is stored in a ridge. (See "Upsets — the source of depression and stress"<sup>3</sup>) The storing of energy in a ridge as a result of an upset is an involuntary action and the involuntary aspect of this action is of immense importance, for the ridge has not been knowingly created.

Everything that a being does, requires an identity to do it and the identity is always created first (Be, Do) (see "Unwanted Conditions — A remedy") and all unwanted identities are unknowingly and involuntarily created. The genus of all unwanted identities are upsets which are themselves unwanted.

Just as a being needs energy to do anything, so also does an identity. An identity is an alter-ego, a substitute or alternative self and it must also have a store of energy with which to operate. Where does the identity's energy come from? It comes from the being who created it. The being bestows its identities with energy and this is another extremely important piece in the jigsaw puzzle of life and is why some identities get out of hand and create compulsive activities — the being has endowed them with too much energy.

Talking about some area of life, basically what a thinking type process is all about, may produce

- 1 It came out as "Body Communication Process" Red on White, circa 1970. The command was "Feel my hand" and was accompanied by the auditor firmly holding extremities or pressing on the torso.
- 2 "facet" according to *World Book Dictionary*. 3. A distinct part; phase; aspect: a facet of the mind, a facet of the problem. In that sense, Upset Handling is only a small part of the concept.
- 3 This and the article "Unwanted Conditions — A remedy" can be found on John Mace's Home Page at <http://www.iinet.net.au/~identiks> and will be appearing in future IVys. *Ed.*

key-outs and in some cases monumental key outs (that all too often do not last), for that is all they are, key-outs, hence the emergence of Rehab tech. There is nothing wrong with a procedure that produces key-outs, as some of these can last for years, so I am not criticizing them per se, but I am looking at the bigger picture. I have always been highly validative of CCHs and other Objectives, but I now realize why they are so good; they are not thinking type processes.

### Thinking and talking about it

When a person sits in front of me and we need to handle an upset, I strongly influence them against "talking about it" because I am fully aware that talking about it is of no therapeutic value. What has to be handled is the ridge of energy which contains all the unwanted emotions. It is not what has happened that is important, it is how the client was affected by it. It is this realization which lead me to the idea that probably the most effective process is the one which discreates *unwanted* energy ridges. This begs the question, where do these unwanted ridges come from and the answer is upsets and unwanted identities. A more factual answer of course is that upsets and unwanted identities are unwanted energy ridges, for they are both simply that — ridges of encysted energy.

This concept gets back to the importance of knowingly and unknowingly created imagery. It is unknowingly created energy ridges which manifest as mental imagery, which LRH first tapped into with his engram.

### Mental imagery processing

Mental imagery is the mental picture from some area of life which is not available by conscious recall. Mental imagery addresses that which has been unknowingly created. It cannot be accessed on your own, in other words you cannot think yourself into it, nor talk yourself out of it, for after all it is occluded.

The foundation stone of mental imagery processes, is a completely revolutionary concept of the mind's real role and function:

**The mind has only one ability and that is to create mental pictures — it has no abil-**

**ity to store knowledge or compute, meaning no ability to think and evaluate data**

It is ironical that that simple truth has been sitting in front of us, in full view since time immemorial. To parody an old saying, "You cannot see the tree for the forest!"

In my book I use a real life analogy of The Spirit, Mind, & Body, but another analogy has just come to mind which compares that triumvirate<sup>1</sup> with a personal computer. The personal computer consists of a keyboard, a monitor and the computer proper with its artificial memory, which is coincident with Body, Mind and Spirit.

Just as the body's senses; sound, smell, taste, tactile, etc. trigger or activate the Being's memory, so too does the keyboard trigger the memory in the computer proper. Using the keyboard causes an image to appear on the screen, in the same manner as the Mind produces a mental picture of whatever the Being has its attention on.

To take the analogy further, any programme put into a computer will remain dormant until accessed (triggered) by the keyboard. The potential to be triggered will remain until you erase it. Exactly the same applies to an identity; it will remain in the person's universe, waiting a potential trigger, until erased by Mental Imagery.

The more I think about it the more the analogy becomes real.

For many many years I have said to clients, "Your mind does not have a mind of its own! It is purely a stimulus response mechanism". To illustrate the point I said, "Do not think of an elephant". Naturally they immediately and totally involuntarily found themselves looking at a picture of an elephant. I had been mouthing and using this concept for years without realizing what I was saying, but I do now. Without a doubt, *all* the attributes given to the mind are really *the attributes of the being itself*.

Even an abstract concept, when fully viewed will appear as mental imagery. This has been proved hundreds of times, not only by me but by

1 triumvirate, any association of three in office or authority, *World Book Dictionary*.

those whom I have trained. With each and every identity viewed by a client, when they have fully listed all the personality traits, in other words fully viewed an identity, their mind produces a mental image of an object to represent the identity. It will not produce a mental image until the identity is *fully* viewed and this is what makes the procedure fool proof. During the handling, the apperency is that the mental image is being discreated but in actual fact it is the energy ridge which is being discreated which makes the image disappear. Exactly the same principle applies in Upset Handling — when the exact location of the pertinent energy ridge has been located and viewed, a mental mass appears which is what the client works on and discreates. Incidentally, time is completely ignored in both of these procedures, it is irrelevant.

As an aside, it is obvious that this theory of the mind's true function, explains the monumental shortcomings of conventional psychology, psychiatry and any form of thinking type processing; they are all built upon an incorrect premise as to the nature of the mind. A big statement you say, well maybe it is, but that does not make the statement wrong.

It also means that almost everything written about the Mind, from yesterday's writings to as far back as Aristotle, is based on a false premise. The closest any philosopher ever got to the truth, was with the Empiricists, such as Locke, Hume and Hobbes. They believed the mind was blank at birth. I elaborate on this in my book.

It is my considered opinion that all thinking type processes, at best, only achieve key-outs (I have ample evidence from counselling experience to back up this claim), as against undoubted erasure by Dianetic or Mental Imagery processes. I must state here that I no longer use either Dianetics or Scientology processes, nor an e-meter, but I do use the principle of erasure under the heading of discreation when addressing unwanted mental imagery.

Just as you cannot locate and run out an engram solo, neither can you discreate an upset or an identity solo. *The truth is what it is. You cannot solo Mental Imagery.* The moment you attempt to solo mental imagery, you have reverted to thinking about it, which at best could only produce a keyout! The moment you think about an identity you are in that identity (attention follows attention) and you are now trying to

run your case *with* the very thing you are trying to get rid of. As LRH stated, this is a two pole universe.

To run mental imagery you have to be totally objective about it. Leslie D. Weatherhead, an English psychologist of note, in a book, *Psychology and Life*, wrote:

"The difficulty of observing your mental processes is that you cannot see yourself by yourself, for when you look at yourself you use a bit of yourself to see yourself; so therefore it is not the whole of yourself you see, is it?"

An identity will not appear as Mental Imagery until it is *fully* viewed.

### Conclusion

When LRH moved into Scio in an attempt to bypass the mind and deal directly with the Spirit as the ultimate healer, it saw a proliferation of correction lists and cancelled processes.

I am still coming to terms with the speed and dramatic effectiveness of life changing Mental Imagery procedures and very importantly, in recent years, working solely with the discreation of energy ridges via Mental Imagery I have never once had to rehab anything or create a correction list!

I have learned from Ron's mistakes!

My one for one success rate and the speed with which I achieve my results by discreating energy ridges, speaks for itself. Those whom I have personally trained achieve similar dramatic results.

Peter Graham, a highly trained and experienced practitioner going back well over thirty years, recently had this to say when commenting upon my book:

Recently I had the opportunity to experience, study and use his remarkable new methods for resolving upsets (trauma) and unwanted conditions. The ultimate test of any technique is, "Does it work?" and importantly, "Does it do so consistently?" John's new methods, based upon the premise that you are a spiritual being, certainly meet those demanding criteria.

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# Dianetics: The Incident

by Konchok Penday, USA

50 years ago, on May 9, 1950, L Ron Hubbard launched the subject of Dianetics with the publication of his book *Dianetics, the Modern Science of Mental Health [DMSMH]*, in which he laid out the basics of his trumpeted new "science." It later evolved into Scientology and a global religion-business-military-crusade to take over the world and purge all unbelievers.

Dianetics is probably the most well-known and widely practiced method of regression therapy in use now. It is probably responsible for making the concept of "past lives" real to more people in the West than any other technique. I believe this is its greatest benefit.

## The Elements of Dianetics

The key elements of Hubbard's Dianetic therapy are:

**Engram:** a concept which he borrowed from earlier neuropsychology, and modified to suit his untested and unproven theories.

**Reactive Mind:** which roughly parallels Freud's Unconsciousness, and is theoretically held together by the force of engrams.

**Chains:** which are sequences of engrams, held together by the earliest or *basic* one.

**Erasure** is the action by which the engram is supposedly eliminated, and sanity returned, through the duplication of the earliest or basic engram in the chain.

**Clear:** the status of total health, sanity, and perfect memory, supposedly achieved by the erasure of all engrams.

## The reality of clearing

In 1950 Hubbard glowingly described in expansive detail the state of "Clear," and asserted that it was easily and routinely achieved with his methods. He, and then his various organizations have continued to promote and sell this state right up to the present day.

However, the last 50 years have *not* been kind to Hubbard's theory.

Engrams have *never* been located or demonstrated to exist.

The Reactive Mind has *never* been located or demonstrated to exist.

Chains of the theoretical engrams have *never* been located or demonstrated to exist.

Erasure has not been demonstrated to exist, and going "earlier similar to basic" is *not* the way in which therapeutic relief is generally obtained in regression therapy.

Most damning of all, the much-hyped glorious state of "Clear" has *never* been demonstrated. The inevitable conclusion that it has *never* been obtained looms large.

This is *not* to say that *much* relief cannot be obtained through Dianetic therapy. I have given and received much of it myself, and personally attest to its *partial* effectiveness.

However, its workability is limited, misunderstood, and far surpassed by other techniques. By blindly but arrogantly mucking about in the Seeker's universe, it bypasses great amounts of charge, wastes huge amounts of time, and generally creates more case dramatization.

## The elusive engram

In Hubbard's mystery play of the mind, the major villain is the engram, which he supposes to be the root cause of *all* insanity, aberration, illness, disability and so forth.

First use of the term engram: [*italics added for emphasis*]

According to James Floyd in "How We Perceive Memories" the term *engram* was coined by the German scientist Richard Semon in 1904, (before Hubbard's birth in 1911) for whom it "refers to the enduring change in the nervous system (the 'memory trace') that conserves the effects of experience across time." Thus it was the physiological component of memory, assumed by neurophysiologists to locate *where* memory was stored.

[<http://www.duke.edu/~kellogg/Classes/Mentation/Issue2/floyd.htm>]

According to John Laurent, of the School of Science of Griffith University, the concept of



*engram* then appeared in the book *The Soul of the White Ant*, by the Belgian dramatist, essayist and amateur entomologist, Maurice Maeterlinck, first published in 1927.

"Now, the actual phrase that Maeterlinck uses — where he is discussing various theories which attempt to explain 'memory' in termites as well as the other 'social' insects (ants, bees etc.) — is "*engrammata* upon the individual mneme" (Maeterlinck, 1927, p.198), and according to my dictionary (Webster's Collegiate), an *engram* is "a memory trace; specif.: a protoplasmic change in neural tissue hypothesized to account for persistence of memory." For what it is worth, Maeterlinck explains that he obtained his phrase from the "German philosopher" Richard Semon."

[[http://www.cpm.mmu.ac.uk/jom-emit/1999/vol3/laurent\\_j.html](http://www.cpm.mmu.ac.uk/jom-emit/1999/vol3/laurent_j.html)]

### Lashley's search for the engram

According to Arun Jagota on 5/28/1998: "One of the most intensive searches to localize memory traces, or engrams, within the brain was initiated by Karl Lashley in the 1920's. Lashley's studies involved training an animal to perform some specific task (such as brightness discrimination or maze orientation) and lesioning a specific area of the cortex either before or after training. Lashley then recorded the behavioural effects of cortical lesions on retention and acquisition of knowledge. In 1950 [58], he summarized 30 years of research into two principles: {1} The Equipotentiality Principle: all cortical areas can substitute for each other as far as learning is concerned. {2} The Mass Action Principle: the reduction in learning is proportional to the amount of tissue destroyed, and the more complex the learning task, the more disruptive lesions are. In other words, Lashley believed that learning was a distributed process that could not be isolated within any particular area of the brain."

[[http://www.icsi.berkeley.edu/~jagota/NCS/VO/L1/P3\\_html/node13.html](http://www.icsi.berkeley.edu/~jagota/NCS/VO/L1/P3_html/node13.html)]

Summary of Lashley's Work: According to BACKUSS@WABASH.EDU: "Karl Lashley is generally considered the founder of that subdiscipline...neuropsychology." (Crinella et. al. p. 159) "Karl Lashley worked extensively with rats in order to find the memory trace, or, as he defined it, the *engram* (the neural component of memory). Lashley trained rats in different tasks

including mazes, jumping stands, and visual apparatus. After the rats had learned the task well, certain portions of the brain were lesioned or removed. Using this method, Lashley was unable to find the location of the *engram*." ..... SNIP..... "I sometimes feel, in reviewing the evidence on the localization of the memory trace (the *engram*), that the necessary conclusion is that learning just is not possible." (Cited in Bennett, p. 185)

[[http://www.wabash.edu/depart/psych/Courses/Psych\\_81/LASHLEY.HTM](http://www.wabash.edu/depart/psych/Courses/Psych_81/LASHLEY.HTM)]

Thus, when physiologists had concluded that memory was *not* stored in any specific area of the brain, Hubbard made an inductive leap [that I believe was quite correct] and assumed that memory was *not* stored in the *brain at all*, but in the *mind*, which he thought was separate from the body. However, his description of the engram as including *all data*, which continues to be recorded even by an unconscious person, has *not* been demonstrated.

Only one experimental attempt to validate Hubbard's concepts of the engram is known, and it was a complete failure. It is recounted in "An Experimental Investigation of Hubbard's Engram Hypothesis (Dianetics)" by Jack Fox, Alvin E. Davis, and B Lebovits in the Psychological Newsletter, 1959, 10 131-134. You can find the entire article at:

<http://www.xs4all.nl/~kspaink/cos/comments/engrams.html>

Essentially, the test subject was rendered unconscious by sodium pentothal, and while he was out cold, a 35-word physics text was read to him. Over 30 hours of auditing by various auditors completely failed to retrieve the 35 words . . . or anything similar thereto.

This does not mean that perhaps surgical patients have not in fact recounted in great detail what was said by attendants during their surgeries. I have heard many anecdotes of such occurrences, but know of none first hand. However, even if they exist, they do *not* prove that Hubbard's engram concept is valid. They may even *disprove* it. Perhaps those patients *were* conscious, even though their bodies were not. Perhaps their knowledge stems, not from unconscious recordings by the "reactive mind" during an engram, but from their *conscious* awareness *as beings* while their bodies were being carved up.

### The reactionary reactive mind

In Hubbard's mental morality play, the sum total of the evil engrams and the lesser villains, secondaries and locks, is the *reactive mind*, which automatically seizes control of the being's awareness and life, and forces him to do things he is unaware of. As Hubbard was himself heavily in *enemy* and *treason*, and forcefully dramatizing "opterms," his *modus operandi* of "therapy" was to *destroy* the evil "reactive mind," or "bank" as he termed it.

The basic computation is this:

ME [Person] = Good [effect]

Reactive Mind = Bad [cause]

KILL! [destroy, erase, obliterate] = Therapy!

This directly contradicts all the noble sounding guidelines about auditing the client at cause, validating his responsibility for his condition, and so forth. Of course, that is nothing new for Hubbard, whose policy directives usually frontally assault his philosophical platitudes. For instance, his "religion of communication" is actually based on: don't talk about this, don't talk about that, never say this or that, don't talk to *any* of those people, and *disconnect* from anyone and everyone who says *anything* we don't want you to hear or know about.

Unfortunately, opterming the "reactive mind" works as a massive service fac for the client, and convinces him that he cannot function sanely or analytically, because his engrams [reactive mind] won't let him. It sets up the model of his "reactive mind" as some *objective thing*, separate from himself, that he *can* attack and destroy.

This encourages *attack* as the action of "therapy." When you realize that the "reactive mind" is actually just *part of the person or his mind that he doesn't like now*, then you can see that attacking the reactive mind is actually *attacking oneself*.

Believing and behaving in this mode locks you in to *enemy* or below as an ethics condition.

### Shackled by chains

Believing that all incidents causing aberration are neatly arranged in linear chronological chains that can be pursued back to a *basic incident* is simply another fixed idea service facsimile which sounds good, but has *no* relationship

to how the mind is put together. The logic of the mind is *not* convenient linear engineering logic. It is the amorphous complex spider-web logic of *dreams*. Having the auditor direct the client to what the auditor believes the client should look at is the height of folly. *Only* the client knows what pictures, thoughts and significances are in his awareness. *That* is what he must look at to resolve.

Using a meter to find forgotten things in the far corners of the client's mind simply *by-passes whatever* the client's attention is already on, that he easily *could* confront, and totally by-passes his *actual* case, which is completely overlooked!

### Invisible erasure

Erasure itself is a completely fallacious concept. The client does not get relief by "erasure." Incidents do *not* resolve by *dis-appearance*. They resolve by *appearance* and *integration*. The problem is that the client has "erased" incidents, through *not-is*.

The effective solution is to make them *re-appear*, confront them, view them, understand them, and integrate them into one's complete and undivided universe. What needs to be viewed will appear when viewing what has already appeared. This is *not* a single-topic linear romp back through time, but a complex tour of many apparently different subjects woven through past, present and future. The End Phenomenon of this is *not* F/N, cognition, and VGI's (Very Good Indicators), which are usually just ARC-X (ARC break) needle, dub-in and *glee*, but confronting the contents of the mind/awareness until one comes up to *know* in the now-revealed area.

### Un-clear on the concept

The *most* massive failure of Dianetics is its complete inability to ever make even one "clear." Hubbard waxed massively poetic for many years about the marvelous attributes and abilities of clears, including, total eidetic memory with exact recall of everything they have ever experienced on their whole track, marvelous health, absence of *all* psychosomatic illnesses, including colds and flu, increased intelligence, acute vision that never requires eyeglasses, the ability to change the size of body organs by intention, and an entire catalog of other wonder-



ful aspects of the “clears” that were being routinely produced by Dianetics [and later Scientology].

Unfortunately, this was simply *all lies*. No such people were *ever* produced.

Hubbard himself had terrible health, was a drunk and a drug addict, and wore glasses all of his adult life. The Church has dealt with this thunderous embarrassment by downplaying *all* of the LRH definitions of “clear,” and substituting something so vague and amorphous that you could convict my pet turtle of being a “natural clear”. The bait is the preposterous *DMSMH hype*<sup>1</sup>, and then they switch you to the new meaningless definitions.

### Regression revisited

There are much more efficient and effective forms of regression therapy. For simple direct plain vanilla regression, even hypnotism supercedes Dianetics. It is not surprising that they are related . . . remember that Hubbard himself bragged about being a Master Hypnotist, and incidents of his public mass hypnosis of others are confirmed by surviving hypnotees.

In my very first Dianetic session, I contacted an incident which we proceeded to “standardly run out,” and I forget about it. I had many hundreds of hours of Grade Chart auditing after that, including Dianetics, Drug Rundown, assessments, repair lists, GF40’s, “OT” levels, etc.

Many years later, I attended a public demonstration of therapeutic hypnotism. I volunteered as a test subject in a convention lobby with about 30 strangers present. I had never seen the hypnotist before. His “assessment” was to have me tell him a physical sensation I wanted to handle. He got emotion from the sensation. Then he pulled the thought out of the emotion . . . and I was right back in that first Dianetic incident I *thought* I had handled, and which had *never* been re-addressed by any of my complex fancy Dianetics and Scientology technology, and which was obviously screamingly unflat. It took about 90 seconds, and he didn’t need to study the worksheets for a week, buy an expensive e-meter, assess any long lists, or do anything complex. He *knew* what he was doing, and he got me *in session instantly* in a *very unsafe* place, and kept me there until the incident was resolved.

*None* of my fancy flag-trained Class 8 and Class 9 auditors and C/SS had been able to accomplish this simple and powerful feat during my many years in the much-vaunted cult.

Of course, simple regression is not the answer to “case,” because the client’s universe is not linear. Simply duplicating pieces of the past is not enough to heal the client’s universe. Popping yourself into incidents here and there all over your past track will often resolve some of the specific somatics you are looking at, but will also probably “key-in” or restimulate huge amounts of unknown charge from the related items and incidents you do not examine in detail. For instance, you may get rid of the somatic in your chest where you were shot in battle, but you might also find that you are now constantly and compulsively dramatizing the identity of a soldier.

### A better way

To the extent that the past exerts unhandled influences on the present and the future, regression therapy of some form *is* appropriate. However, simply regressing a person into the past does *not* handle its present and future effects, and in fact *may* simply burden the person with *more* unhandled confusion. What is necessary is some form of therapy which unravels the connection between past and present, and *integrates* the past seamlessly into their cohesive understood universe.

That better way is the Universal Clearing Process [UCP] which *differentiates* the past from the present by *comparing* them, *clearly* separating the person into present time.

In addition, UCP also *re-creates* the future by comparing *it* to the present. UCP thus combines the useful aspects of both Dianetics and Scientology, while *discarding* the huge accumulation of lies, errors and fixed ideas which abound in those two subjects.

In fact, UCP will even run out Dianetics and Scientology! *Do UCP and see!*

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For more information goto Gods Church: <http://net-prophet.net/godshome/godshome.htm>

*Editor’s note: Konchok Penday is a pseudonym, and we only have Internet addresses as above and thus can not forward non internet messages.* □

1 hype n (1955) 1: deception, put-on 2: publicity; esp: promotional publicity of an extravagant or contrived kind. Copyright © 1994 Merriam-Webster, Inc. All Rights Reserved

## Recent "old" Dianetics Successes:

*Here are two recent success stories about the effect of early Dianetics books. They were spotted on one of the Internet mailing lists which are devoted to various aspects of Scientology outside of the church and chat between people who have*

*left the precincts of the Church of Scientology. This list is called formerscio, and if you have an email address, and want to join, write to formerscio-owner@onelist.com*

# What I have gained from Dianetics

by David Moore, USA

Tue, 7 Dec 1999 Hi

I would like to share with everyone my experience with Dianetics and Scientology.

In the years prior to '97 I was in very poor condition. I was a social outcast and I wore ragged clothes because I was afraid new clothes would draw unwanted attention to me, my shirt was never tucked in. I had long hair and I smoked at least a pack of cigarettes a day. I also drank a six pack of beer or more every day even though it sometimes made me sick. I hated myself and I hated everyone else and I wished I were dead. I never at any time attempted suicide but there were many nights when I went to bed angry and I would ask God to kill me in my sleep, then the next morning when I awoke still alive I would curse for having awakened yet again. My position on the tone scale was a chronic 1.5, my range was from 0.98 to 2.0 but occasionally I could manage a 2.5, I could rightly be considered pathetic. I had no direction and no idea what was going on. I went to counsellors for psychological help hoping they could give me an answer. I was informed that I needed to get out more and that I should make some friends, and that pretty much sums up the total of advice I received from these people. The best advice I ever got was that I should join the volunteer fire department, then I would be part of a group that depended on me. I never did this of course but it was the most intelligent advice I ever got, everything else was rigmarole that I was already aware of.

One morning I was having a beer and watching television and an infomercial came on advertising a Dianetics self-help package including a taped lecture and a video and a copy of *Self*

*Analysis* as well as some other little things. I had heard of Dianetics before: "the owner's manual for the human mind". I never bought it because I thought it was a book on psychology and it would be more of the same crap I had already heard. Also at this time I had developed an abhorrence to reading. Well, here was this commercial and that phrase again "the owner's manual for the human mind". This phrase is what got my attention and the prospect of having an owner's manual intrigued me. It might contain some kind of an answer. Also this package contained a video and taped lecture so I reasoned that I didn't have to read the damn book, I could just throw it away and listen to the tape, no reading involved. I called the number and ordered the package.

## Results

When it arrived I began by watching the video and as I learned the basics of the reactive mind I felt that at this time I woke up. It really felt as if I had been asleep for many years and that I just woke up while watching this videotape. It was the explanation I had been looking for! I felt an excitement I had not felt since I was a child! I was actually happy! And all I had done at this point was watch the video! I then put in lecture one of the audio tape and listened to it, by the time it was over I was so excited about this that I wanted to read the book! (remember just a couple of hours before I wasn't willing to read anything) I began to read and I was just totally astounded at how it put everything in order for me! It truly was the owner's manual for the human mind, beyond anything I had expected! Over the following days I spent every second of my spare time reading this book and of course I also finished listening to the lectures.

In the course of doing this my tone rose to above 2.0 and I am sure my range was as high as 4.0 because I felt such enthusiasm for what Ron had written. My overall tone was now a fairly constant 2.5! So I went from 1.5 to 2.5 by doing nothing but simply reading the book!

Now I decided it was time to look at *Self Analysis*. I began using the lists and one of the first things to happen was that I stopped drinking! I came home from work one day and decided I would not have that beer! It happened suddenly and I have not had a drink since! Later on I made the decision to quit smoking and I had made it a long term goal. Imagine my surprise when I was totally smoke free within two weeks! I no longer cared for cigarettes at all, it really surprised me how fast I quit and how easy it was! The next occurrence was that I realised I was no longer prejudiced! Before Dianetics I had been a bigot (a product of my insecurity). I now have a high tone affinity for all races and in fact I know now that there are no separate races among people on earth there is only the human race! Another gain is that I noticed one day that I had stopped biting my fingernails. I used to tear them until they bled but

now they get long and I have to clip them every couple of weeks!

### Improvement

There is the comm lag I mentioned, but it has actually lessened quite noticeably and I no longer get angry about it when it does happen because I understand what is happening and because of this I am no longer forming more locks on it! So this is a gain! My tone now is anywhere from 2.5 to 3.0 and I can very easily achieve a temporary 4.0. I rarely ever get enturbulated anymore! These numbers I am throwing out here are just my estimation as I sit here looking at the tone scale in *Scientology 0-8*, you auditors might have your own assessments if you met me. :-)(:-) is a "smiley", a smiling face turned on it's side, used on Internet as a substitute for visual contact. Ed.]. All I know is that I feel quite comfortable despite the occlusion making the comm lag and I am no longer very concerned about it!

Thank you very much L. Ron Hubbard, I could never express my thanks and my gratitude strongly enough! If this man ever made a profit from his work he greatly deserved every good thing he got!

## From: commander77@hotmail.com

11 Dec 1999 Hi people,

I just found your onelist [originally written to an Internet list. Ed.] here and thought it sounded like it was being run by some intelligent people with a grip on themselves; which is a bit of an oasis in a confusing world of differing views of the whole LRH and CoS thing.

My situation is one I guess lots of you have seen before, I picked up a copy of *Book 1 Dianetics* at a second-hand bookstore (for \$3 !) and was absolutely intrigued. To cut a long story short I rang up the CoS with some questions which they answered and then went on to tell me all sorts of stuff way beyond what I wanted to know about, and have, for the last 6 months or so, come across to me as being very dissatisfied with me having an interest in only book one. I am trying to be open minded about it all, but am reluctant to go beyond what Hubbard says is possible with the tech of 1950, due to the terrible, terrible publicity you all know the CoS has. I am so

confused with what went wrong? America went crazy for dianetics in 1950, people had huge successes with it, but why hadn't I even heard of it until I saw it in a second hand bookstore?

I did the Hubbard dianetics course at the CoS, and I have begun co-auditing in the last month, and am wondering if perhaps people could relate to me their experiences of book 1 auditing only. I see that your list deals with more than just book 1, and was considering starting a list on only book 1 for people in my own situation. Any thoughts on this?

If you would be so kind, you can reply to me personally if it suits the interests of the list any better: commander77@hotmail.com.

I am a 22 year old male in Australia. Thanks for reading — now get on with helping each other out! See you — Steve Paton

Steve did start the list he mentioned. It is dianetics@egroups.com, and he wishes me to mention that it is not for discussion of any aspects of post-dianetics scientology. ☐

# The Only Only Solution

By Jack Horner

*[This article has been adapted from a copyrighted lecture given by Jack Horner to students of Dianology<sup>1</sup> on June 27, 1970, in Los Angeles, California. Used by permission.]*

There's a factor we've been trying to isolate in cases for a long time that has to do with the rightness of aberration. It doesn't have to do with conflict, or making others wrong, or proving oneself right to make others wrong, or to keep from being wrong. That's the service facsimile phenomenon. What we have been running into are factors in a person where he or she has certain solid points present that are there because this is the way to be or to do or to have.

And that's what it is, *the* way to be, to do, or to have. It is an only solution for a person at a given point, but that only solution has no time tag on it when it's made, usually under stress. Because it doesn't have a time tag on it, it persists as a continuing mechanism that's inappropriate to later circumstances.

When you hit one of these only solutions, the person will tell you, "Well, that is, I mean there isn't any other solution". That is the heart of aberration, when you hit one of those things. The persons so identified with it, they can't identify what they're being.

## Being the solution

I was working with a client recently and I asked her, "How would using your time to the utmost be the only solution?" She looked at me and said, "What do you mean, how would it be? That is the solution. I mean, it's not only the solution, it's the *only* only solution!"

With total intensity through this whole lifetime, this person had been *using her time to the utmost!* Having to get in every moment of time, to

fulfil it to its uttermost, absolute, completeness, absolutely, positively, completely, perfectly, absolutely, totally, orderly, etc.

Finally I said, "Well, *be* that, be using your time to the utmost", until finally she said, "Well I'm *not*, I'm not that. Well, wait a minute, I'm always that". And she had always been being that. But just that moment of differentiation permitted the thing to start getting into perspective where it belonged.

## Perspective

You know, when you're being something you don't have any perspective. Because that's a single viewpoint from which you have to view. You can't see anything except from that single viewpoint. So as soon as you can assume at least one other viewpoint, you've got perspective.

Affinity includes the ability to identify as well as the ability to identify with. When you can only identify with something and you cannot identify it, you can't see yourself because you're being the something. You can't understand it as well, because you're so interiorized into it that you can't have more than one viewpoint to understand it by. It's like trying to see your nose without a mirror. For most of us that's a problem.

## Past only solutions

When you get the heart of this only solution thing, it becomes the *only* only solution. Now a person who is not clear, under any type of stress whatsoever, tends to pull in from his past experience those things which really worked for him, which really solved earlier similar problems. He pulls those in because they were the only solution at the time.

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 Eductivism.

Consequently most people who are pre-clears have probably anywhere from 10 to 400 only solutions that are *only* solutions, each of which is *the* only solution, and which they're trying to operate on simultaneously. That causes a little bit of confusion sometimes, a little bit of confusion and randomness when a person is trying to operate on 400 simultaneous only solutions.

### **Solution without a problem**

Now reactivity, in itself, is primarily composed of total only solutions. In some cases they're solutions to problems that don't even exist. That's great, you know, when you're going around the universe trying to apply a solution to a non-existent problem. That's a fascinating kind of game to get involved with. You've got this beautiful solution that would really do a lot of wonderful things if only you could find a place to apply it.

This is not in response to a problem. We're so used to the sequence of creating a goal, that therefore brings about problems, which therefore we have to have solutions for, that we get conditioned to thinking that we've got to have a problem before we can have a solution. But you don't necessarily have to actually have a problem to have a solution.

You say, "I wonder what some solutions would be?" And you create some solutions. You've got this wonderful solution and any time a problem comes along you try to apply it to that problem, but it has no bearing on that problem. But it was certainly a wonderful solution, and *someday*, it'll apply.

You might do it with no reason, just do it. "Today, I'm going to create a solution." Or, maybe you slipped, and just created something, and just said, "Boy that's a beautiful solution! To what? God, it's so beautiful, it's got to apply somewhere!" Again, it gets down to the question of an only solution. The guy gets a generalized solution that's so beautiful he feels it ought to apply to everything.

### **Stuck considerations**

The guy gets stuck by his own considerations. A consideration is a more or less fixed, automatic opinion, essentially, that one holds because it explains something, or it solves a problem, or in some way it is useful to an individual.

Now, in terms of intentions versus considerations, the saner a person is the more able he is to make his intentions solid, and change any considerations he wishes in order to carry out his intentions. The nuttier he becomes, the more solid his considerations become, and the more he becomes the effect of his own considerations, and the minute he starts to carry out an intention he starts bouncing around his conflicting considerations. Those conflicting considerations, that set of automatic, fixed decisions, opinions, postulates, viewpoints, ideas, and so forth, are in themselves only solutions.

### **Processing the Only Only Solution**

There are ways of getting at this, and this is the tentative process we'll be using. It's a process to be applied intelligently. "Tell me a solution that was useful to you." And the guy thinks up some solution that was useful to him. "Well, ah, joining a fraternity was a useful solution for me. It got contacts for me." "Great. In what ways, or why, was it a good solution?" Because he's got considerations to bolster his solution. And he's had to justify and back up, perhaps, and defend his decision.

He'll give you all of these things, that never have really been truly acknowledged, even by himself. By your asking for them, and your hearing them, and your acknowledging them, he tends to acknowledge them and they tend to become less fixed. He's more able to not be stuck with the consideration, but can put it aside if he wishes to, or keep it there if he wishes to.

### **Be, Do, Have**

After he has given you those considerations, you can check this out: "In terms of joining the fraternity, was that a solution that you were, that you used, or that you had?" Because many people identify with their solutions. They're an operating solution. The person's being the solution. "This solution, is that something you had as a solution, you used as a solution, or that you became?" Be, do, have. Because a person can have a solution that he is.

In other words you could also take this question: "Tell me a solution you've been." "Well, I have been a mother. Being a mother was a solution to keeping my husband." "Why was it a good solution?" "It wasn't a good solution." "Well, if it had been a good solution, how would it have been a



good solution?" And out come the considerations why it was a solution.

A person will not use a solution unless it has use. But you can be a solution as well as using it or having it, if you follow me. You can assume a viewpoint, or assume an identity, and become so identified with it that you can't identify it. A person who's being a solution usually isn't aware of that. But you will sometimes find in running this process that the person is *being* the solution.

If the word "solution" is unreal, you might have to have them look it up in the dictionary. Or you could say, "Well, tell me something that worked for you. Tell me an idea that was valid for you. Good. In what ways was it valid? Why was it valid?" Because we want the considerations that made him put it there and that make it valid. Those are the things that hold that in place.

### The single purpose

We're getting down to the nitty-gritty here. And this nitty-gritty is: Everybody likes to know what his real purpose is, what his real goal is. They're looking for *the* purpose in life. People want to find their goal, singular, and their purpose, singular.

One of the biggest problems people come in here with is, "I don't know what I really want to do, I don't know what I'm really here for. That's the one thing I want to know: What am I really here to do? I know I'm here to do something. I've always had this feeling that I was kind of sent, that there's something that I'm here to do," — and so on.

It really bothers them. So therefore they are on the track of finding the only solution. They're looking for *the* purpose and *the* goal, which is an only solution. If they could only find that then they'd know what to do. That goal, or that purpose. They're looking for a singular that is a single perfect solution, which in itself is a lie.

### One's personal Frankenstein

The purpose or goal a person's looking for when he's looking for his purpose or reason or goal for being here, is something that was set in the past. Usually he knows what his goal isn't. Somebody says, "Your goal is to raise horses". And he knows it's not that. He knows that

somehow there is a real goal for him by what it isn't, even if he doesn't know what it is.

So he looks for this only purpose and the only goal, that was created long ago. It is held in his mind, in his mental picture file, in his facsimile file, and he's actually operating on the past that he keeps in the present to tell him what to be, do or have. This goal he's looking for, to tell him what he's really here to do, is something he generated himself in the first place, and he gave it the power to tell him what to be do or have. It's his own personal Frankenstein, in its own way.

### Freedom

If you find someone with an only purpose or an only goal, if you actually find that damned thing, then you really want to get the considerations off as to why it was, and how it came to be, an only solution. Because being an only solution, it's a fixed consideration. It's a fixed idea. It's a fixed thing, which gives him great freedom, the "freedom" to choose the only alternative. The essence of the reactive mind, and reactive solutions happens to be: "Freedom is the ability to choose *the* alternative." The person who's got one purpose has the freedom to have one purpose and one goal.

Part of the clearing procedure involves getting a person back to the ability to have an infinity of goals and purposes. And part of the problems of a clear is sitting around waiting for his reactive mind to tell him what his goal or purpose is, because he hasn't had to create one for himself for so long that he's waiting for something to tell him.

One of the traps of the whole thing is looking for *your* purpose. Now there's nothing wrong with looking for it, or finding it, but I'm merely suggesting that "the purpose", or "the goal", or "the real reason" for your being here is a "*the* reason", rather than an infinity of reasons, and therefore is a limiter to your freedom and to your ability to be here.

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# TR0 and Great Auditors

by Ray Harman, Australia.

PROFESSORS AT ONE of the great American Universities, I am told, once estimated that most people ordinarily think 50 to 60 thousand thoughts each day. That's the analytical mind at work, with liberal contributions from the reactive mind thrown in. Random, jumbled, contradictory thoughts. Postulates and counter-postulates. Allowing time off to sleep, that's about one thought per second! That seems a bit much to me, but it may depend on how you define a thought. Thoughts can be loud or soft, not necessarily verbal, and contain emotions and all the other percepts.

The first thing taught in Tibetan Buddhism meditation is to still the mind. One trick to do this is to count your breaths. If you think a thought while counting breaths in order to keep the mind silent, start the count at 1 again. Try it! See if you can get past six breaths without thinking a thought. But even counting breaths constitutes thoughts. A Tibetan Buddhist Lama of American birth once told a little story when he was introducing the idea of not thinking. Spectators of the game of baseball in the United States may be tightly packed in the grandstands, and a custom has evolved whereby the sellers of hotdogs remain in the aisles, and communicate with customers with hand signals. The purchased hotdog is passed hand-to-hand down the row to the buyer. Passing on a hotdog to your neighbour means that you may smell it and perhaps fancy eating it! One must resist the temptation, and pass it on to the next person. Similarly with thoughts, the mind produces many thoughts for inspection when you try to quiet the mind. You can let them drop, pass them on, as it were, or take them up and think about them. As the Lama said, you don't have to eat everything which the mind throws up!

## The world begins with Tr0

The definition of confronting is to be there and not do anything else but be there. This was emphasised once in the Cof\$ in an issue called "The World Begins With TR0". Many interpreted this as saying that TR0 should be done blinkless. Personally, I found that trying to do TR0 blinkless was impossible. The sum total of instruction left by LRH on how to do TR0 boiled down to "be there, and not do anything else but be there". But how do I not think thoughts, Ron? Perhaps he had this ability and assumed that anybody else could do it also; that mental silence was an easy thing to do?

Most auditors soon learn to do TR0 as best they can, and sit relaxed but alert, and not react to bull-baiting. But how many of us have done that without a thought or three running through our heads? I have a friend whose association with the Cof\$, like mine, ran from 1960 to 1980 or thereabouts. When reminiscing, he has told the story more than once of how on one single, most memorable occasion, he was doing TR0 and all was remarkably calm and peaceful and he could have sat there forever, and was most surprised when the supervisor ended the session, which had seemed like only five minutes.

## Great auditors

The few truly great auditors of this planet have, I suspect, a natural ability to be there and not do anything else but be there. By definition this would include being disconnected somehow from that part of the mind which is wont to throw up gratuitous comment! This natural ability is a rare gift which "Flunk! You blinked. Start!" simply does not teach.

It is interesting to note that the art of Ascension as taught by the Ishayas, although principally a solo auditing action, points in the direction of great auditing, and begins by effectively teaching the mind to be silent. □



# Case Differences

by Hari Seldon, Trantor

C/S<sup>1</sup>-ING CASES IS easy as long as the case runs on standard programs without problems. But when a pc's case does not have wins on the standard program the C/S is on trial.

To find the reality level of the pc and administer the processes that bite is the most skilful activity we have in application of our technology.

If life was not complicated and if all cases had easy signs that indicated to the C/S what level of reality the case should be addressed on, C/S-ing would not need such skilfulness. But life is complicated. The PC that takes an interest in receiving auditing may have a perfectly proper situation in this lifetime, but at the same time he/she may very well have a chaotic mind stemming from his/her earlier lives experiences.

## Hardest problem

The hard thing is to look beyond the this lifetime appearance and confront the confusions of the mind from the pc's whole existence from the day he/she entered this 8 dynamic game. The E-meter is probably the most valuable tool the C/S has to verify the correctness of the approach used. But without a very good grasp of the technology the C/S will not succeed at all.

A person who has never taken drugs this lifetime may be a very heavy track drug addict. As such he/she will need to get a case approach of a person addicted to drugs. The present case state of the PC is the direct result of his/her accumulated and not as-is<sup>2</sup> charge from his/her total existence in this 8D game.

A high-toned PC who is successful in life accompanied with a willingness and ability to take responsibility on the dynamics, probably has a stable case and an ability to as-is charge and will thus be easy to audit. Almost every C/S can handle such a "dream pc". The heavily inaccessible case that has a TA that hardly moves at all and who is hard to get "in session" will separate the expert C/S from a C/S who has no real knowledge of the technology of auditing.

## Case that can't as-is

To open up a case that cannot as-is takes confront, determinism and ability. CCH processes, 2WC and TR 0<sup>3</sup> are the key processes to get a hard-to-open-up case to "arrive in PT (present time).", learn to be there and confront. A PC who is not "in session" (interested in own case and willing to ITSA to the auditor) will not progress, no matter what processes are run.

Thus education of the PC can be what is needed and wanted to get the case running. Learning the technology by getting trained as an auditor can be the trick that solves the case. To learn to know both the philosophy behind the technology and the technology may be what it takes to get some pcs started. But all these actions are based on the assumption that the thetan who is resting inside the body of the human being of the PC has his ethics in sufficiently to benefit from processing.

## Ethics

A human being who has an unethical thetan inside will not make case gains no matter how ex-

- 1 C/S = case supervisor, the person senior to the auditor (sometimes called facilitator, the practitioner), who plans and supervises the long term auditing of a preclear (preclear = person receiving auditing/clearing, some times also termed viewer). *Ed.*
- 2 as-is, view as it is, and thus cause it to desensitise or vanish. (See Scientology axioms, particularly axiom 11) *Ed.*
- 3 Checking with the author gave this clarification: "Hard Trs. — hours and hours of Tr 0 after successful CCH processes, ended off with Opening Procedure by Duplication until preclear is stably in present time and exterior". *Ed.*

pert the auditor and C/S is. Studying our philosophy and our technology can help such a thetan to get ethics in on him/herself. Thus a (not too heavy) ethics case can get handled without heavy ethics procedures. Severely unethical cases will not start to become ethical even after endless study. Such cases are best left untouched at this point in time. To be able to benefit from our technology the thetan resting inside a human body has to be relatively decent. The more easy it is for the thetan to learn what we can teach him/her, the better off he/she is case wise and the easier it is for us to give good case-gain to him/her.

The triangle is Ethics — Tech — Admin. Once we have a case that is ethical enough to get good wins from our technology, we can start organising him/her into our 3rd dynamic activity to raise the level of civilisation on this planet.

There is a lot more than meets the eye to a pc who gets his/her first session. The trick is to see all that which the normal senses don't inform you about.

PS. It is of course easy to spot the thetan, who lives a present life daily committing overtacts against him/herself or those around him like a Mafia boss. It is much harder to spot those individual thetans who as a result of having committed tremendous amounts of overtacts on the time track now are hiding behind an "innocent" appearance as a human being on planet earth. But the E-meter is not fooled and the C/S that knows how the E-meter should be used together with the technology, will be able to separate the pcs who deserve help from those who will have to wait till a later day when our resources are great enough to handle even the more severely aberrated.

□

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# The Masters II

by Alan Ambrose, UK

I WAS SO DELIGHTED by the readers' response to my last article, the Masters<sup>1</sup>, that I feel that there is a slot available for another. My main point, if you recall, was that none had acquired real OT and that they, the real OTs were only available outside the realm of Scientologists past or present. No one argued with this observation, so for the moment I'll let it stand.

For those who want to know how the universe forms up and continues, free from the teachings of Scientology which always in my view was very vague as to the exact method we used to start it, should read Dr Peter Plichta's book *God's Secret Formula* published in 1998 by Element. A book to totally blow one's mind, if one wants to self-realise one's place in Nature and know the true nature of Prime Numbers (those divisible by the number one and by themselves alone).

Prime Numbers you see, are pre-existent and are the matrix of atoms from hydrogen with one electron and one proton to bismuth with 83 each of protons and electrons. Being pre-existent the Prime Number system of atomic formation must be true for the entire universe, and it must follow that it is outside space and time (or in a fourth dimension, whichever you prefer).

## Correct theory

I believe it was George Bernard Shaw who said, "A correct theory encompasses all other theories in its correctness; an incorrect theory repels all other theories in its incorrectness". Or as LRH might have said "The introduction of an arbitrary invites the introduction of further arbitraries". Charles Darwin's Theory of Evolution is due for extinction if survival of the fittest can be applied to theories. It cannot be proved in the slightest degree by the Fossil Record, or at the level of bio-chemistry, let alone the higher al-

leged link between ape and man (apes for instance have a different number of chromosomes and no clitoris). Yet this theory is the sole one on offer by Academia and even Pope John Paul II is reported to favour it. It denies Life, yet Dr. Petar Plichta's book, mentioned earlier and the equally magnificent *Earth Ascending* by Dr. José Arguelles (Bear & Co. USA 1998) support each other, one in the formation of energy through the Tree of Life, though it is certain that neither knows the existence of the other nor has read the other's book. So both affirm Life.

I "read" these books, yet at the moment they synthesised within me, it was as though I saw the shadow of God — my lady friend of fourteen years calls me "The Voice of the Wilderness" but I do recommend that you get them.

## Atoms

Now atoms I mention for two reasons; one that our studies seem a little deficient in this subject and the other is that Dr Plichta is very hot on the Law of Three. So was LRH but he didn't emphasise it as a law, to the best of my knowledge. Surprising in a way just how many scientology laws have three parts; ARC, KRC, Be-Do-Have, The three flows of self to another, another to self and others to others, Start-Change-Stop — there just has to be a reason, especially when one inspects other subjects and sees that they follow the same law. Criminal Law-Civil Law and Administrative Law, Solid-Liquid-Gas, etc. until one gets Past-Present-Future. It set me thinking, I must say and that book, which I have read four times, is quite the most challenging that I have ever read.

## Natural triad

Man — Self Realised Man — God Man. A natural law that occurred to me when I pondered the idea of three. Quite aside from Scientology or any other system, particularly if it contains an

1 IVy 45, page 23.

unending series of OT levels, a natural law that occurs at every turn in Nature must be preferable to anything with an indeterminate end. I reasoned then from the Law of Three that I am not just a man any more, and I have some way to go before I am a God Realised being, so I deduce therefore that I am in the Self-realised state.

### Absolutes

Now, as we know absolutes are unobtainable, and that with each passing moment God must become ever greater in His Omniscience-Omnipresence-Omnipotence, then so must all the integrated states within the whole. The Grade Chart releases must follow this rule also.

But when one becomes a Self-realised being one knows it — the difference is as great as between a second dimensional dog and a man, or a first dimensional insect and a dog. The state is one of nature rather than quantity. You for instance can do the multiplication tables but a dog cannot do them, has no means to know what they are and never will be able to do them.<sup>1</sup>

### Self-realisation and independents

The essence of Self-realisation is its approach to time. Man is certain that he “starts” at birth and “ends” at death; true for the body but the body is mortal, the mind immortal and the thetan eternal. The Self-realised live every minute in eternity and are aware that their actions must all bring about reactions in this eternity. They live in a Fourth Dimension of time, and not a Three Dimension as does Man. From this comes a gradual slackening of the Reactive Mind and a rise towards God Realisation. It becomes increasingly imperative that the Realised become adept at the use of personal ethics.

As I see it, the independent field has quite a number of Self-realised beings — most of them have developed systems, all distinct from one another, and they all feel a tremendous sense of personal freedom. Above all they know that they are Self-realised once it indicated to them and having a background in Scientology or subjects derived from it, are indeed fortunate in having a structure present that supports them in their realisation,

A few I feel, reach this state without becoming aware of how they got there, and are therefore hung up in all sorts of things that a gradient scale would have prevented.

As I pointed out in my last article, the laws of God Realisation are quite different from anything that I know of Scientology and yet they can be applied from the start (if known) and produce the God state without any processing at all. That said, and as it is better to arrive in the God-realised state freed of your bank up to the grade of clear, I decided to see if there was a method to apply to the general public. I started this quest with the Avatar materials back in 1991 and four years later produced *Feeling Unlimited*. And one hard lesson I did learn is that so far as I know, the state of God-Realisation has not been produced by processing alone, a fact that I mentioned in my previous article.

### My experience

My own experience with the Self-realised is that they are all such independent beings that they shun contact with groups. Not all, most. From the point of view of God-Realisation, this is self-defeating it seems, as one of the laws of this area is that one needs a God Man to succeed. In my own case this was a major hurdle, especially as all sorts of curious things were happening around me that some might describe as miracles. The snag here appears to be, who is creating these things; a God man I felt an affinity for, myself or were they spontaneous? At this point the world commences to swim in a most alarming fashion so I began my surrender to the God Man.

I reckon that there are fewer than ten thousand Self-realised people on the planet, and that every one of them are of rare value to the Creator in maintaining His Creation. I have contacts among them and would welcome more so do contact me if you feel an affinity for this article. I have a feeling that there is something to be done by them as a group — but I don't know what. I also need an auditor or two to help work my group in the S.E. England area. Alan Ambrose, 57 Fair Street, Broadstairs CTIO 2JP, Kent. Phone (+44) 01843 868218. Internet:

[www.feelingunlimited.com](http://www.feelingunlimited.com)



1 With regard to Alan's use of the term dimension, his Home Page contains the following passage: "Our Directors are Self-Realised/Enlightened beings, ones who are eternally in the Fourth Dimension and know it. Most other humans are in the Third Dimension, animals are in the Second Dimension and insects are First Dimensional." In a letter to me Alan writes "Thanks for the query on dimensions. I have worked on this subject very fully in my book *Spiritual Self-Assessment* and can make up copies for readers at a cost of £20 including post and packing world wide. P.D. Ouspensky in his book *A New Model of the Universe* includes a chart" which clarifies this concept of dimensions. *Ed.*

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# Regular Columns

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## A World of IVy

by a Pelican, Antarctica

### Being a kid!

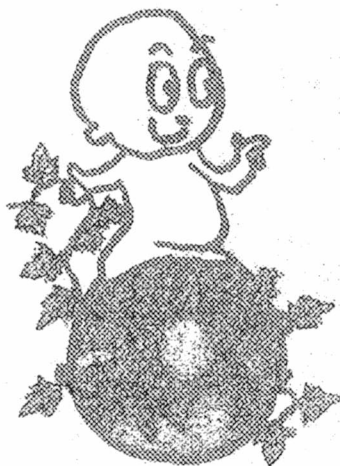
My father bought his *DMSMH* a few years after it was first published. Not that it interested me much at the time for I was into 'being a kid', albeit an exceedingly precocious 9 year old, who preferred reading Charles Dickens. "Such a strange child", I'd hear my parents' friends comment, "it's like talking to an adult!" That fact seemed to worry some of them.

### Memories

A few years later it worried a few of them even more when they were discussing Christmases of yore, and I told them all about my first Christmas. My mother's friend informed me, with much adult authority, that I couldn't possibly remember that, as I would have only been a few months old. To which I precociously replied. "Yes, I was. But, I was there, so I remember!" I soon came to the conclusion that 'being a kid' wasn't all that it was cracked up to be: apart from my parents, there weren't too many adults who treated me as an equal or accepted my memories as real. Especially when I informed them, "I remember being born!" A dilemma for a being in a little body (who was trying their utmost to conform to the expected norm identity of 'being a kid!').

### DMSMH

I found it in a pile of other books in my father's study. Being 'older and wiser' by a few years, this time something made me pick it up. Two days later I had finished it. I felt buoyed, elated: there were other beings on this planet (besides my parents) who knew that they weren't their body! I was floating, an ascension experience indeed, I was validated. And vindicated; I no longer felt I 'had' to



wear the identity of 'being a kid', conform to act as 'a body age'!

### Magic

And then my father introduced me to one of his magician friends. His name was George, and he was a Dianeticist (I was *very* impressed with that title). And so I had my first few sessions. George was interested in my memories of my body's birth. "Go back to the moment of your birth." I described looking down upon my mother giving birth, and then enveloping myself around the tiny body (where I've stayed ever since). Over the next few sessions, we looked at quite a few births, going back thousands of years BC in ancient Thera (now Santorini, Greece).

### Being

I loved the fact that someone treated me as the being I was and not as a body age! I loved the fact that me and my memories were accepted and validated. Those were the only sessions I had with George Wichelow; for which I will remain eternally grateful.

### Being a kid...

Reading *DMSMH* allowed me to be the being I wanted, not just 'the young body' most adults expected — nay, demanded me to merrily be. After all, you can take 'the kid' out of the being — but you can't take the being out of the kid.... □

## Regular Column

# IVy Looking Forward

by Peter Graham, Australia

## A Critique of Dianetic Auditing

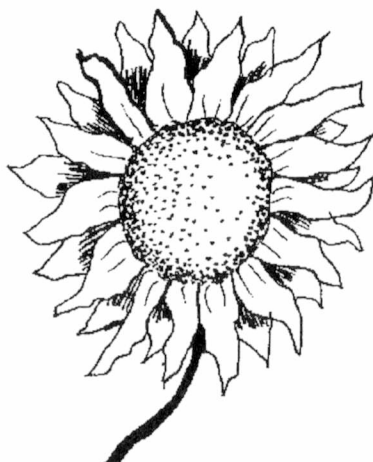
Following the publication of *Dianetics, the Modern Science of Mental Health* (DMSMH) in 1950, Dianetic auditing fell out of and back in favour a number of times in the ensuing years. It has proven itself to be a workhorse technique that is effective and gets results. Incredibly, even the original 1950 technique is still way ahead of most conventional psychological methods of handling trauma and Post Traumatic Stress Disorder.

From the perspective we have today, the advent of Dianetic auditing (i.e. "incident running") can be viewed as a major milestone in the history of clearing technology. The insights and results that came from early Dianetic auditing paved the way for and lead to other types of auditing techniques and more advanced ways of resolving case phenomena.

However, Dianetic auditing was not just a stepping stone. Despite its longevity, the basic Dianetic auditing technique (of getting a client to go through and re-experience an incident from beginning to end a number of times) is still extremely valuable and widely used by clearing practitioners.

### Dianetic Auditing 1950

The basic 1950 Dianetic technique consisted of directing the client to return to and recount (and re-experience) incidents, from beginning to end, a number of times (as many as needed) until it was reduced or erased. If needed, the auditor also encouraged the client to "pick up" his/her "somatics" (feelings) and specified perceptions in the incident as he/she went through it. It was known then that if an incident did not reduce or erase, there were some earlier and similar incident(s) sitting under it that should be found and run. In other words, an incident could be part of a chain and getting the earliest one was important to get a reduction or an era-



sure. It was also known that incidents were filed in the mind by either somatics, topic or time.

It was believed then that words or phrases spoken during an incident, when the incident contained unconsciousness and physical or emotional pain, could act like hypnotic commands that the person would obey or act out later (when that incident was restimulated) and that these were the main source of aberrated thinking and behaviour.

Consequently, there was a huge emphasis on the use of "repeater technique" to locate incidents to run by deducing or artfully guessing what those words or phrases might be. Based largely on the way the client moved (or didn't move) on the time track (due to "holders", "bouncers", "denyers", etc.), the auditor would (often by trial and error) seek to find the phrase and then, by getting it repeated, get the person sucked into the incident with that phrase in it. That incident would then be erased or reduced.

### The Prenatal Area

Another major emphasis was the prenatal area. Hubbard believed that the key to fully erasing all "engrams" (painful incidents) lay in the prenatal area. The main aim was to get to the "basic-basic" (earliest) incident in the prenatal area. The belief was that until basic-basic had been reached and erased, you would normally



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only get reductions of later incidents, not erasures. Once basic-basic had been erased, the auditor would then run or re-run every engram and painful emotional incident in sequence (from early to late) to erasure. When all done, the person was “clear”.

If the person could not yet get basic-basic, the auditor reduced any and every accessible incident in the basic (early pre-natal) area and also any later life emotional incidents. Reducing emotional incidents (some of which were emotionally and physically painful enough to be regarded as engrams) was seen as beneficial as it released “life force units” and made the person more able to access the basic area.

Done per the instructions in the book, the reduction (and possible erasure) of all the traumas, losses, accidents and operations etc. in the person’s life would be thoroughly and systematically done. All the available pre-natal incidents and all the later emotional and painful incidents were recounted until they were reduced or erased.

Many of the claims regarding the “state of clear” were overly hopeful and were not able to be substantiated. It was a pity that he made such exaggerated claims as they were easily ridiculed and the essence and value of his work was effectively hidden. On the other hand, the claims inspired thousands of people to recognize their own “basic personality” and to strive to achieve their full potential.

For me, the bottom line is that the basic technique of 1950 Dianetics worked and still works, even when used in its original form. However, it lacked precision and many aspects of its application were not clearly explained.

### **Science of Survival**

By August 1951, Hubbard had made considerable progress on the technical front and released the book *Science of Survival* (SoS). He introduced the Theta-MEST theory and had run into past lives (with the consequence that prenatsals went out of fashion). Lock scanning and straight memory techniques had been developed. He discovered that the scanning of locks and straight memory could raise tone level (free up theta) and make engrams more accessible.

Repeater technique was no longer emphasized and he acknowledged that it could cause trouble. He referred to it at one point as “an archaic technique of Dianetics” but indicated elsewhere that it still had its uses (p. 68, book II of SoS). Repetition of a phrase in an incident was used to “de-intensify the phrase or reduce the engram” and was differentiated from repeater technique (II, p68).

In 1950 Dianetic auditing, incidents were run with the client in a state called “reverie”. Reverie was induced by counting down from 7 to 1 several times until the client closed his/her eyes. In optimum reverie, the client’s eyes would tremble. Hubbard insisted that this was not hypnotism. As there was a danger that the person might go into a hypnotic state, a “Canceller” was installed just after the person was put in reverie. This consisted of saying something like “When I use the word Cancelled, everything that I have said to you in the session will be cancelled and will have no force on you.”

By the time SoS was written, Hubbard had already cancelled the “canceller”. Reverie was defined somewhat differently and there was no count down to get the person into that state. It was defined as the moment the auditor “asks the preclear to close his eyes and the preclear complies” (II, p.37). He also said that if the preclear “flutters his eyes” after he closes them, then it is a symptom of a light hypnotic trance (II, p.227-228).

### **Source of Aberration**

A principal viewpoint of 1950 Dianetics was that what was wrong with a person was the result of what had been done to that person. Hubbard repeatedly made statements along that line in *DMSMH*, such as “an auditor is only interested in what has been done to, not done by, a patient” (page 366 in the 1968 reprinting of *DMSMH*).

Before the end of 1951, Hubbard had realized that it was not what was said in an incident that was aberrative, it was the postulates (conclusions, decisions or resolutions) the person himself made. In *Advanced Procedures and Axioms*, he wrote “The pre-clear’s own thoughts and postulates are the aberrative source. What is said to



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him is only evaluation causing him, at times, to postulate.” (p.16.)

There was less emphasis in SoS on the state of clear. He said that “The goal of processing is to raise the individual on the tone scale. Part of this procedure is the running out of all engrams in order to make the rise permanent.” (II, p283).

### Evolutionary Step

By 1953, Dianetics was regarded as an evolutionary step to a higher level of knowledge. In the book *Scientology 8-8008*, Hubbard wrote that “Dianetic processes were limited in that they could not be applied more than a few hundred hours without the reactive mind assuming a very high command level over the analytical mind due to the fact that the reactive mind was being validated continually in the process”.

It is interesting that the techniques presented in the book *Dianetics 55*, to accomplish the goals envisioned in *DMSMH*, did not involve running incidents. Considering past lives, running incidents was seen as potentially endless.

The auditing approach to handling incidents from 1953 to 1963 was generally to make the “thetan” (the being) bigger and stronger than the reactive mind ( “the bank”). Auditing techniques to handle incidents during that period included “What part of that incident can you confront?” and “What part of that incident can you be responsible for?” The goal of “running incidents” in this manner was stated to be “to increase the ability to confront” rather than erasure. (*Technical Volume III*, p.419).

### Routine 3R

Initially introduced in 1963 as a “Scientology Routine” and “not old-time engram running”, “Routine 3R” (called “R3R” since then) was a precise incident running method with exact steps and actions. Hubbard wrote a series of important bulletins under the heading “Engram Running by Chains” which summarized the fundamentals of running incidents.

The basic problem with cases was the accumulated charge in the time track, and the creation of the time track itself was an involuntary response of the being. Engram running was now “a step necessary to get at the more fundamental causes of the time track.” (*Tech. Vol. V*, p289-291).

The 1963 version of R3R included getting the date and duration of an incident, an aid to turning on perceptions. An important amendment to the initial R3R procedure was a 1963 bulletin called “The Preclear’s Postulates” (*Tech Vol. V*, page 349). It stressed that a being’s postulates made during a traumatic experience contained charge (in addition to the charge on the time track) and that they must be located and fully discharged by repeating them.

Within a year, R3R had faded from usage and was not taught as part of the Saint Hill Special Briefing Course and internship that I did from 1964 to 1966.

### 1966 Dianetics

Dianetics remained out of use until 1966 when Hubbard noted that new auditors were not getting trained in how to run an incident. The 1966 version of Dianetics was very close to Dianetics as originally done in 1950 but simplified somewhat.

In April 1966, he wrote “The whole of the technique is just finding the incident the pc is “in”, running the pc through the incident, beginning to end, several times and not letting him digress and letting him come up the tone scale past boredom to enthusiasm by doing so. When I think of the millions of words I have had to speak or write just to get that terrible simplicity across...” (*Tech Vol. V*, p159).

In this same article, he acknowledges that the 1950 “clears” were not clears. He said that *DMSMH* “was written before whole track was known. It made releases like mad” and “Many auditors did duplicate my results and made “clears” which we now call releases”.

### Dianetic Auditing 1969

In 1969, Dianetics was made and packaged into a more workable and complete technology. R3R was refined, new assessment procedures were added to find somatics to run, case supervision was added, its applications and remedies were written up, the running of flows was built into the procedures and strong emphasis was placed on the running of somatics (as chains were held together by “feelings”). Repeater technique was not to be used. There were now two versions of R3R, one for handling somatics (feelings) and another for narrative incidents (such as losses or accidents).

I did the Dianetics Auditor’s Course in 1970. It was a good solid technology that worked well and was relatively easy to learn and do. Notably, 1969 Dianetics could be done with any person regardless of the level they had completed. The 1969 version of Dianetics did not include locating or discharging postulates.

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**New Era Dianetics**

The 1969 version of Dianetics did not disappear and remained in use continuously from that point onwards. Consequently, the 1978 version of Dianetics (called "New Era Dianetics" or NED) was very similar to 1969 Dianetics and many of the bulletins were re-issued with minor updates. NED was more complete and included a few changes.

NED included an enhanced assessment method to find somatics or feelings to run. Another addition was the inclusion of asking for postulates but (oddly) it did not include discharging them (as was the case in 1963 R3R).

In NED, those who had been declared "clear" or "natural clear" were not allowed to do any Dianetic auditing at all, not even narrative R3R (to handle a recent loss or accident).

My observation in the early eighties was that, for some strange reason, NED seemed generally less successful and less popular with "preclears" than the 1969 version had been. Some preclears seemed to be enduring it until they were declared "clear" and a few even tried to guess "the clear cognition". It may have been that NED was just too rote (mechanical) and left nothing to chance. Nonetheless, there were some excellent results also.

**Discharging Postulates**

It was strange that the 1963 version of R3R included finding and discharging the person's postulates (by getting them repeated) but the later versions did not. The 1969 version did not even ask for them and the 1978 version (NED) asked for them but did not include discharging them.

Dozens of clearing practitioners, including myself, now routinely locate and discharge the "postulates" (conclusions, decisions or resolutions) made by the person during traumatic incidents. It is a very successful action. Repeating them either discharges them fully or brings to view another incident that should also be reduced.

**Moments of Shock**

An important advance in "incident running" has been the handling of "the moment of shock" in an incident. It has been found so effective that, when such a moment is discharged, the incident itself often does not need to be run any further (or at all).

In 1956, Hubbard wrote about it under the heading "Bottom Rung of Dianetics Found". He defined a moment of shock as "that period of realization by body and thetan that an overwhelming has occurred". (Tech. Vol. III, p.388).

As far as I know, this important discovery was never utilized by Hubbard.

There are a number of practitioners who have recognized the value of this discovery (Robert Ducharme, Alan Walter and John Mace to name a few) and now routinely handle moments of shock when resolving incidents. Alan's "shock handling" and John's method (a derivative of Alan's) are quite outstanding. The handling of moments of shock is of the greatest importance.

**Some Useful Tech**

In NED, unwanted feelings are handled in order of size of meter read, from of the largest read to the smallest. Eddie Mace, in the mid-eighties, discovered that spending some time to get the main feeling and getting it worded exactly made an enormous difference. Such items had big reads and consistently ran very smoothly to basic. And, Eddie found that often most of the other items (listed earlier by the client but which had smaller reads) no longer needed to be run as they were just locks or variations! Running a "not quite right item", which was all too often the case in NED, sometimes became a slog. This bit of tech (not fully described here) is quite important as it made it possible to successfully run incidents with any person, including those who had been declared clear or had done advanced levels.

There is another small piece of tech developed by Eddie that I have also found useful. It concerns "going earlier" when running a "feeling" chain. Eddie suggests that just before attempting to go earlier, ask the client to locate when the feeling (being handled) first began in the current incident and then (as the very next action) ask for an earlier time he/she had that exact same feeling. This effectively guarantees that the client does not jump or slide into another chain. Works like a charm.

**Incident Reduction**

I hold the view that the main problems with New Era Dianetics were running "items" that did not read well enough and not getting the main feelings identified and worded exactly, not fully discharging the person's postulate(s) in the basic incidents, and not handling moments of shock.

Thank goodness, we are not crippled by such restrictions and can take advantage of new developments in the area of "incident reduction" (as it is now commonly called).

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## Regular Column

# IVy on the Wall

by Ken Urquhart, USA

## Stormy Skies: A Painstaking and Painful Exposé of an Exposed Exposé — 1

*A Piece of Blue Sky: Scientology, Dianetics, and L. Ron Hubbard Exposed.* By Jon Attack. A Lyle Stuart Book. Published by Carol Publishing Group, New York, 1990.

If the outside of the cup be not clean, how shall ye know that the inside be clean?

An “exposé” is a writing that uncovers and lays open to view a wrongdoing that has hidden itself or has hitherto been taken to be, or has presented itself as, a right-doing.

My intention is to examine this exposé, *A Piece of Blue Sky*, piece by piece, to see what, if anything, we can learn from such examination as to how an exposé of these subjects could have been appropriate, and how much of what it exposes rings true to one person, myself, who knew LRH personally from 1964 to 1978 and Scientology between 1956 and 1980.

Early in his book, Jon gives a summary of engram running. It is clear, concise, and I think quite correct. And it is intelligent. Given this, we might well explore the negativity with which he goes on to expose. Surely there is much of value here to discern not only in what he has to say that we can agree with as well as in how we disagree with him.

This chapter begins where we often begin with a book — its externals. We pick up the book and glance first at its title, or we notice the title and pick up the book. To “sell a piece of blue sky” is to hoodwink the customer into buying something that is free to all but possible to none, such as...well, blue sky. One finds out what intangible the customer yearns for, one promises



to deliver it, pockets the money for it, and leaves.

### Taking aim

The dust jacket makes clear that the accusation in the title is aimed very deliberately. The subtitle tells us the subjects are to be exposed in their wrongdoings; the illustration on the jacket depicts very heavy clouds with dramatically reflected sunlight; some clouds are very dark blue, some lighter. A menacing storm is about to rage or has raged. The clouds are rent by a diagonal streak of white and orange: an impression of great, godly misdeeds brought to an abrupt halt by a stern, higher power. A glance at the back of the dust jacket finds more of the clouds and another rending streak, but no text.

We examine the publisher’s blurb on the inside front of the jacket. This will usually tell us what to expect from the book, whet our appetites, move us to buy, and put us in a receptive frame of mind. This blurb pulls few punches. It first refers to the Church of Scientology’s claims as to *DMSMH*’s popularity and goes on: “Dianetics avoids acknowledging its ties to Scientology, the quasi-religious cult founded by penny-a-word science fiction writer, L. Ron Hubbard, which has promoted itself to the sad and lonely for about forty years as a true “science” or “technology” of the human mind.”

This is worth comment. It is perfectly true that *DMSMH* has never come out with any revision

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or addition that connected it to Scientology. But since every copy contained (or should have) a mail-in card with the address of a C of S establishment, and since the connection is widely known and never denied by the C of S (quite the contrary) I think it fair to say that in implying secrecy, mystery, or misrepresentation (i.e., “avoids acknowledging”), the blurb-writer is stretching the facts to suit his pitch.

The terms “quasi-religious” and “cult” are defensible. To describe LRH as a “penny-a-word” science fiction writer” probably tells no lies (I don’t know what he earned) but to position him as such and nothing else (particularly in the context of Scn as an approach, as distinct from the organization) is a debasement of whole truth.

“Sad and lonely” is a sad way to refer to the totality of the people who have entered Scn and benefited from it. I for one have been sad and lonely at times in my life, before Scientology and seldom afterwards. I disagree that my interest in Scn was to resolve simply sadness and loneliness; those feelings were not a large part of my life. And I left Scientology a much better person than when I began with it. The blurb-writer wants us to understand that the sad and the lonely are the victims who buy the piece of blue sky and that Dn, Scn, and LRH, for the sake of the money their “victims” will pay, prey on their sadnesses and lonelinesses in order to get that money out of them — leaving them not only sadder and lonelier but poorer as well. I could accept that some evidence to that effect could be presented. That it represents the totality of the truth about the organization in its complete history is an untruth; that it represents the truth about the organization as it has become is debatable; that it represents the totality of the truth about the subjects or about LRH is low-class propaganda unworthy of a serious study.

Putting “science” and “technology” in quotation marks as though they are suspect is defensible. I don’t think either Dn or Scn is truly scientific, and although there is technology involved in their practice, I don’t think it is a good word to use. LRH is open to disagreement here, and we have to let the allusions pass. He called his ap-

proach “scientific” and “a technology” because those were the buzz words of his day and he wanted to impress.

### Bizzarrie

The blurb continues: “*A Piece of Blue Sky* exposes Hubbard’s bizarre imagination and behaviour throughout his life and traces the creation of Scientology”. Here again, the reduction of the totality of Hubbard’s living and producing to “bizarre imagination and behaviour” is an attempt to deny what he did achieve that is worthy of praise by implying he did nothing that was not bizarre. Leaving aside for the moment the question of why anyone’s behaviour, bizarre or otherwise, should be the subject of a book, we can confidently assume that no discerning reader would fall for such obvious propaganda. Are we to suspect already that Jon is preaching only to the disenchanted and the cynical?

And: “The abuses, contradictions, falsehoods, paranoia, and greed of Hubbard and some of his pseudo-military Scientologist henchmen are now finally told.” Sure. From the very beginning of Dn and Scn, there was nothing but abuse, contradiction, falsehood, paranoia, and greed. And no people but henchmen (henchmen are people who serve out of self-interest, or are members of a gang). Right. Beyond the stories “finally told” in this book there can be no further story, no further information; this is the final and definitive version of the whole truth. Yes, Jon.

Were there contradictions, falsehoods, paranoia, and greed? Of course. Has there ever been a human organization of size, power, and wealth without such human nonsense, and often worse? Of course not. Should LRH and the C of S have been above and beyond all that, in view of what they claimed to do? Of course they should have. Was the entirety of LRH’s activity and of all who work or worked in Scn devoted to that nonsense? Ridiculous. Does Jon attempt any differentiation and any estimate of extent of that nonsense? If he does, the book is of much higher quality than its blurb.

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**Supporting evidence**

What is the basis on which Jon (as seen by the blurb-writer, that is) makes this judgement? Firstly, this: "The often sordid details have been culled from thousands of documents, many in Hubbard's own hand, including official C of S memoranda, publications, bulletins, court records, and correspondence." How very impressive! What could be more authentic and trustworthy? How better could the author establish his *bona fides*? Millions of readers of the yellow<sup>1</sup> press would know that they'd be getting nothing but the very straightest dope. They always do, of course, when the ink is yellow.

There are many, many details, naturally. We expect a proportion of them to be sordid; an emphasis on the number and sordidness of the details is a hallmark of yellow journalism; should its use here lend us confidence in the accuracy and objectivity of this study?

How many thousands of documents? Is this 2001 documents? If it were really "many" thousands then the actual figure would have been trumpeted. We all know these tricks with words now. There are plenty of documents out there. Anyone can write any garbage on a piece of paper and call it a "document". I've even seen one that reports an alleged meeting and conversation with me that never took place in a building I have never been in with a person I have never met and reported as fact by that person! Who evaluated the relevance and authenticity of the documents on file, and how? Perhaps the book will tell us and restore our confidence in its integrity. Preliminary examination of the book's Reference Summary is not reassuring: it cites materials in publications, or in official internal C of S mimeo [duplicated. *Ed.*] issues; I don't see anything in LRH's handwriting or any church correspondence listed there.

Secondly, Jon stands on his "...personal experiences, not only as a devout Scientologist for nine years, but also his numerous interviews with

hundreds of Scientologists, many of whom he has helped escape the Church's most insidious practices."

The C of S certainly has developed insidious practices over the years and we can be glad that Jon has helped some number of people escape them, and has interviewed them. And we recognize that "escaped from" is appropriate wording to use in connection with some of those practices. Were and are all of the C of S's practices insidious, and all equally insidious? We can reasonably doubt that until convinced otherwise by all of Jon's interviews, or by overwhelm of yellow ink.

**The horses' mouths**

Jon's numerous interviews with so many escaping Scientologists provide him with only 14 named interviews cited in his Reference Summary, names I recognize and one I don't. Jon cites seven different people referred to anonymously as "former executive" or similar. Of the 14 people I know, eleven made their own exits from the C of S without any assistance whatever from Jon. The three others might have since they were at the Saint Hill organization, a neighbour of Jon's.

Jon's interviews include one with me which occurred some time in the later 80's (if I remember rightly) years after I had left the organization (and without any assistance from Jon: I did not have to escape, and suffered no insidious practices that reached me). Word had come to me that Jon would like to see me. I had heard of his research and was curious as to what he would ask me, and I was prepared to cooperate very fully.

I recall nothing specific about the interview except that we were in the loft of Jon's house in East Grinstead where he had a lot of files neatly organized, and that we did not spend a long time together. I vaguely remember that he asked me about some events; I was surprised to

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<sup>1</sup> yellow: 2 a: featuring sensational or scandalous items or ordinary news sensationally distorted  
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find his attitude was cool, offhand, seemingly not focused, or terribly interested. Certainly not that of a man on a passionate search for the truth. I clearly remember that when I left Jon's house I was puzzled. I'd spent an hour or so with a man who was investigating Scn and LRH, subjects about which, particularly the latter, Jon could have found out a great deal from me. Jon had so much information in his files; he had many contacts who must have told him of the position I had held. I can't imagine that Jon didn't know I had first-hand knowledge of LRH. Yet Jon had been talking to a fellow, me, who had known LRH as intimately as anyone outside his own family from 1964 through 1976, and fairly closely until 1978, and I couldn't recall a single question from Jon concerning LRH either as Commodore or as a person.

Even if his contacts and his researches had convinced him that I was a complete fool he could still have got some information from me about the man. But he chose to remain silent on the subject.

### Objective?

Of course this gave rise to my suspicions as to Jon's objectivity. Not once in the following years did I receive any request from him for further information or clarification. I felt that the book, when I read it in 1990 or 1991, confirmed those suspicions: Jon had pronounced LRH and Scn guilty and had proceeded to put together the condemning evidence; he had no interest in any fact or circumstance that did not strengthen the case for the prosecution. Not only that, the courtroom had no place for witnesses for the defense — forget about the accused themselves or their attorneys.

Quietly, methodically, and intently (but seemingly without great enthusiasm) Jon pulled together his archive of hate. He had a fixed purpose: to trash LRH and his organizations. Jon followed his purpose faithfully. He did not, and perhaps could not, consider, perhaps even conceive of, a viewpoint of truth other than his own. To him one was either owned by the C of S or was an enemy to it or a potential victim of it that Jon had to save from it. No middle ground

of reality, no complex interweaving of sanity, integrity, clarity, clearing, order, purpose-and their opposites; only the truth that could condemn Hubbard, none of the truth that comes from understanding him.

All this was brought back to me from seeing my name again amongst Jon's interviewees.

### Look before you leap!

Now back to the blurb:

"Millions of people," it concludes with, "are apparently reading what purports to be a "self-help book [i.e. *DMSMH*] for advice and comfort in coping with their life's discontents. Before they embrace Hubbard's "self-help" philosophy, they would be well-advised to learn more about the cult of Scientology and its Messiah."

That's pretty good publicity the C of S I'm sure has been happy with, that millions are reading *DMSMH*. I'm not sure why the blurb insists that *DMSMH* is a self-help book. I haven't seen any C of S promo for years (thank goodness) and if they position the book that way they are off the mark. It's a way to help others and to get help for self. It's a way to get help for self. I do not believe that the people who know what Dn is and use it do so for "advice and comfort" although they do use it to help them with their life's discontents. The blurb writer doesn't know what he is talking about. He knows how to position people as contemptible — hence his use of words, and the "Messiah" in particular. I do feel that this use of the title is extremely disrespectful to Him who first had it. But I think we would all agree wholeheartedly that those millions of people need to learn all they can about the "cult of Scientology" before embracing any part of it. Do they learn all they need to know from Jon Atack and the other detractors?

### Face in the clouds

The rear flap of the dust jacket shows a portrait of the author, taken against the light. He broods, with a scholarly stoop of the shoulders and neck. A face that shows intelligence, sensitivity, courage, and capacity for discipline and persistence. Its chiselled features hint at possible meanness and obstinacy, and a not-uncharacteristically British gritty contempt for bully-

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ing authority, a contempt that can become fanatical if pushed far enough. As an avowed enemy of LRH and Scientology, how does he perform?

### The next shot

We will examine in this first essay of the series Jon's second shot, the title itself being his first (and the blurb its smoke). It's a passage that appears, untitled, on a page to itself following the title-page, where one would normally see the Dedication. The passage claims that in 1950, with the popularity of his new book, *DMSMH*, LRH sought "schemes to part his new followers from their money. One of the first tasks was to arrange "grades" of membership offering supposedly greater rewards at increasingly higher prices. Over thirty years later, an associate wryly remembered Hubbard turning to him and confiding, no doubt with a smile, "Let's sell these people a piece of blue sky."

Aha. Hence the title. Neat tie-in, there, punches the message home.

I am no scholar on the early history of Dianetics and the various organizations. I do not recall ever reading or hearing about "grades" of membership in those days offering supposedly greater rewards at increasingly higher prices. We didn't hear about "grades" of membership much until the sixties — when we also began to hear about increasingly higher prices. Unless I am mistaken, which is more than possible, Jon has his dates very mixed up here. In any case, the wording is fuzzy. What happened to the discipline, Jon?

But wait — in the last sentence from this introductory passage we detect a possible proof of the author's and book's objectivity. Notice the generous, relaxed, and omnipotent editorial interpolation, "no doubt with a smile." Notice how the author and producers of the book so honourably restrain themselves to just "a smile." Only a biased and prejudiced commentator would stoop to low, yellow-press levels as, for example, "no doubt with a gleeful/greedy/twisted/nasty/wicked/evil/Machiavelian/conspiratorial/self-seeking/false/ grin." Phew. They almost had me fooled. Gosh, I must have been hallucinating.

### Hurry!

Indeed, the author and the producers are in such a hurry to get to the plain, basic, unvarnished, and total truth that they don't take any time to answer a few obvious questions about this passage, so conspicuous as it is in its position and setting.

Who is this associate? How reliable a witness is he? Is his original experience documented anywhere else (probably not, but it would be great to see it)? What is the context in which the person says he remembers that remark by LRH? Was the person in or out of the C of S when the remark was reported, and if out, for how long and what was the history in the C of S? Is the person or has the person been antagonistic towards LRH and the C of S? If so, for how long and on what basis, how hysterically (or calmly) and how actively (or inactively)? Does this person have something to gain by saying such a thing? Did the person say what is reported as said with any disclaimers, reservations, or additional data, that would affect our reception of the quote as given? When was the recollection communicated, and under what circumstances? What else has this witness reported under what different circumstances and to whom? What's this person's agenda regarding LRH and Scn? What was the actual context in which this remark was made? Who is the "them" that LRH supposedly refers to if he did?

Why are these questions not answered? Do we really believe the answers are omitted by accident or oversight? Since we don't have the answers, the quote's authenticity is definitely in question but not effectively invalidated. Supposing the quote is authentic and meant to convey exactly what Jon is using it to convey, what then?

### Who are you talking about, Jon?

Supposing that these are words that issued from LRH's mouth and that they convey what Jon wants us to assume they convey, then they show LRH in a manipulative and cynical frame of mind, certainly at the time that he spoke them. Supposing that he was at that time manipulative and cynical, did he remain so throughout his career? I saw him daily over sev-



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eral years, with gaps. I never saw him in a manipulative and cynical frame of mind with regard to what he was promising to deliver to the public in return for their money, although I would say that he did become clearly cynical as he aged. I did not see a man who was in the business of selling pieces of blue sky. I could not have lived with myself had I served such a man as closely as I served LRH. I would never have involved myself in an outfit that was dedicated to hoodwinking the public. I will stake my life that there are many, many individuals who worked on the ship and in various offices around the world who feel exactly as I do.

I will swear on my own immortality that there was about the man a core of sanity and integrity, of power, strength, clarity. He had an energy and a brilliance to him that glowed and sparkled super-humanly. He had a tenderness that could include with respect and genuine unreserved liking any person that came within his notice — yes, until he chose to feel otherwise, true. When engaged with another, that other would know that he or she were to LRH the most important person in the universe. He had a deep understanding of how people worked and he was capable of working with them, as absorbed in his work as any true artist is absorbed in the act of creation.

And he had within him a streak of ungovernable rebellion against mediocrity, against hypocrisy and pretence, against lifeless acceptance of any status quo, and a contempt for those who would restrain him out of their fear of his bigness. He chose to operate on a planet where the things he hated are very normal.

But in his awareness of his bigness he allowed himself differences from others, differences that led him into paths which misdirected his energy and brilliance and alloyed his sanity and integrity. Part of him was a swashbuckling regular old space-opera buccaneer having a wonderful time getting away with wickednesses that really did not do much damage to anyone except the arrogant and the self-interested.

As a man of sanity, integrity, energy, and brilliance, and as an ungovernable rebel against dull authority, he let his vanity run away with his energy and brilliance. Then his energy and

brilliance ran off beyond the reach of his integrity and sanity. In this complexity, he pitted himself against the forces that govern Planet Earth, and he went down. His sanity and integrity as a being gave way to his urge to rebel, to snap his fingers under the nose of authority, and to gather his treasure any way he could — and bury it to fund the next life cycle.

In going down he put himself in a position where the little people could spit on him.

Hence, *A Piece of Blue Sky*.

### Summary

What do we know at this point in the book? We know that Jon alleges a direct quote from LRH and presents the quote in such a way that leaves room for question and hence for doubt on the authenticity of the quote and on its value to Jon's case; that by placing the allegation as he does, immediately after the title-page, he tells us that the alleged words and their alleged meaning are the corner-stone of the edifice he builds with the rest of the book; that I accept that LRH could have said such a thing in his younger years but do not think him capable of them in later years despite his growing cynicism; that the book's title and the not-knowledgeable blurb set us up to anticipate that the book supports the premature finding of dreadful guilt.

Well, the book supports something, at any rate.

Let's see what else we can find out about that as we go along.

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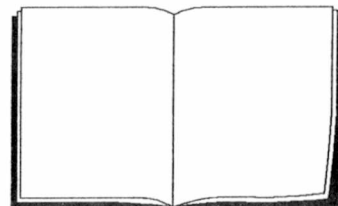

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**Self Help** — In 1950 *DMSMH* came with the idea "any two people" can help each other. Since that time methods for helping oneself (self-auditing) have been developed. Two books on such methods, *TROM (The Resolution of Mind)* and *Self Clearing* have been discussed in earlier issues of IVy, and the Internet lists on them show they are still producing good results. To some degree perhaps, all has been written on them that needs to be written and it is now a case of doing them. Look at our Home Page for data on which IVys these articles appear and links to free download of the books. Both books contain much of great value Ed.

Book News:

## L. Ron Hubbard: Messiah or Madman

Reviewed by Sally Couper, Australia



*L. Ron Hubbard: Messiah or Madman*, By Bent Corydon. Barricade Books Inc. Fort Lee, N.J. 1987, revised edition 1996 ISBN 1-56980-009-X,

I was fortunate enough to be lent this book by Ray Harman, who writes for *IVy*. I could not put it down once I started — it was as riveting as a thriller. Because I had been in the Church of Scientology it was so relevant, filled in so many gaps and painted a rather shocking picture of what really happened regarding Ron, the Sea Org, Franchises [later called Missions. *Ed.*], etc. And also of the obsession with secrecy whilst forbidding any C of S member to have any secrets of any kind, and the insistence that anyone criticising LRH or his church has crimes against them is certainly paranoia and guilt at the very least.

I knew Bent Corydon, the author, and his wife Mary when I was 16 or 17 (about 1966) I was doing courses at the Auckland Org and Bent and Mary were there. I remember them as nice people. Other people that I have known over the years were also mentioned in the book so it was very pertinent for me.

For anyone who still has a glowing opinion of LRH I think that a look at the realities of the man “warts and all” is warranted.

Like all of us, Ron had a “case” and it appears he always had some personality facets that were far from pleasant. In his later years it seemed he really caved in. I liked the interviews and the statements in the book with people who had been close to him and known him over many years. All these people had eventually been alienated and/or expelled from the church. LRH did not seem to retain close friends for extended periods of time. He didn’t trust anyone, was very suspicious, motivated by greed and took the credit for other people’s ideas and discoveries,

as well as his own. There is also mention of alcohol and drug abuse by LRH. In spite of all these factors, I believe one has to look at the overall picture and think — what did he do for mankind?

### My opinion

It seems to me, what we have here and now, a way out of this trap we all got ourselves into. LRH is, in a large part, responsible for putting the data together in a workable form. We in the Freezone are so very fortunate to be in this place at this time and have this opportunity.

For this, a Freezone Clearing practitioner recently said to me, one could describe LRH as the greatest philosopher of the 20th. century.

He is not source of all the data and he is certainly not God. But he was an extraordinarily powerful being and his contribution is very valid. I recommend for Freezoners to read this book with an open mind. □

*Editorial note:* I read the above book just after I was expelled from the official Scientology organisation, and I found it rather strong meat. Another book dealing with Scientology which I read at about the same time was Roy Wallis’ *The Road to Total Freedom*, Columbia University Press 1977. The author is a sociologist, not a Scientologist, and thus the book is written from a different viewpoint (apparently more objective), and I found it easier to read. Both books answered questions that had arisen during my time in official Scientology, and cleared up some mysteries.

There is another “Messiah” book title about LRH. A correspondent gave me this information: “It was *Bare-Faced Messiah*, by Russell Miller, and the publisher was Michael Joseph (London, 1987). It tends to turn up in second-hand-book shops — amusingly, often inches away from copy/ies of *Dianetics*”! AP.

# Christine Brovcenko – In Memorium

by Muriel Chen, Australia

*Chris died after a scooter accident at the end of May 2000. Ed.*

CHRISTINE WAS ONE of the first to go from Adelaide to St Hill<sup>1</sup> and do the Clearing Course and then get her OT levels.

She married Nick not long after I met them both in 1960. Nick and his mother came from Europe and Christine and her family from England. From the beginning, it was one of those marriages that one admires. They both applied whatever theory they knew and all that they were learning of relationships to make theirs a loyal and successful partnership. They have one beautiful daughter called Anna, who is creating a most successful life.

Christine had a friendly hairdressing business in the family house which catered for a constant clientele. She managed this whilst being mother, daughter, in law, wife and scientologist.

## AAC and Avatar

When the time came and we were leaving the Church of Scientology, Chris went to see for herself what the situation was in America, and returned to let us all know that David Mayo had created the Advanced Ability Centre<sup>2</sup>. She and Nick completed their bridges there. It was exciting. Many who had become apathetic about their spiritual path became enthusiastic again. She held a meeting at my house and there were about 40 people present who were there to hear about the idea and to decide upon the setting up the Australian AAC. Chris provided the impetus and I became the one to lead the group. She then arranged for training in C/Sing and the upper levels to be held in Adelaide so that the AAC



could go all the way up the bridge. And hence we met all those others in the world as their magazines and stories poured in to us. *The Free Spirit* came to Australia and we ceased being alone in our "out" condition.

Chris enabled me to make a big life change. She inspired me to assert myself no matter what the opposition in order to do what I thought was good for others.

1 For the Saint Hill Special Briefing Course (SHSBC), which started in May 1961. It was intended to train the highest level of auditors, ran continuously and replaced Advanced Clinical Courses (ACCs), which were six week courses held in various parts of the world. *Ed.*

2 Advanced Ability Centre or AAC, established by David independentl of the official Scientology orgs in 1983. *Ed.*

Knowing that this had begun, Chris went elsewhere enthusing people and getting things begun. It was not long before she came back from overseas with Avatar and Harry Palmer to introduce it to the people here. She taught it around the country and in New Zealand. She was a Master Avatar.

After introducing Avatar to all who wanted it, Chris retired from finding what others were doing and supported Nick in his development and the promotion of Energetics.

I miss her so. When Chris walked in to somewhere the place shone with her light. Her joy and laughter filled whatever space she focussed upon. She gained even greater freedom after Energetics and trod the world ever so lightly creating such joy. She never had any need for recognition for what she did. The effect that was created in the universe through her being, doing or having was enough.

### Her departure

When Chris was struggling to decide whether to take the enormous challenge of healing a

crushed and bleeding body and stay with Nick, whom she loved so passionately from the moment she had met him, friends from around the world wrote supporting Nick, and she knew that he would be OK. Then she had the problem of leaving a body that was being kept alive with machines. Nick helped by the decisions he made in relation to what he would permit the doctors to do, and as she left the body she danced in freedom and we felt the shine of her in the universe. She and I always knew what we each were thinking if we put the thought in the other's direction. As she left she let me know the absence of time sense and the absence of mass or form. She showed me that it was the proximity and focus that were the experience, and that our communication before her death of shared thoughts and knowing was, what was till she begins or not, another cycle.

She leaves behind her so much that we are thankful for. Those who loved her feel an enormous emptiness in life, though a comfort in knowing that memories of her are always positive. □



Chris and her mother at a market

# The C-Meter

by Ralph Hilton, Austria

The C-meter is a computerised version of the galvanic skin response meter or E-Meter. With the simple connection of a small interface box one's computer can become a responsive meter with facilities never before available on a purely mechanical meter. The interface connects through a standard serial connection to the computer which can be a desktop or laptop. Currently only Windows 95+ machines are supported.

The meter is completely software operated with an automatic and manual needle reset facility. The sensitivity can be adjusted either with a mouse or the left/right arrow keys. In addition to the usual needle display the meter shows the TA position in an easy to read screen wide bar.

## Playback and Display

A graphical display which can be turned on and off shows the needle movement for the last 10 seconds making it easy to catch reads and observe needle characteristics. The meter includes a record/playback facility allowing sessions with needle and TA positions to be saved on disk.

The appearance of the meter can be customised with a selection of formatting options to change needle and scale appearance and the display colors. A demonstration version of the C-meter can be downloaded at [www.inquisitive-instruments.co.uk](http://www.inquisitive-instruments.co.uk). It shows the various options and controls available. A couple of recorded sessions are included in the self-extracting zip. Click on "start playback" in the record/playback menu to see them. The price for the C-meter is £275. Electrodes are an extra £15, solo or duo (£30 for both). This includes delivery to anywhere. EU add 17.5% VAT, outside EU local taxes apply.

## Technical details

Contact [nic@inquisitive-instruments.co.uk](mailto:nic@inquisitive-instruments.co.uk). The C-Meter is a computerized bio-monitoring device which gives a display of data from a serial interface connected to a wheatstone bridge circuit measuring resistance to current flow through a person's body. The meter should be

connected to the computer through an available serial port. One should ensure that one has a free serial port before purchase.

The C-Meter receives data from a serial port of the computer 50 times a second. The comm port used can be changed in the connection menu. The options menu provides the facility to select automatic needle reset or just use manual resets.

## Display

The program should be started after the meter is connected. The display has 3 main areas. At the top is the main display of amplified changes in resistance. Below that is a full range display showing the body resistance on an arbitrary convenient scale called the "TA". The third display shows a history of changes over the last 10 or so seconds. This display may not function correctly on slow computers and can be turned off in the "show" menu. The relative sizes of the display panels can be changed by placing the mouse pointer on the appropriate sizer line between the panels and dragging it to a new position.

The colors of the meter, scale, needle and history display can be changed as can the width of the needle and scale type. This is done by selecting "Color and font selector" in the "show" menu. The record/playback menu allows one to start and stop recording to disk files. These files consist of 24 byte records saved 50 times a second — about 4.3Mb an hour. They include the date, time, needle position, TA position, sensitivity and a reset flag.

The test menu provides a computer generated F/N (floating needle — a meter read) for showing how smoothly the meter is operating on one's system. At the bottom right of the display are various indicators of the time, TA position and Count and sensitivity. The needle can be reset by clicking on the button or pressing the space bar. The sensitivity is adjusted with the scroll bar or by using the left/right arrows on the keyboard.



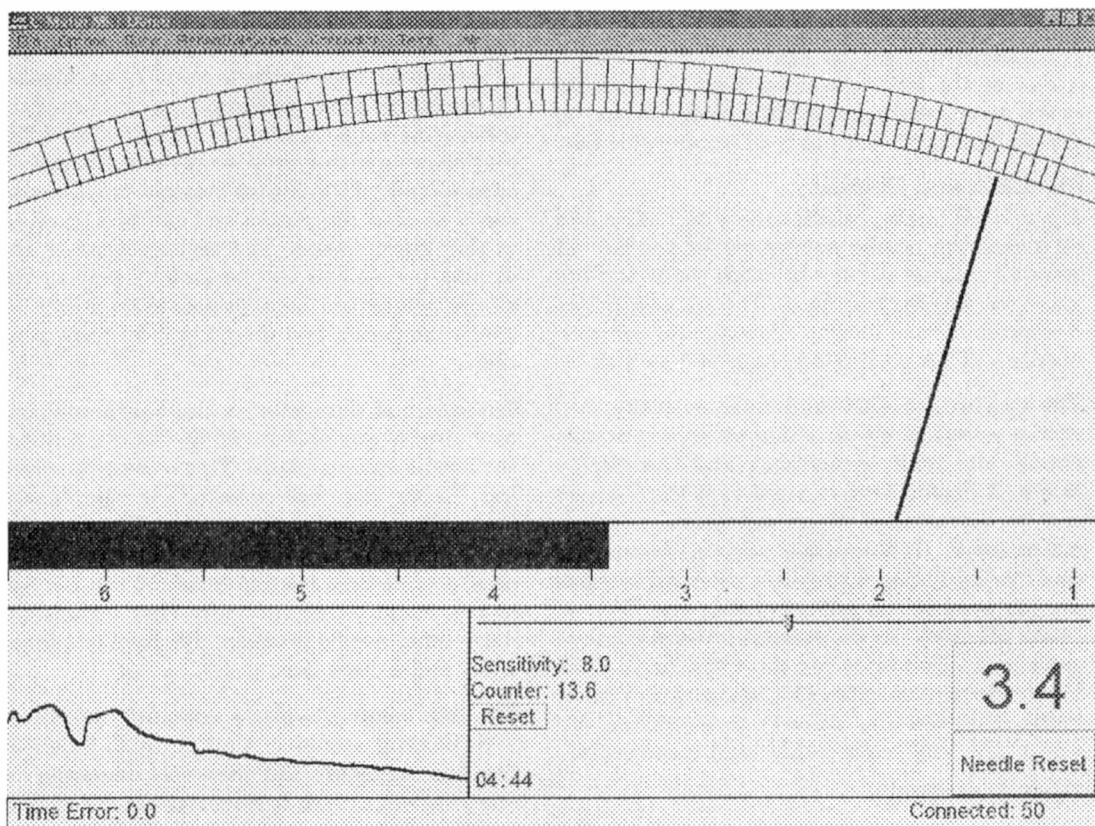
At the bottom of the screen is the status panel which can be hidden using the "show" menu. As data is received through the serial connection the number of updates received is shown by the label "connected:" This should be close to 50 but will vary if the computer is busy doing something else or if the history display is too large for one's system.

The % time error display checks the timing of the meter against a very accurate system clock. Errors greater than 5% flash the indicator red. One would expect such an error if the system is very slow, the history display is too large or other applications are running that occupy a lot of processor time.

When one is recording or playing back an indication appears to the right of the panel. On playback the date and time of the original recording appears on the left of the panel. It is hoped that further features will be added in the future allowing read samples to be edited and played back on a separate training meter for use in E-Meter courses. It also seems feasible to add the capability of internet metering if there is sufficient interest.

Ralph Hilton <http://Ralph.Hilton.org>.

Non-Internet users can contact Nic Ford, Inquisitive Instruments Ltd, Windmill House, St John's Lane, Shedfield, Southampton SO32 2TA UK, Mobil Phone: 07956 997126 □





# ***DMSMH* from Hindsight, part 2**

by The Pilot, aka Ken Ogger, USA

The antis<sup>1</sup> will probably complain that this is unscientific and therefore worthless. *The first part of this article is in IVy 47. Ed.*

## **7. The idea that these engrams “erase”.**

What we observe in running dianetics is that an incident can be charged up and difficult to face, or it can be discharged and easily confronted. In other words, it is capable of bothering the person, or it is incapable of bothering the person any more.

There is the idea that the incident is a picture which vanishes upon erasure. But you can always visualize that picture again. All that has changed is that the person is not compulsively creating the picture and it is back under his control. And there is a later statement by Ron, around 1958, where he considers that most of the person's pictures are not being compulsively created all the time, but only the ones that are currently restimulated. My own observations are that this is correct.

The book also contains a statement that there is no recall of pain outside of these engrams and that it is the pain which erases and can no longer be recalled. I certainly have not found this to be the case. But, since pain is generally undesirable, once an incident is under one's control, one is not particularly inclined to summon the pain back up again except perhaps as an exercise or for a point of research.

So, nothing actually erases. It is simply discharged and ceases to affect the person. It comes back under his control. However, it would be reasonable to keep calling this “erasure” on the basis that the “charge” is being erased. As

far as I can tell, these incidents don't “charge up” again after they have been run out properly, so calling this an erasure would seem to be appropriate.

But I am playing a word game here, redefining the term to match the phenomenon. The original idea of erasure as explained in the book is not really correct.

## **8. The role of unconsciousness in engrams**

*DMSMH* considers that being unconscious is a key factor in these engrams. It is part of the definition (a moment of pain and unconsciousness).

Later dianetic techniques consistently worked better by simply running any stressful incident and ignoring the question of whether or not the individual was actually unconscious. This was justified by explaining that there was always a bit of unconsciousness present when the person flinched at anything.

Furthermore, the results improved significantly when the running of engrams was balanced by running incidents of giving an “engram” to another person (in other words, run the incident of hitting somebody else as well as running the incident of somebody hitting you). These “overt engrams” run successfully in the techniques. But it should be obvious that you are not normally unconscious while hitting somebody else.

I suppose that we could say that anything which is not fully confronted is to some degree unconscious. But we are redefining the word in this case. The *DMSMH* book did not use the word in that sense. It said “unconscious” and (obviously from the examples) it meant truly physically

1 Antis, those in the internet newsgroups alt.religion.scientology and alt.clearing.technology who were anti (=against) Scientology and/or the Church of Scientology. This article first appeared in the above two newsgroups on 25 Aug 1997. *Ed.*

"unconscious". On that basis the book was totally wrong.

With hindsight, a better explanation would be to say that things which you don't face can feed into the "subconscious" (or "reactive mind" or whatever you want to call it) and can thereby affect you. And that one way of handling this is to face up to the incidents now by means of incident running techniques. This would apply to anything that was done to one or that one has done to another or even that one has seen people doing to each other with the only proviso being that the person did not face up to it at the time.

**9. The idea that engrams are basic** and that secondaries and locks build up on them.

Modern Dianetics still has this idea, but I don't see that it has ever been proven.

Things that seem trivial or light incidents that appear to have effects all out of proportion to the severity of the incident might well be drawing their power from earlier heavier incidents. I think that we have seen this enough in practice to consider it to be proven.

But this doesn't prove that an engram is always heavier than a secondary or "lock" nor does it prove that a lock or secondary might not be basic.

If the Scientology ideas about theta are correct, then the early basics could not be engrams because the thetan would not have been subject to force at the beginning but would have to have gradually decayed to the point where he could be hit. Therefore the early basics must be "locks".

If it was originally this way, then it still might work this way at least sometimes.

Let's take a hypothetical example. Is it that the person decides that Volkswagens are ugly and then gets hit by one (because he doesn't want to see them), or is it that the person gets hit by a Volkswagen and then begins to think that they are ugly because he has been hit. I think that it can go either way, and I think that we have observed it happening either way in auditing.

Might not disconnecting from a friend launch one into a series of secondaries and engrams which build up on top of one's regret at such an action?

But here I am speculating. My point is not to say which way it is, but only to point out that we do not have any proof in either direction and that therefore the book's assumptions are unfounded.

**10. The idea that one comes "up-tone"** to cheerfulness as an incident runs out.

We have seen this one in practice. We assume that as long as the person feels apathetic or angry or whatever, there is more that must be run either by continuing to go through the current incident (if it is discharging) or by going earlier to an underlying incident.

We rarely see "clockwork" progressions from emotion to emotion as we run something out, but we do see that this general rule is important and does work.

There is a great deal of later material on the tone scale, but that is not in the Dianetic book and can be set aside for the purposes of this discussion<sup>1</sup>.

Note that this indicates that if the person is still worried or upset or angry about the contents of an engram they have run, it means that the incident was left unflat. On this basis one might guess what incident Ron left unflat on his own case (listen to the RJ, Ron's Journal, 67 tape).

**11. The idea that illogical associations** can develop between different things in an incident.

I think that we do see this in practice. The person is beaten up while Beethoven's fifth symphony is playing on the radio and then sometime later he begins to dislike the symphony.

And I think that we also see a widow taking a dislike to red sports cars when she has seen her husband run over by one. In this case there is no pain and unconsciousness, just a severe loss.

But nothing shows that the majority of factors in an incident become associated in this man-

1 Particularly see L. Ron Hubbard's *Science of Survival*, 1951

ner. To go a bit further, I think that we can show that it does happen occasionally, but that it does not happen usually and that it is certainly not all embracive. One or two factors in an incident may become irrationally associated, but certainly not everything in the incident.

Here I believe that the book is addressing a significant phenomenon, but the slant on it is far too sweeping and generalized.

**12. The idea that one dramatizes** an engram when it is restimulated (keyed in).

I think that I have seen this occasionally, but it is rare.

My own experience was that I would get nervous or fearful without a direct cause and that I could later look back and find an engram that was the real source of the fear and which was keyed in by something in the environment. But as far as I know, I never actually dramatized the content of an engram with the possible exception of turning on a somatic (pain, etc.). Please note the difference between an emotional reaction and the actual dramatization of contents.

Turning off a psychosomatic pain by means of running engrams does not necessarily mean that the pain came about because the engram was restimulated. The pain might also turn off because confronting the engrams acted as a way to practice confronting the pain. But maybe I think this because most of the engram running I received was after I went clear and that might change things in this regard.

Again we have an occasional phenomenon that is blown out of proportion. We do see the restimulation due to earlier engrams causing a person to be disturbed or avoid things, but we do not see true "dramatization" very often.

**13. The idea that engramic "command phrases"** act like post hypnotic suggestions.

Again we seem to be looking at a rare phenomenon.

I did once (and only once) blow a somatic on myself by finding a command phrase that was holding it in place. As far as I can tell, this is the only command phrase that ever affected me in this lifetime. Of course I'm ignoring the matter of whole track implants, but even there it only

seemed like I was obeying the things in rare instances so that it was a minor rather than a major factor.

Engrams and implants do have their effect in making one flinch at various things or distorting one's thinking, but the major effect seems to be in avoiding things or becoming upset about things that have heavy force associated with them rather than a simple minded obedience to orders given during painful incidents.

We do know that post hypnotic suggestions can be implanted by means of hypnosis, and we can probably assume that the use of pain and drugs in the hypnotism can beef up the power of these commands considerably. This is the logic by which Ron drew his conclusions about engrams. But we don't really have much data about the long term behaviour of post hypnotic suggestions. My own impression is that these things wear off fairly rapidly and you wouldn't find somebody continuing to obey orders a decade later whether those "orders" are chance phrases within an engram or post hypnotic suggestions.

Of course there is brainwashing / conditioning, and most of the data on that is kept top secret by the governments who engage in this. But all indications are that they use far more than simple verbal commands. The hints that we see in various movies imply the use of tailored painful false experiences in combination with drugs and hypnosis. And even here I have my doubts about the long term effectiveness.

The popular spy movies have legions of conditioned plants living as ordinary citizens and waiting to be triggered by conditioned command phrases, but this may be just as inaccurate as the old rocket to Mars type science fiction stories. We do have space ships, but they are pretty far from the simple-minded fictional ones. And we do have conditioning and brainwashing, but it might be a mere shadow of the fictional presentation.

If, for example, "the control of Candy Jones" is an accurate account, then they were only able to use her as a courier (not doing anything very repugnant) a number of times before she began to shrug off the conditioning. This might be the best that they can do unless they get their hands on a psychotic who wants to kill everybody anyway for his own reasons. And in that

case they are simply encouraging the person's own aberrated desires rather than creating a new aberration.

So I don't think that you'll find aberrations stemming from command phrases. At best they would stir up or reinforce existing aberrations. So in this respect also the book is wrong, and modern Dianetics pretty much ignores the subject of command phrases.

**14. The idea that you run secondaries** late on the track (unlike running engrams where you try to get as early as possible).

This was done to relieve charge from the case so that the PC could find earlier engrams more easily.

I think that we have seen this work in practice.

But modern run-downs handle secondaries in the same manner as engrams. This primarily shows up in Scientology run-downs which use dianetics, such as the ext/int run-down. In these procedures, the standard approach was to run recalls followed by secondaries and finally followed by engrams with all of these being run on either 3 or 4 flows. Occasionally the secondary chain drops into an engram before it erases, but usually not.

So here we have an approach which does work, but later alternate approaches might be better. In other words, again we have a practical idea which is not all encompassing.

**15. The idea that all psycho-somatics** stem from secondaries and engrams.

Obviously false if we use the original *DMSMH* definitions.

Overts (harmful acts) are just as likely to bring about a psycho-somatic as are engrams. The modern Dianetic technique handles this by running overt engrams as well as incidents which happened to the person.

Modern Scientology has other sources for psycho-somatics, one example being NOTs<sup>1</sup>.

We call these somatics for short and they represent any pain, sensation, emotion, or attitude that does not have a current physical source.

If we survey all of modern Scientology and Dianetics, it should be obvious that no more than 20 to 30 percent of a person's somatics could come from engrams that have been done to him. And this is assuming that we currently know all the answers, which I believe to be highly doubtful. So the real percentage is probably far lower (maybe 10 percent).

No matter how we look at the numbers, the success ratio of alleviating somatics in 1950 must have been extremely low.

Therefore there must have been a lot of wishful thinking and quite a bit of justification in the form of "we haven't managed to find the right engram yet".

### Causes for headaches

The extreme mistake was to think that when you found the source for one person's headache, you had found the general source of all headaches.

In practice, the causes currently known in Scientology would include the following:

- a) the pc goes to a baseball game and gets a headache because he was once hit over the head with a baseball bat,
- b) the pc has a headache because he used to hit his brother over the head (overt),
- c) the pc has a headache because he sympathized with somebody whose head was crushed under a falling safe (flow three),
- d) the pc has a headache because the thetan interiorized forcefully and smashed into the head (ext/int rundown),
- e) the pc has a headache because mother used to have headaches and she died and he wants to bring her back (life continuum),

1 NOTs = NED for OTs. NED = New Era Dianetics. NOTs, in the Church, is the second stage for handling BTs, which were thought to cause disabilities, etc. to the client. I can't see much similarity between NOTs and Dianetics. It was ruled at one point that you could not (or must not) run Dianetics on a clear, and NOTS was apparently evolved to handle the "Dianetics type" conditions occurring on Clears. *Ed.*

f) the pc has a headache because he used to use them as an excuse for staying out of school. (justifier),

g) the pc has a headache because it solves a problem,

h) the pc has a headache because of entities,

i) the pc has a headache because he is flinching at communicating with his head (maybe he has decided that bodies are evil or that his head is ugly or whatever — grade 0 from where could you communicate to a ... type processes),

j) the pc has a headache because he has some kind of theta machine that is hitting the head for some reason (maybe to remind him to go to the store — see 3rd ACC & other early references on mental machinery),

k) the pc has a headache to gain sympathy,

l) the pc has a headache to make others wrong.

Here I already have a dozen different potential reasons for a headache. And there is no indication that there aren't another dozen reasons we haven't figured out yet.

We have always beefed up our success ratio by using assists that don't try to find out the source of the somatic but simply cool it down temporarily (such as a touch assist or pushing the somatic into the walls etc.).

And modern Dianetics might sometimes work by accustoming the person to confronting and mocking up pain and force rather than by actually finding the actual source of something.

I have had a handful of times where I experienced a true magical disappearance of a somatic on running an engram. I consider those to be the cases where an engram was the correct source for the somatic.

But most of my gains while running Dianetics were in the form of something lessening or becoming easier to turn off or handle. This I attribute to the fact that the incident running can act as an exercise in confront and cool something down in that manner even if the true source was not an engram. Obviously, engrams are only the tiniest part of the picture.

## 16. The Dianetic techniques

The overall idea was that one could run through an incident multiple times, gradually raising one's confront of it, or, if necessary, find an earlier incident until the "charge" could be relieved. This does appear to work as a general approach.

But the original techniques included many things which were inherited from hypnosis. Things such as installing a "canceller", etc. My own experience with the book before going into a Scientology org was that it did tend to encourage some sort of trance state. Furthermore, Ron himself had them change from having the PC lying on a couch to making him sit up in a chair to reduce the likelihood of inducing a hypnotic trance (this is on an early tape of 1950-51, but I forget which one).

And practices for locating engrams, such as repeater technique, tended to throw the person in over their heads in an incident that they had little perception or understanding of.

In general the techniques were difficult for the auditor, and rough on the PC, and didn't work very well.

In comparison, all the later incident running techniques are light and easy and simple. Modern tricks such as locating incidents on an easy gradient, getting the date and duration, searching for an earlier beginning, and so forth, are major advances which show the original methods to have been crudely researched and poorly worked out.

And you do not see any trance like behaviour with modern Dianetic techniques, which, in my opinion, makes them much safer.

## 17. The Dianetic phenomena: holders, bouncers, and deniers

A holder keeps a person stuck in an incident.

A bouncer causes him to bounce out of the incident.

A denier makes the incident seem unreal or non-existent.

All of these are described in the Dianetic book and attributed to command phrases. For example, an engram might contain the phrase "I can't stay here" and therefore the person bounces out of it.

I think that this command phrase behaviour was observed occasionally when tossing people into incidents by means of repeater technique. The incidents would be overcharged, out-gradient, and unreal to the person and the early Dianetic techniques did tend to be hypnotic so that the PC was liable to follow orders given in the engram when he was in the middle of running it. But this doesn't mean that he was following those orders in everyday life.

You almost never find this command phrase behavior in modern Dianetics and Scientology. But you do see manifestations of holders, bouncers, and deniers on occasion. These do not stem from the commands given in engrams. They come from the person's action in response to things that they don't want to face up to. People get stuck in things, or flinch away from them or pretend that they are not there. It is a valid manifestation of mental charge.

The mistake is in thinking that this behaviour comes from engramic command phrases. That puts a wrong slant onto the Dianetic view of human behavior. Later Scientology handling consists of raising the person's confront of things so that they don't flinch from them. But the question of why does a person handle things by flinching or whatever might be a lucrative line to pursue in future research.

### 18. The role of engrams in everyday life

Here I am generalizing, because there is a lot in the book which analyzes behaviour in terms of engrams and there are many conclusions drawn about society etc.

Based on number 15 above, engrams are only a minor source of behavior. And the various factors such as command phrases did not turn out to work to the degree predicted although the phenomenon of denying or bouncing away from hot mental areas does seem to occur occasionally. Therefore, all the broad conclusions that are based on a theory of engrams exclusively are obviously wrong.

Some of these ideas have been revisited from a Scientology perspective which includes things such as overts and justifications etc., but that is its own subject. As far as the Dianetics book goes, we pretty much have to toss it and restart from scratch.

### 19. The idea that a stimulus-response Reactive Mind underlies all aberrations.

So much of the book has already gone out the window based on the above discussion that it should be obvious that there was insufficient data at that time to support such a sweeping conclusion.

Reactive stimulus response behaviour can be shown to exist. But I think that we can see very easily in Scientology that most aberrations are not reactive in nature. How many overts are an unthinking reaction and how many are conscious? I think that anybody who has experience with running grade 2 should find the obvious conclusion that most are conscious rather than reactive.

Furthermore, although we can trace some reactive behaviour back to engrams, this does not prove that all reactive behaviour comes from engrams. Just because some houses are made of wood does not mean that all houses are made of wood.

Therefore I think that the above statement is an unfounded excessively generalized conclusion.

The correct statement would be along the lines of recognizing that there is an unthinking stimulus response phenomenon which forms part of the picture of human behaviour and aberration. The person has unthinking reactions and some of them stem from engrams.

But I do believe that we could state that all aberrations stem from some kind of mental "charge". That is almost inherent in the definition of aberration (in other words, a distortion has been introduced). But that is not to say that all of this mental charge is reactive nor does it prove that the charge all stems from engrams.

We could, from a Scientology perspective, point out that the person ceases to think in areas that are too heavily charged. But that is not quite the same as this picture of a "Reactive Mind" fed by engrams.

### 20. The idea of a "Clear" who is free of all aberrations.

Obviously, from Scientology theory, the idea of a one lifetime "Clear" attained by running the basic-basic prenatal incident of this lifetime, resulting in perfect recall, computer-like computa-



tional capabilities, and other super abilities is totally false.

If such a state exists, it could certainly not be attained by running the technique described in *DMSMH*. Is there any Scientology auditor who could honestly believe that Ron could have made a "Clear" without ever running an overt or pulling a withhold or running a past life incident? I think not.

That means that there were no "clears" when the book was written and therefore the state was hypothetical, an ideal to shoot for rather than a verified result.

Was there any basis for this ideal?

Actually yes. If the mind is distorted by mental charge, then removing that charge should produce a cleared condition.

As to the theoretical attributes, these can be hypothesised on the basis that anything which is attainable on a one of a kind occurrence must be an inherent capability of the mind which could become universal if all aberrations were removed.

In other words, if one person can have a photographic memory, then this must be a property of the mind and it should be theoretically available to everyone if they were not aberrated.

This does actually make a nice theory and a good target to aim for. But it is a theoretical ideal rather than a cast iron truth.

When we enter Scientology theory into this, we find ourselves in a totally different landscape. We run engrams to raise the PC's confront of force. We ask for postulates made at the time of the engrams. And we get the person up to the point of controlling his mental pictures and being at cause over mocking them up at will. And from this something really does happen, and we call that the state of Clear.

And it is a wonderful state. One's mind is no longer twisted by the distortions of forces long gone.

But it is not the "clear" of *DMSMH*. And it is not freedom from all aberration. And it is not total recall or total consciousness or some kind of superman condition.

Efforts to twist the modern state of clear so as to match the theoretical ideal given in *DMSMH* is nothing more than sales hype. It is a nice state. Why not let it be what it is and stop the bull-shit?

This analysis is, of course, only a lick and a promise. A thorough chapter by chapter review should really be done.

Furthermore, a detailed compilation and review of actual experience with modern Dianetics in the handling of cases is needed. The current attitude is fanatical and assumes that the technology is flawless rather than examining each individual point in detail and determining which components are extremely workable and which are actually inhibiting the results.

Every scientific breakthrough has been followed by decades of review and refinement. It is not enough to say "it works". The original light bulbs and DC generators "worked" but they were a poor and shabby product compared to the tech that lights our homes today.

As to independent scientific reviews, that would be nice but is currently impossible. There is a war on, engendered by the fanatical attitudes of those who currently run the subject. Everyone on both sides of the fence has too much of a vested interest in either proving it all wrong or proving it all absolutely correct. No science can take place in such an atmosphere.

And there is the problem of needing qualified reviewers. There are almost none in existence. The org can't produce them because of the fanatical viewpoint and the lack of adequate scientific training among the bulk of the membership. And outside "experts" do not generally know the subject well enough and are rarely qualified to review it in a true sense.

A zeppelin expert has no authority in reviewing aeroplanes. He would have to learn the subject of heavier than air flight first. Imagine that you have a very poorly designed aeroplane which just barely flies. Now you bring in a zeppelin expert (who is truly competent in his field, it is a quite complex one) who doesn't believe in heavier than air flight and he wants to solve the plane's problems by adding balloons to the

wings because that is what is obviously wrong to his eyes.

There have been a handful of people who have trained both in psychology and Dianetics/Scientology (if I recall correctly, Ray Kemp was one) but they have been placed in an impossible position and generally end up hiding in the free-zone.

And there have been a few psychologists who do investigate past lives or out of body experiences. These would at least be capable of investigating the subject without prejudice. But they themselves are often attacked by the bulk of the "authorities" in the field.

Note that the lack of proper laboratory validation does not disprove a theory. The Quantum Mechanics double slit experiment remained a "thought" experiment for decades before the laboratory techniques caught up. And most of Einstein's "experiments" were "thought experiments" rather than laboratory tests.

We have phenomena here which are mind boggling and in serious need of thorough scientific research and analysis. But the outside "experts" wouldn't look and the Scientology "experts" wouldn't think. I can only pray for a time when this area can be looked at without prejudice or fanaticism.

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In conclusion, there is surprisingly little that can be salvaged from the book. Its best work

was in providing an ideal to shoot for and popularizing the idea of a theoretically perfect mind distorted by aberrations which could be alleviated by confronting the right things. It identified one out of a long list of aberrative factors and resulted in a long search for others.

It does contain some useful basic concepts, but those are better stated from a Scientology perspective.

We could really use a modern Dianetic home co-audit book that was a bit more accurate. That would be the one to mass market. *DMSMH* would then remain only to provide professionals with a historical perspective.

At one time, the ponderous and outdated *Science of Survival* was relegated to the back shelves and replaced in practice by Ruth Minshull's *How to Choose Your People* which became the popular public book about the tone scale. This had very good results and resulted in much more application of the tone scale data. Of course the fanatics have seen to it that the Minshull books have long been gone from the org's bookstores.

I wonder how many people will be able to read the above without starting to rant at me one way or the other. Sometimes I feel like a Gulliver who wants to scramble the eggs instead of breaking them at either the top or the bottom. □

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#### CORRECTION TO HCO POLICY LETTERS (5 NOVEMBER 1964)

HEALING, INSANITY ETC. by L. Ron Hubbard

"Add to the end of the HCO Policy Letter — "*Ours* are the powerful communication lines. They are powerful because they are theta lines. *Entheta* (enturbulated theta) obtains all its apparent power by being parasitic on theta lines. Only when you add the power of our lines to the weakness of enttheta lines can they then have strength.

"Example: It was the FCDC communication to its own field about that government raid [this occurred in the mid 50's when the Scientology organisation in Washington DC, Founding Church DC, was raided by the Food and Drug Administration, FDA, *Ed.*] that (a) cost the most cash and (b) did the most damage. *You can actually ignore an enttheta line* in almost all cases without the faintest consequence. It only has power when we let it have power by answering it". □

# The Session

by Jim Burtles, GB

I can remember him saying "Pick up the cans".  
"OK, now take a deep breath" and "Give them a squeeze".  
I'm comfortably relaxed with them in my hands.  
We are in a safe space and I'm feeling at ease.

That's how these sessions begin. I'm used to them now.  
"Have you had enough to eat and plenty of sleep?"  
It seems very easy, at least once you know how.  
Today we are looking at the company I keep.

He clears the commands. Makes sure I get the idea,  
Going carefully through what he's going to ask  
To make sure all the words in the question are clear.  
And then we are able to get on with the task.

I look for the answers that come into my head,  
He acknowledges and encourages me on.  
Then we go back to one of those items that read.  
Suddenly — I feel better. The problem has gone.

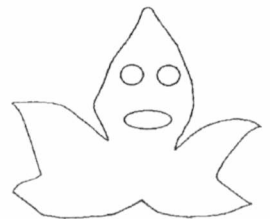
"Your needle is floating" but already I knew;  
I'm smiling and laughing, perhaps more than I should.  
I feel better because of the charge I just blew.  
The session is over and I really feel good. □



# B

*International Viewpoints*

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



## Sales Data

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

### Distributors

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

fully responsible for the local material sent out.

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

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Camarillo, California 93010  
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#### Australia: \$A45, NZ \$A50

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QLD Australia

#### Holland fl. 85,-

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Gentiaanweg 1  
NL 5643 CA Eindhoven, Holland



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.



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

